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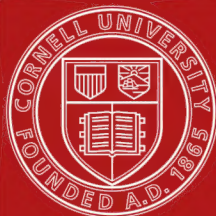
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**Syntax of the Greek language, especially**



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SYNTAX  
OF  
THE GREEK LANGUAGE,

ESPECIALLY OF THE ATTIC DIALECT,

For the Use of Schools:

*transcribed by Nicolai*  
DR. J. N. MADVIG,

PROFESSOR IN THE UNIVERSITY OF COPENHAGEN.

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TRANSLATED FROM THE GERMAN

BY THE REV.

HENRY BROWNE, M.A.

AND EDITED BY THE LATE REV.

THOMAS KERCHEVER ARNOLD, M.A.

RECTOR OF LYNDON,

AND FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

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TOGETHER WITH AN  
APPENDIX ON THE GREEK PARTICLES, BY THE TRANSLATOR.

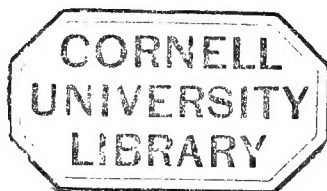
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## PREFACE BY THE TRANSLATOR.

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THOSE who are acquainted with Mr. ARNOLD's (larger) *Greek Grammar*, and the later editions of his *Practical Introduction to Greek Prose Composition*, will have observed how very highly he rated the authority of Dr. MADVIG. On the first appearance of this "Syntax of the Greek Language," my lamented friend promptly recognized its great merits, and by the use he has made of it in his own manuals, it may be said to have already materially aided in the instruction of the rising generation of scholars. His increasing sense of its importance prompted the wish to extend its usefulness, and he was persuaded that the work itself, in an English translation, could not fail to be welcomed as a most valuable addition to our school and college books. In this country, certainly, no national prejudices or animosities of the schools are opposed to a favourable reception of Dr. Madvig's labours. He lies under no imputation of regarding with an unfriendly eye the performances of English scholars; he has attacked no favourite theories of ours: that a Dane has remonstrated against what he conceived to be an excessive deference to the decisions of Hermann, can be borne by us without an effort of magnanimity; nor are we jealous lest a light from Copenhagen should obscure the lustre of German scholarship. With us, at least, his work will be appreciated by its own merits. His *Latin Grammar* is already well known and highly esteemed in this country, and the

principles and method which he has developed with signal success in his treatment of the Latin, are here applied by him to the Syntax of the Greek Language. He has produced a work of which, in my opinion, it is not too much to say that, while, as an accession to philology, it possesses a high scientific value and importance, it is pre-eminently distinguished from the works of his predecessors in the same field, from Buttmann and Matthiæ down to Kühner and Krüger, by its excellencies as a manual of instruction. "For schools" Dr. Madvig wrote this book, and he was guided throughout by a constant regard to the wants and requirements of learners. The objects which he proposed to himself were, greater clearness and definiteness in the conception and enunciation of the fundamental positions and principles, and a more exact and perspicuous development of these into rules, simple and easy, and of well-defined application, unembarrassed by disquisition or subtle distinctions, and illustrated by copious and well-selected examples. There can be no doubt that he has been eminently successful in the accomplishment of his design, and I am much mistaken if the peculiar excellencies of this work are not precisely of the kind which will be most highly appreciated by the practical judgment of English teachers and scholars. As instances of Dr. Madvig's happy talent of clear grammatical exposition, I may refer to his chapter on the article, his deduction of the various uses of the genitive case, and especially, to his doctrine of the optative mood. At the same time, there are parts of this work in which he has a right to claim for himself the merit of having been the first to give the true statement of the facts, and to reduce them to their rules: for example, his explanation of the force of the aorist in the optative and infinitive, and of the use of ὅτι and ὡς in declarative object-sentences. It is a further, and certainly not an inconsiderable, advantage of this exhibition of the Greek Syntax, that it has been conducted by its author in congruity, as far as that was possible, with his treatment of the Latin

Syntax. The references given in the margin to the Author's Latin Grammar will enable the student to compare the syntactical procedure of the Greek with that of the sister language, and to obtain a clearer insight into what is common to both, or peculiar to either.

In restricting himself, for the most part, to the cultivated Attic form of the language, as this appears in the historians, philosophers, and orators, and the dialogue of Aristophanes, I think it will be generally acknowledged that Dr. Madvig has exercised a sound discretion. Whatever may be, in a purely scientific regard, and in a work intended only for philologists, the advantages (perhaps it should be said, the feasibility) of a comprehensive historical and "genetic" method, in which the phenomena of the language should be traced from its earliest records downwards, it will hardly be questioned that the student ought to be, in the first place, well grounded in a firm and exact knowledge of that regular, most finished form of the language which marks the culminating epoch of Grecian literature. This point being secured, his attention may be directed to the licenses and other peculiarities by which the language of the poets is differenced from the prose usage, and also to the deviations which are characteristic of the later prose (the κοινή), without that danger of confusing his perceptions of the normal and essential, which can hardly fail to attend the attempt at a wider and more general exhibition of the language, and especially of its syntax. From the Attic literature, he will of course proceed to the reading of the most primitive Greek authors: and for the understanding of Homer and Herodotus, he must be introduced to their dialect. But on this head, Dr. Madvig expresses it as his full persuasion, that the acquisition of the dialectic peculiarities (which, in a *syntactical* point of view, in Herodotus are neither many nor considerable, and in Homer are in great measure negative, i. e. may be described as belonging to a state of the language in which the rule was in some points not yet so clearly settled as it afterwards became) ought to be rendered as easy



as possible, and only just so much information imparted as is necessary for the explanation of the task actually in hand. "I foresee," he says, "that some will accuse me here of recommending a shallow and perfunctory way of study; but I also know that in the school, in the attempt to be very thorough-going, we often miss the nearer object which could, and ought to be secured."

Dr. Madvig's Latin Grammar was early made known in this country through the medium of an English Translation. The present work, originally composed by its author in German, and published in 1847, is now, for the first time, made directly accessible to English students. The translation was undertaken by me at the instance of my lamented friend, Mr. Arnold: the *editing*, I am happy to say, was entirely his. The work enjoyed, throughout, the benefit of his careful revision; and (with one slight exception, at p. 201) all the additions to the text and notes are from his hand.<sup>1</sup> His also should have been the *Appendix on the Particles*, to which, as a desirable supplement to the Syntax, he has in several places referred the student. But the execution of this part of his design was hindered by the illness which terminated his valuable life; and at his own request it was undertaken by me. I have not the presumption to imagine that my powers have adequately seconded my willingness to give effect to the wishes of my revered friend. I will only say, that while, in the performance of this task, I have freely used the materials collected by others, and especially by Mr. Arnold in his larger Greek Grammar, and the Second Practical Introduction to Greek Prose Composition, I have also drawn upon my own stores, and have

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<sup>1</sup> A remark in the note to § 122, on the force of *ὅπως* and *ὥς ἄν* with the subjunctive in final sentences, proposed by me as a query for Mr. Arnold's consideration, has, I perceive, been allowed by him to stand as part of the note.

exercised an independent judgment. As regards the method, the alphabetical order seemed to labour under the disadvantage of throwing wide apart what is closely related (for example, μέν and δέ), and ought, for the sake of mutual illustration, to stand side by side. On the other hand, the attempt to reduce the doctrine of the particles to a strictly categorical method, e. g. under the heads of connective and separative, restrictive and intensive, &c.,—in itself very precarious, by reason of the many-sided significance and varied expressiveness of these nicer elements of language,—was at best impracticable without an amount of discursiveness and repetition which would have confused the subject. The enumeration, therefore, begins with the particles of most frequent occurrence, καί and τε, μέν and δέ, and, upon the whole, proceeds upon the plan of bringing together the particles which either seemed to be most nearly related by common origin and signification, or suggested each other by various kinds of association. It is scarcely necessary to add, that the enumeration is not intended to be complete. To facilitate reference, a list of the particles treated of is included in the Table of Contents.

H. B.

*Chichester, May 30, 1853.*



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# GREEK SYNTAX.

## PART I.

### ON THE CONNEXION OF WORDS IN SENTENCES.

#### CHAPTER I.

*On the agreement of the Subject and Predicate; of the Substantive and Adjective:—and on the Impersonal form of expression.*

a) THE verb of the predicate conforms to the subject in person § 1. and number. But with a plural *subject* of the neuter gender, the verb stands in the singular. With a dual subject of the masculine or feminine gender, the verb not unfrequently stands in the plural, when no stress is laid on the fact of there being precisely *two*. (The first person of the dual is not used in prose.) Τὼ ξένῳ τῷδε σοφῶ καὶ φίλῳ ἐστὸν ἐμῷ (*Pl. Gorg.* 487). ὦ Λάχης καὶ Νικία, εἶπατον ἡμῖν, τίνι δὴ δεινотάτῳ συγγεγόνατον περὶ τῆς τῶν νεῶν τροφῆς (*Pl. Lach.* 186). Γένος καὶ μέρος οὐ ταυτόν ἐστιν (*Pl. Pol.* 263).—Ὅπλα οὐ πάρεστιν. Τὰ καλὰ τὴν ψυχὴν εὐφραίνει.—Δότε παράδειγμα ἡμῖν, ὦ Λάχης καὶ Νικία, τίνας ἐκ φαύλων καλοῦς τε καὶ ἀγαθοῦς ἐποιήσατε (*Pl. Lach.* 187). Οὕτω διάκεισθον σύ τε καὶ ὁ ἀδελφός, ὥσπερ εἰ τῷ χεῖρι, ἃς ὁ θεὸς ἐπὶ τῷ συλλαμβάνειν ἀλλήλων ἐποίησεν, ἀφεμένῳ τούτῳ τράποιντο ἐπὶ τὸ διακωλύειν ἀλλήλῳ (*Xen. Mem.* 2, 3, 18). Θερσαγόρας καὶ Ἐξήκεστος ὥκουν ἐν Λέσβῳ (*Dem.* 23, 143). Οὐ χρώμεθα τούτοις ἐγὼ καὶ ὁ ἀδελφός (*Pl. Euthyd.* 273).

REM. 1. The occurrence of a plural verb with a plural subject of the neuter gender is a rare exception: Φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά (*Xen. Anab.* 1, 7, 17). Τὰ τέλη Λακεδαιμονίων (the Lacedæmonian authorities) Βρασίδαν ἐξέπεψαν (*Thuc.* 4, 88).

REM. 2. Now and then we meet with the plural of a substantive with reference to two objects: e.g. Δύο ἀνδρας ἔχω (*Xen. Anab.* 4, 1, 22). Δυνὸν ὀνόμασι χρώμεθα (*Pl. Soph.* 244), ἀμφοτέρῳ τῷ παῖδι and οἱ στρατηγοὶ ἀμφοτέροι, and then a plural

[§ 1.] subject of this kind may take its verb either in the dual or in the plural (or, if it be of the *neuter* gender, in the singular): *Δύο τμηματά ἐστων* (*Pl. Pol.* 282). "*Ἔσσι δύο ταῦτα κακῶν ἐν τῇ ψυχῇ γίνη*" (*Pl. Soph.* 228<sup>1</sup>).

REM. 3. In the poets, the plural of the first person is sometimes used instead of the singular: in prose this occurs only when a writer speaks of himself as an *author*: *Οὐδὲ δικαίως, ἣν θάνω, θανούμεθα* (*Helen, Eur. Tr.* 904). "*Ὅσα ἐπυθόμεθα περὶ Κύρου, ταῦτα πειρασόμεθα διηγῆσασθαι*" (*Xen. Cyr.* 1, 1, 6). (In the masculine gender, even of a *female*, since there is no longer an accurate specification of the individual): *Οὐκ ἄρ' ὥς θανουμένους μετῆλθεσ ἡμᾶς* (*Hecuba, Eur. Hec.* 511).

b) The adjective or participle of the predicate conforms to the subject in number, gender, and case: in the same way every adjective (participle) conforms to the substantive to which it is, whether *attributively* or *appositively*, attached: *Τῷ ἀνδρὶ τοῦτῳ* (*Κριτίας καὶ Ἀλκιβιάδης*) *φύσει φιλοτιμοτάτῳ πάντων Ἀθηναίων ἐγενέσθην* (*Xen. Mem.* 1, 2, 14). *Πάρεσμεν ὥς ἐπιδείξοντε καὶ διδάξοντε, εἴαν τις ἐθέλῃ μαθάνειν* (*Pl. Euthyd.* 274). *Χρήματα ἄνευ νοῦ βλαβερά γίγνεται. Πάντα καλλίῳ γίγνεσθαι φιλεῖ θεραπείας τυγχάνοντα.*

REM. 1. With dual subjects a participle, as *apposition* or *predicate* (but not as *attributive*), sometimes stands in the plural: *Ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλους* (*Pl. Euthyd.* 273).

REM. 2. With a dual subject of the feminine gender there is sometimes found a participle of the masculine: *δύο τινὲ ἰδέα ἄρχοντε καὶ ἄγοντε* (*Pl. Phæd.* 237<sup>2</sup>).

REM. 3. A masculine or feminine subject, or a neuter subject in the plural number, may take a *predicative* adjective in the neuter of the singular, when it denotes, in a general way, the *essence* of a certain *class* of objects: *Πονηρὸν ὁ συκοφάντης ἀεί* (*Dem.* 18, 242). *Ἀσθενέστερον γυνὴ ἀνδρός* (*Pl. Rep.* 5, 455). *Οἱ τοιοῦτοι ἄνθρωποι χρησιμώτερον νομίζουσι χρήματα ἢ ἀδελφούς* (*Xen. Mem.* 2, 3, 1).

REM. 4. When a neuter adjective with the verb *ἐστί* is predicated of an infinitive, it sometimes (especially in the *older* writers) stands in the plural: *Θέρονες δὲ ἀνυδρίαν ἀδύνατα ἦν ἐπιστρατεύειν ταῖς Αἰόλου νήσοις* (*Thuc.* 3, 88). Also in impersonal expressions, especially with the *gerundives*, the adjective is sometimes used in the plural of the neuter gender: *πολεμητέα ἐστίν* (*Thuc.* 1, 88).

REM. 5. Instead of a predicative noun with *εἰμί*, *γίγνομαι*, a demonstrative or relative pronoun of the neuter gender may also be used, to indicate a preceding predicate: for *two*, *ἀμφοτέρων*, *οὐδέτερον*, *ἀμφοτέρα*, *οὐδέτερα* may also be used: *Ὁ μὲν δίκαιος φρόνιμός τε καὶ ἀγαθός, ὁ δὲ ἀδίκος οὐδέτερα* (*Pl. Rep.* 1, 349). The words last mentioned may also be referred to verbs: *λέγειν ἢ γράφειν ἢ ἀμφοτέρα* ('or both').

REM. 6. The verb *εἶναι* is connected, not only with *local* adverbs (e. g. *μακρὰν εἶναι*, *to be far off* or *away*, *χωρὶς εἶναι*, *to be apart, by itself*), but also with the

<sup>1</sup> *Ἔστι καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ δῆμος* (*Pl. Rep.* 5, 463; *there are* —). So in a few instances *ἔσσι*, *γίγνεται*, in the poets also *ἦν*, before a masculine or feminine subject in the plural.

<sup>2</sup> For the dual forms of the article and certain pronouns that are common to the masculine and feminine gender, see the *Accidence*.

adverb *μάτην*, e. g. *μάτην ἐστὶ τὸ μεμνησθαι περὶ τούτων* (*Isocr. Paneg.* 5). ("Ἄλις [§ 1.] ἐστίν.) In the same way the impersonal *ἐστίν*, *it is* = *it is going on* (*well, ill, &c.*) is used with adverbs, e. g. *καλῶς ἔσται, ὀποτέρως ἔσται*. With *local* adverbs *γίγνεσθαι* also is used, e. g. *ἐγγύτερον γίγνεσθαι, to come nearer, χωρὶς γ., δίχα γίγνεσθαι, to separate* (to come into the state of being found at two places).

a) When two or more subjects of different persons are spoken of together, they are connected with the first or second person of the plural [with the *first*, if any one of them is of that person]: *Τὴν τέχνην ταύτην ἐγὼ τε καὶ ὁ πατήρ ἀσκούμεν. Καὶ σὺ καὶ οἱ ἀδελφοὶ παρῆσθε*, except when peculiar prominence is to be given to the nearest subject (by making the verb conform to it): *Ταῦτα καὶ σὺ καὶ πάντες οἱ τότε παρόντες ἴσασιν*. (*Σὺ τε Ἕλληνας εἶ καὶ ἡμεῖς. Xen. Anab.* 2, 1, 16.)

b) When several connected subjects of the singular number are *living* creatures, especially *persons*, they usually take the predicate in the plural; two in the dual: if they are of different genders, the predicate, if capable of distinction of sex, is masculine: *Κριτίας καὶ Ἀλκιβιάδης Σωκράτει ὠμιλεῖτην* (*Xen. Mem.* 1, 2, 40). *Καὶ ἡ γυνὴ καὶ ὁ ἀνὴρ ἀγαθοὶ εἰσιν* (*Pl. Men.* 73). The singular, however, is also used when the predicate is a single verb and *precedes* the subjects, only the nearest subject being then regarded: *Ἴσως ἀναβήσεται καὶ συνερεῖ τῇ βουλῇ Φίλιππος καὶ Ἀντιγένης καὶ ὁ ἀντιγραφεύς* (*Dem.* 22, 38). *Ἦκεν ὁ Θερσαγόρας καὶ ὁ Ἐξήκεστος εἰς Λέσβον καὶ ᾧ κουν ἐκεῖ* (*Dem.* 23, 143). (*Ἐκ τῶν πατρῶων θρόνεται (ὁ τύραννος) αὐτός τε καὶ οἱ συμποταὶ τε καὶ ἐταῖροι καὶ ἐταῖραι, Pl. Rep.* 8, 568).

c) If the connected subjects are *things* and impersonal notions, then the predicate may either conform only to the nearest subject (so that all the subjects are conceived as one, or, it may be, the nearest is rendered prominent), or be placed in the plural, the *plurality* and *distinction* being both alike regarded. (For several subjects of the neuter gender, the *verb* always stands in the singular, according to § 1, a.) *Τῶν ἡμετέρων κακῶν ἡ τῶν πολιτῶν στάσις καὶ ὁ πόλεμος αἰτιὸς ἐστίν. Οἱ ἐμοὶ πλάνοι καὶ ταλαιπωρίαὶ καὶ τὰ πολλὰ ψηφίσματα τοῦτο ἀπειργάσατο* (*Dem.* 18, 218). *Σοφία καὶ νοῦς ἄνευ ψυχῆς οὐκ ἂν ποτε γενοίσθην* (*Pl. Phil.* 30). If, in the last case, the predicate is such a verb as expresses no independent notion, with an adjective or participle, if the subjects are of different genders, the predicate is always *neuter*: if they are of the same gender (masculine or feminine) it is most commonly neuter (the subjects in general being regarded as *things, objects*), and then the verb also stands in the singular: *Πόλεμος καὶ στάσις ὀλέθρια ταῖς πόλεσιν ἐστίν. Κάλλος καὶ ἰσχυρὸς δειλὸς*



[§ 2.] καὶ κακῶ ξυνοικοῦντα ἀπρεπῇ φαίνεται (*Pl. Men.* 246). Φθόνος καὶ ἔρωσ ἐναντία ἐστίν. (Less commonly: φθόνος καὶ ἔρωσ ἐναντίοι<sup>1</sup>.)

d) If several plural subjects of different genders are connected, then, with respect to the gender of the predicate, the rule given under *b* and *c* holds good: Εἶδον νέους τε καὶ νέας ὁμιλοῦντας φιλοφρόνως ἀλλήλοις (*Pl. Legg.* 9, 835). Τῶν δυνατῶν καὶ οἱ φθόνοι καὶ οἱ ἔρωτες δεινοί. Πόλεμοι καὶ στάσεις ὀλέθρια ταῖς πόλεσιν. Also, when the subjects are of the same gender (masculine or feminine), the predicate *may* be neuter (denoting *things*, in a general way, according to *c*): Ταραχαὶ καὶ στάσεις ὀλέθρια ταῖς πόλεσιν (*are ruinous things*).

REM. 1. When of several subjects the *nearest* (to the verb), is in the singular (or in the plural, but of the neuter gender), the rest in the plural, then the predicate may conform either to the nearest alone, or to all of them: 'Αθήνησι καὶ οἱ πένητες καὶ ὁ δῆμος πλεόν ἔχει τῶν γενναίων καὶ τῶν πλουσίων (*Xen. Ath. Pol.* 1, 2). Σάρκες καὶ νεῦρα ἐξ αἵματος γίνεται (*Pl. Tim.* 82). Αἱ τῶν Λακεδαιμονίων ἀμαρτίαι καὶ παρασκευὴ ὑπὸ τῆς ὕλης οὐ δῆλα ἦν τοῖς Ἀθηναίοις (*Thuc.* 4, 29). (Now and then the predicate conforms to a more remote subject, which is at the same time the most important one: Βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει εἰς τὸ Κύριον στρατόπεδον, *Xen. Anab.* 1, 10, 1.)

REM. 2. If the subjects are connected by the disjunctive *ή*, the predicate, as a general rule, conforms only to the nearest; sometimes, however, it is referred to both. With *ή—ή*, *οὔτε—οὔτε*, the predicate *nearly always* conforms only to the nearest subject.

§ 3. Sometimes the natural quality and character of the predicate is more regarded, (215) than the grammatical form of the word employed.

a) In the case of a *collective*, denoting living beings, the predicate sometimes refers to the *individuals* comprehended under it, and stands in the plural, and in the *natural* gender (i. e. that of the objects designated): Ἀθηναίων τὸ πλῆθος "Ἰππαρχον οἰοῦνται ὑφ' Ἀρμοδίου καὶ Ἀριστογείτονος τύραννον ὄντα ἀποθανεῖν (*Thuc.* 1, 20). Πολὺ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φυομένοις εἰς τροφήν οὐ χρῶνται, ἀπὸ δὲ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέασι τρεφόμενοι ζῶσι (*Xen. Anab.* 4, 3, 10). So also a participle, added *appositively*, stands in the plural: Τὸ στράτευμα ἐπορίζετο αἶσαν, ὅπως ἐδύνατο, ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς βοῦς καὶ ὄνους (*Xen. Anab.* 2, 1, 6).

b) If persons are denoted figuratively by neuter substantives, or men by feminine substantives, the predicate (or a participle as *apposition*) is sometimes added in the plural: Ἐδοξε τοῖς Λακεδαιμονίοις, τὰ τέλη (that the authorities) καταβάντας εἰς τὸ στρατόπεδον βουλευεῖν (*Thuc.* 4, 15). Πεντήκοντα τρήρεις τῶν Ἀθηναίων πλεῖν εἰς Αἴγυπτον ἔχον (*landed*) κατὰ τὸ Μενδῆσιον κέρας, οὐκ εἰδότες τῶν γεγενημένων οὐδὲν (*Thuc.* 1, 110). (Ἀλκιβιάδης ἑώρα τὴν πόλιν ἐαυτῷ εὖνουν οὔσαν καὶ στρατηγὸν αὐτὸν φημένους, *Xen. Hell.* 1, 4, 12, — and that they, namely, the Athenians, —.)

c) A subject in the singular, to which another personal name is attached by *σύν* or *μετά*, is sometimes considered as a *plural* subject, when stress is to be laid

<sup>1</sup> Ἡ καλλίστη πολιτεία τε καὶ ὁ κάλλιστος ἀνὴρ λοιπά ἐστιν ἡμῖν διελθεῖν, *Pl. Rep.* 8, 562 (a non-personal notion and a person).

on the *community* of action : Δημοσθένης μετὰ τῶν ξυστρατηγῶν σπένδονται [§ 3.] Μαντινεῦσαν (*Thuc.* 3, 109).

When the predicate consists of a substantive (or a word used sub- § 4.  
stantively), with εἰμί, γίγνομαι, or any of the other verbs that cannot (216)  
express a complete predicate, the verb nearly always conforms to  
the substantive, and is generally placed close by it : Οἱ σοφισταὶ  
φανερὰ ἐστὶ λώβη τε καὶ διαφθορά τῶν συγγιγνομένων (*Pl. Men.* 91).  
Αἴτιον ἐγένετο τῆς ἀποστολῆς τῶν νεῶν οἱ πολλοὶ τῶν Χίων οὐκ  
εἰδότες τὰ πρᾶσσόμενα (*Thuc.* 8, 9, *the reason of the ships being sent*  
*was*—). Τὸ χωρίον τοῦτο πρότερον ἐννέα ὁδοὶ ἐκαλοῦντο (*Thuc.* 4, 102).  
Πάντα, ὅσα ὑπὸ ποιητῶν λέγεται, διήγησις οὔσα τυγχάνει ἢ γεγονότων  
ἢ ὄντων ἢ μελλόντων (*Pl. Rep.* 3, 392). Τὴν ἡδονὴν διώκετε ὡς  
ἀγαθὸν ὄν (*Pl. Prot.* 354).

A more special distinction by means of the words ἄλλος, ἄλλο (*ἄλλοθεν*, &c.), § 5.  
ὁ μὲν — ὁ δὲ, ἕκαστος (of *two*, ἕκαστος) is often attached to a plural subject (217,  
without exerting any influence upon the predicate ; sometimes, however, the R. 2)  
predicate conforms to this *apposition* (only, however, when it follows it) : 'Ὡς  
εἶδόν μ' εἰσόντα, εὐθύς, πόρρωθεν ἡσπάζοντο ἄλλος ἄλλοθεν (*Pl. Charm.* 153). 'Εγὼ  
τε καὶ σὺ μακρὸν λόγον ἕκαστος ἀπετείναμεν (*Pl. Prot.* 361). — Πελοποννήσιοι πάντες  
ισόψυχοι ὄντες καὶ οὐχ ὁμόφυλοι τὸ ἐφ' ἑαυτὸν ἕκαστος σπεύδει (*Thuc.* 1, 141). Οὗτοι  
ἄλλος ἄλλα λέγει (*Xen. Anab.* 2, 1, 15). (Cf. on the partitive gen. § 50, a. REM. 3.)

REM. When one subject is appended to another by the *comparative* particle ἢ,  
the predicate often conforms to the appended subject : Τῶν κοινῶν οὐδὲν σὺ μάλλον  
ἢ τις ἄλλος ἔχει (*Pl. Theæt.* 209).

a) The subject is usually omitted in Greek, when it would be § 6.  
the personal pronoun of the first or second person, without any (208,  
peculiar emphasis or opposition to other notions (but : ὥς καὶ ἡμεῖς R. 2)  
λέγομεν καὶ ὑμεῖς ὁμολογεῖτε<sup>1</sup>) ; so also always, when it is *that*  
third person, who has hitherto been the subject of discourse, and is  
sufficiently known from the context (whereas, by the use of a demon-  
strative pronoun, the subject is rendered prominent, and distinguished  
from other notions in a marked way, or even opposed to them).

REM. Sometimes, by a less careful mode of expression, the third person of a  
verb without a pronoun is so placed, that we must understand it to be spoken of  
some other subject (sufficiently implied by the context), than that of another verb  
in the third person, which preceded it : Αἰσθόμενοι οἱ Ἀθηναῖοι τοὺς Λακεδαιμό-  
νιους διὰ κατάγνωσιν ἀσθενείας σφῶν (*because they considered the Athenians weak*)  
παρασκευαζομένους, δηλώσω βουλόμενοι, ὅτι οὐκ ὀρθῶς ἐγνώκασιν (namely, οἱ Λακε-  
δαιμόνιοι), ἀλλ' οἳ τε εἰσὶ (namely, οἱ Ἀθηναῖοι), μὴ κινούντες τὸ ἐπὶ Δέσβῳ ναυτικόν,  
καὶ τὸ ἀπὸ Πελοποννήσου ἐπὶ δὴ ῥαδίως ἀμύνεσθαι, ἐπλήρωσαν ναῦς ἑκατόν (*Thuc.*  
3, 16). (Ἀφανῇ τὸν Γύγην γενέσθαι φασὶν τοῖς παρακαθημένοις καὶ διαλέγεσθαι  
(namely, αὐτοὺς, τοὺς παρακαθημένους) ὡς περὶ οἰχομένου (*Pl. Rep.* 306). Some-

<sup>1</sup> Οἱ ἄλλοι σκηνοῦμεν ὑπαίθριοι (*Xen. Anab.* 5, 5, 21, — *we others : the rest of us*).  
Θεμιστοκλῆς ἤκω παρὰ σέ (*Thuc.* 1, 137).

[§ 6.] times, by an inaccuracy, the expression passes over from a whole class, denoted by a plural substantive, to the singular, denoting one of the individuals contained in the class : οἱ τύραννοι, and then τίνων γὰρ εἶς ἄρχει ; namely, ὁ τύραννος (*Xen. Hier.* 6, 14).

(208, R. 3) b) The third person of a verb in the plural is sometimes found without a subject expressed, when it is to be understood of men in general ; especially when the thing spoken of is the common opinion or common talk of men ; or when particular men are intended, who are easily known from the context : Τοὺς εὖ παθόντας, ὅταν δυνάμενοι χάριν ἀποδοῦναι μὴ ἀποδῶσιν, ἀχαρίστους καλοῦσιν (*Xen. Mem.* 2, 2, 1). Ὁ Νικίας (ὅπερ πάσχουσιν ἐν τοῖς μεγάλοις ἀγῶσι) πάντα τε ἔργῳ ἔτι ἐνδεᾶ εἶναι ἐνόμιζε καὶ λόγῳ οὐπω ἱκανὰ εἰρηῆσθαι (*Thuc.* 7, 69). (Often *φασί, they say, people say ; it is said.*) Τῷ ποταμῷ γέφυραι οὐκ ἔπεισιν, διαβαίνουσι δὲ ἐπὶ σχεδίων (namely, *the inhabitants* of the country).

(211 a, R. 370) c) The second person of the verb is used, in some kinds of sentences, to denote an assumed indefinite subject : Οὐδὲ βουλόμενος ἂν εὗρες ῥαδίως τὸν νύκτωρ πορευόμενον (*Xen. Cyr.* 4, 5, 6, *would you have found, i. e. would a person, anybody, have found*).

REM. The second person stands in this way only in hypothetical sentences with ἂν, of what would have shown itself to be the case in a certain assumed state of things ; and, in subjunctive subordinate sentences, with ἴάν or a relative word with ἂν. Ὁρῶν ταῦτα ἡγήσατο ἂν Λακεδαιμονίους μόνους τῷ ὄντι τεχνίτας τῶν πολεμικῶν εἶναι (*Xen. Pol. Lac.* 13, 5). Οἱ ἀνοήτως φοβούμενοι, ὅσῳ ἂν μᾶλλον αὐτοῖς θαρρῆεν παρακελεύη, τοσούτῳ ἐν δεινотеροις ἡγούνται εἶναι (*Xen. Cyr.* 5, 2, 34). (In Herodotus and the poets also the second person of the future in the indicative, e. g. *Herod.* 1, 139.)

§ 7. a) The third person plural of several active verbs stands without (207, R. 1) any substantive (or substantivized word) as subject (*impersonally*), e. g. ὕει, *it rains*, ἔξεστι (ἵέναι), *it is permitted, = one (you, &c.) may (licet)*, ἐδήλωσε, *it was plain*.

In this way are used in Greek :

1) Verbs that denote a state of the weather, or certain natural phenomena : as ὕει, νίφει, βροντᾷ, ἀστράπτει, χειμᾶζει, συσκοτάζει (*it is growing dark*), ἔσεισε (*there was an earthquake : a shock was felt*). With these verbs some indefinite being is regarded as the agent who causes the event (ὁ θεὸς ὕει, *Herod.* 2, 13 ; ἔσεισεν ὁ θεός, *Xen. Hell.* 4, 7, 4 ; Ζεὺς βροντᾷ).

2) The verbs which denote generally the propriety or possibility of an action, and have for their subject an infinitive, or *acc. cum infn.*, as δεῖ, χρή, προσήκει, πρέπει, ἔξεστι, ἐγχωρεῖ, ἐνδέχεται, and also συμβαίνει, *it happens*. In certain phrases, ἔχει stands in the same way, as : φύσιν ἔχει, *it is natural*, δίκην ἔχει, *it is just*.

3) The verbs δοκεῖ (*it seems ; and with an infinitive ; it seems good, it is resolved*), εἰσκει, and in some connexions δηλοῖ and δεικνυσι (ἐδήλωσε, δηλώσει, *it was manifest, will be manifest, δείξει*), with which the thing intended must be mentally supplied.

4) Verbs which (in certain connexions) denote generally the state and progress of circumstances, as εὖ (καλῶς, οὕτως, ἀλλῶς) ἔχει, δεῖ (πολλοῦ, ὀλίγου), προχωρεῖ

(μοι), *it is going on* (successfully), *I am succeeding* (in any thing): εἰς τοῦτ' [§ 7.] ἦλθεν, *it has come to this*, and a few others. (Of relations of time: Ἦν ἀμφὶ ἀγορὰν πλήθουσεν, *it was about the time when the market-place fills*.) Further μέλει (*care est*) ἀνὰ μεταμέλει (μοι, *ræmilet me*).

5) Some verbs which denote the action of persons appointed to perform it, when the occurrence of the action is the thing contemplated, without any thought of the personal agent: especially, σημαίνει, *a signal is given* (ἐπιιδὼν σημήνην), σαλπίζει (*the trumpet sounds*), κηρύττει (*proclamation is made*): (ἐκήρυξε). (Ἀναγνώσεται, *he shall read*, in the orators, of the clerk who was present for the purpose.)

b) In other instances, the action is denoted impersonally by the third person singular of intransitive or intransitively-used verbs: Λέγεται, τοὺς θεοὺς ὑπὸ Διὸς βασιλεύεσθαι (*Isocr. Nic.* 26). Συνακούσοι τοὺς Μεγαρεῖς τοὺς ἐν τῇ Σικελίᾳ ἀνέστησαν, ὥσπερ καὶ πρότερόν μοι εἴρηται (*Thuc.* 6, 94). Οὐκ ἄλλως αὐτοῖς πεπόνηται (*Pl. Phæd.* 232). Ἐπειδὴ παρεσκεύαστο τοῖς Κορινθίοις, ἀνήγοντο ὡς ἐπὶ ναυμαχίαν (*Thuc.* 1, 48). Ὡν ἂν καταψηφισθῇ, ἀποκτείνειν δεήσει (*Pl. Pol.* 299). (Δέδοκται, *it is resolved*.)

REM. 1. This use is, however, for the most part, restricted to verbs that denote to *say* (λέγειν, ὁμολογεῖν), and to the perfect and pluperfect of other verbs, with an appended dative of the agent (see on Dat. § 38, g), of the completed action, and what has been effected. (On the other hand, the Latin practice, of using *impersonally* in the passive voice verbs which govern the dat., e.g. *invidetur*, *invidetur mihi*, is not customary in Greek.)

REM. 2. Now and then we meet with a general impersonal expression (without a sentence for its subject), with a neuter adjective (sometimes in the plural, § 1, b. R. 4), to denote a relation that exists, and a certain state of affairs, e.g. ἔτοιμά ἐστιν, γίγνεται (*Thuc.* 2, 3; *it is ready* = *things are in readiness*, or *all is ready*); βάσιμα ἦν, ἄβαρα ἦν (*Xen. Anab.* 3, 4, 49); εὖ ἐπιθετον ἦν ἐνταῦθα (*Xen. Anab.* 3, 4, 20; here it was easy to attack = *here was a convenient opportunity for attacking*). On the Gerundive, see Chap. VII.

REM. 3. Observe, that the Greeks occasionally use a personal expression with a definite substantive (or *substantivized*) subject, where in English we use a neuter adjective with *it is*, &c., having a sentence for its subject: as in the case of the adjectives φανερός, δηλός (see on the Participle, § 177, b. R. 2), and δίκαιος (see on Infin. § 165, a. R.).

## CHAPTER II.

### *On the use of the Article.*

THE Greek article (like the English definite article, *the*) represents § 8. the substantive before which it is placed, as the name or designation of a certain definite and known object (as opposed to a representation of *some one or other* indefinite object amongst several of the same kind). It stands, therefore, 1) before the generic names

[§ 8.] of objects which are, in their own nature, isolated and definite<sup>1</sup>; 2) before substantives which denote the whole class designated by the substantive (or substantive with its adjective), not any individual object; 3) before the names of persons or things, a) which are sufficiently distinguished from others by some appended specification (adjective, participle, genitive, preposition with its case), or b) which have been already mentioned, or follow immediately from what has been said, or c) of which it is easily understood, from the circumstances under which they are spoken of, that they, and no others, are the objects intended: Ὁ οὐρανός, ἡ γῆ, ὁ ἥλιος, ἡ θάλασσα.—Οἱ ἱππεῖς. Τὰ θηρία. Οἱ ἱπποὶ καλλίους τῶν ὄνων εἰσίν. Ὁ συκοφάντης (*the sycophant*, as a class<sup>2</sup>). Οἱ σοφοὶ ἄνδρες. Αἱ καλαὶ γυναικες. Οἱ ἄλλοι ἄνθρωποι. (Ἀγαθοὶ ἄνδρες, *good men*, ἄλλοι ἄνθρωποι, *other men*).—Ὁ πρεσβύτερος ἀδελφός. Οἱ προτεταγμένοι ἱππεῖς. Ἡ ἐπὶ τῷ ποταμῷ πόλις. Ἡ τοῦ πατρὸς οἰκία.—Ὁ ἀνὴρ οὐπω ἦκει. Ποῦ οἱ ἱπποὶ (*the horses*, which have been spoken of, and are here meant). Κύρος ἀναβάς ἐπὶ τὸν ἵππον τὰ παλὰ εἰς τὰς χεῖρας ἔλαβεν (*Xen. Anab.* 1, 8, 3, *the javelins = his javelins*, it being supposed a *known* thing, that javelins made a part of his equipment). Οἶνος ἐν τῷ πίθῳ οὐκ ἔστιν (*in the cask, the cask in use*). Ξέρξης ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα (*Xen. Anab.* 3, 2, 13, *the well-known, numerous army*).

REM. 1. The article stands more frequently than in English, to denote an object that is defined by its relation to another (subject, object, or relational-object in the sentence): in such cases we generally use a possessive pronoun in English: Οἱ πλούσιοι τοῖς χρήμασι κινδυνεύουσι τοὺς κινδύνους (*Lys.* 24, 17). Τοὺς τοιοῦτους πατέρας οὐδὲ οἱ παῖδες αἰδεῖσθαι δύνανται. Ἴσμεν ὑμᾶς εἰθισμένους τοῖς εὐεργέταις μεγίστην χάριν ἀποδιδόναι (*Isocr. Plat.* 1).

REM. 2. With certain words in certain connexions (without an adjective) the article is *occasionally* omitted in Greek (as in some similar instances in English), although a definite notion is denoted, some peculiarity in the nature or conception of the notion having caused, in particular instances, the retention of the old manner of expression, when the use of the article was not yet become general, and firmly established. Such words are:

a) The names of the large and peculiar portions of external nature (οὐρανός, γῆ, θάλασσα, ὠκεανός, ἥλιος), especially when a particular point or particular manifestation of them is contemplated: Ἐπὶ θαλάττῃ, *on the sea*. "Υδωρ ἐξ οὐρανοῦ πολὺ. Ἥλιος ἀνατέλλει, ἥλιος ἐδύετο, περὶ ἡλίου δυσμᾶς (*at sunset = the setting of the sun*); further, sometimes θεοὶ and ἄνθρωποι, when it is precisely the *generic term*, that is to be made prominent: Τὰ ἐν ἀνθρώποις (*Xen. Cyr.* 2, 2, 7), *human affairs and institutions*. Τῶν ὄντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνεν πόνου καὶ

[<sup>1</sup> Bp. Middleton's 'monadic nouns.']

[<sup>2</sup> Where, however, our idiom allows us to say 'a sycophant,' taking one as the type of the class.]



ἐπιμελείας θεοὶ διδῶσιν ἀνθρώποις (*Xen. Mem.* 2, 1, 28), and the names of [§ 8.] naturally-defined times (ἅμα ἔφ, at day-break; with the dawn; at the break of day; even when a particular day is meant; but also ἅμα τῇ ἔφ).

b) The term βασιλεύς, when the Persian king is intended (Βασιλεὺς ὁ μέγας). Οἱ πρόγονοι οἱ βασιλεῖς. (Here the article is nearly always omitted.)

c) The names of virtues, vices, sciences, arts, and occupations, when they are considered as general conceptions, which may be exhibited in a different form in different persons: Πάντα τὰ καλὰ καὶ ἀγαθὰ ἀσκητὰ ἔστιν, οὐχ ἥκιστα δὲ σωφροσύνη (*Xen. Mem.* 1, 2, 23, moderation, or temperance). Οὐδέποτε ἄρα λυσitelésteron ἀδικία δικαιοσύνης (*Pl. Rep.* 1, 354, but also λυσitelésteron ἡ ἀδικία τῆς δικαιοσύνης, *Pl. ib.* as a single definite notion). Ἀνδρὶ καλῷ τε κάγαθῷ ἐργασία καὶ ἐπιστήμη κρατίστη γεωργία (*Xen. Œc.* 6, 8).

d) Πόλις, ἄστυ, ἀγορά, τεῖχος, πεδῖον, and other local designations, when they denote oppositions between the parts of a given and presupposed principal locality, and are governed by prepositions<sup>1</sup>: Ἐσπέρας γενομένης ἡ διαδοχὴ τῇ πρόσθεν φυλακῇ ἔρχεται ἐκ πόλεως (*Xen. Cyr.* 1, 3, 17). Δοκεῖτέ μοι πρὸς ἄστυ ὠρμησθαι (*Pl. Rep.* 1, 327, to the city, Athens, from the Piræus; but shortly before ἀπῆμυν πρὸς τὸ ἄστυ). Ἐξω Ἰσθμοῦ (*Thuc.* 1, 62, beyond the Isthmus of Corinth, but in the same chap. ἐν τῷ Ἰσθμῷ). Ἐκτὸς τεύχους and ἐκτὸς τοῦ τεύχους (of the wall of the city). In the same way sometimes also στρατός, στρατιά, στρατεύμα, στρατόπειον (and with adjectives as one word, δεξιὸν κέρας, ἐώνυμον κέρας, the right, the left wing: Κορινθίοις τὸ μὲν δεξιὸν κέρας αἱ Μεγαρίδες νῆες εἶχον καὶ αἱ Ἀμπρακυντίδες, ἐώνυμον δὲ κέρας αὐτοὶ οἱ Κορινθιοὶ εἶχον, *Thuc.* 1, 48). (Ἀπὸ δεξιᾶς, &c.)

e) Names of relationship in certain connexions with an emphatic prominence given to the generic term of the relationship: Οὔτε πατὴρ οὔτε μητὴρ φεῖδεται. Οἱ Καρδοῦχοι ἔχοντες γυναῖκας καὶ παῖδας<sup>2</sup> ἔφευγον ἐπὶ τὰ ὄρη (*Xen. Anab.* 4, 18, with their wives and children).

f) And in general, the article is sometimes omitted when, by the combination of two or more opposed members, the expression of the whole is brought out with a certain emphasis<sup>2</sup>: Δύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος (*Pl. Phæd.* 67, as in English, body and soul; but, 64: ἡ τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγή. Πανσανίας συγκαλέσας πολεμάρχους καὶ πεντηκοστῆρας ἐβουλεύετο (*Xen. Hell.* 3, 5, 22). Ἀπὸ τελευταίας ἐπ' ἀρχήν<sup>3</sup> [cf. note 1].)

REM. 3. A superlative (or other adjective) with a predicative noun, or a superlative standing alone as the predicate, never takes the article in Greek: nor does it stand with a substantive and the 'superlative of eminence' (denoting only a very high degree, and therefore not distinguishing any particular object as belonging to the highest degree of all): Ἀνδρὶ καλῷ κάγαθῷ ἐργασία κρατίστη ἐστὶ γεωργία (*Xen. Œc.* 6, 8). (Οὐδοὶ φανερά ἐστι διαφθορά τῶν συγγιγνομένων, are evidently the ruin of —: *Pl. Men.* 91, c.) Πάντων φιλομαθέστατος Κύρος ἦν. Οἱ Φασηλίται εἰσι πονηρότατοι ἀνθρώπων καὶ ἀδίκωτατοι (*Dem.* 35, 2). (Τοῦτο βαρύ-

[<sup>1</sup> Bp. Middleton considers government by a preposition to favour the omission of the article generally.]

[<sup>2</sup> This belongs to Bp. Middleton's head of enumeration.]

[<sup>3</sup> Ὁ ὀπλίτης δραχμὴν ἐλάβανε τῆς ἡμέρας (*Thuc.* 3, 17, received a drachma a day = every day); but also δέκα, εἰς ἀπὸ φυλῆς (*Xen. Hell.* 2, 4, 24, ten, one from each Phyle), εἰς ἀπὸ πόλεως (*ib.* 4, 2, 8).

[§ 8.] *τατόν ἐστι τοῦ στρατεύματος, Xen. Cyr. 5, 3, 37, the most heavily-armed division. Διὰ βραχυτάτων, in the shortest way I can.)*

REM. 4. The Attic poets often omit the article where it must have stood in prose, as well before substantives undefined by any added specification, as before such as have a genitive or adjective (possessive pronoun) with them: e.g. *Θύματος ἐπιστάτης ἐπέστη τοῦδε παῖς Ἀχιλλέως (Eur. Hec. 224). Παῖδα σὴν κτενοῦσιν. Πέμπουσί με δισσοὶ Ἀτρεΐδαι (Eur. Hec. 510). Ἐκάβη κείται κόνει φύρουσα δύστηνον κára (Eur. Hec. 496).* In the old poets (Homer, Hesiod) the usage is still more fluctuating.

§ 9. a) The adjective or participle by which the substantive is defined, stands, with any appended notion dependent on it, either between the article and its substantive, or, with the article repeated, after the substantive: *Ὁ ἀγαθὸς ἀνὴρ. Ὁ πάντων κάλλιστος καὶ πᾶσι φίλτατος ἀνὴρ. Οἱ στρατηγικοὶ νομιζόμενοι ἄνδρες. Αἱ ἄριστα δοκοῦσαι εἶναι φύσεις (Xen. Mem. 4, 1, 3).—Αἱ τιμαὶ αἱ πολιτικάι. Οἱ στρατηγοὶ οἱ ταῦτα βεβουλευκότες. (Τὰς μεγάλας ἡδονὰς καὶ τὰ ἀγαθὰ τὰ μεγάλα ἢ πειθῶ καὶ ἡ καρτερία καὶ οἱ ἐν καιρῷ πόνοι παρέχονται. Xen. Cyr. 3, 3, 8.)*

The latter position, that with the article repeated, is, however, the more rare, especially in the Attic writers, and is usually employed only when the object is first mentioned, as a notion sufficiently defined in and by itself, and then has a nearer specification added to it besides: *Τὸ τεῖχος περιέILON τὸ καινόν (Thuc. 4, 51). Ἐπὶ τῆς νῆως τῆς διαφθορῆς (Dem. 34, 2).*

REM. 1. When the participle has itself a specification (by means of dependent words), it not uncommonly happens, that only this nearer specification, or only the participle itself, is placed between the article and its substantive: *Αἱ πρὸ τοῦ στόματος (before the mouth of the harbour) νῆες ναυμαχοῦσαι (Thuc. 7, 23). Αἱ ὑπ' Αἰσχίνου βλασφημίαι εἰρημέναι (Dem. 18, 126). Ὁ κατειληφὼς κίνδυνος τὴν πόλιν (Dem. 18, 220<sup>1</sup>).*

REM. 2. The adjective may stand as an *apposition*, either before the article or after the substantive, without repetition of the article, see § 12. Otherwise *Ὁ ἀνὴρ καλός* or *καλὸς ὁ ἀνὴρ* signifies (with *ἐστίν* omitted) *the man is handsome*.

REM. 3. Sometimes the article makes its first appearance before the following adjective (participle) or prepositional expression, the object being first placed as an undefined notion, and then more closely defined: *Ἀρετῆς ἔνεκα καὶ προθυμίας τῆς ἐν ἐκείνοις τοῖς κινδύνους γενομένης (Thuc. 2, 71). Σκεπτόν, πῶς ποτε ἡ ἀκράτος δικαιοσύνη πρὸς ἀδικίαν τὴν ἀκράτον ἔχει (Pl. Rep. 8, 535, is related to).*

b) A preposition with its case is connected *attributively* with a substantive by means of an article, in the same way as an adjective: *Ἡ ἐπὶ τῷ ποταμῷ πόλις. Αἱ ἀπὸ Ἀθηνῶν νῆες. Οἱ στρατιῶται οἱ ἐν*

<sup>1</sup> Μετὰ τὸν ὕστερον πόλεμον τῆς καθαιρέσεως τῶν Ἀθηνῶν τειχῶν (*Xen. Hell. 5, 1, 35*). The specification of an adjective appended to it after the substantive). The placing of a secondary specification before the article is a rare and poetical construction: *Τούτων τὰ ἐναντία ἐπιφημίσματα (Thuc. 7, 75 = τὰ ἐν. τούτων ἐπιφημ.). (Ὅστις γὰρ ἦν ἐκείνον ὁ κτανὼν, Soph. Œd. T. 139.)*

τῇ πόλει. Τὸ τεῖχος τὸ παρὰ τὸν ποταμόν. This is also the case with [§ 9.] adverbs of *time* and *place*, of what manifests itself *at the time* or *place* expressed: Οἱ πάλαι ἄνθρωποι, *the men of former days; of the olden time*. Ἡ τότε ταραχή. (Completely: Ἡ τότε ταραχή γενομένη.) Ἡ Ἀίσχινου τότε μισθαρνία (*Dem.* 18, 50). Ἡ ἄνω πόλις. Ἡ πρότερον ἀπραγμοσύνη (*your former, or previous, inactivity; ἡ προτέρα, the former, of two*). Οἱ ἄρχοντες οἱ Ἀθήνησι. Ἡ πόλις ἡ ὑπὸ τῷ ὄρει. In this way ἄγαν and λίαν are also used (ἡ ἄγαν ἐπιθυμία, *Thuc.* 6, 24) with πᾶν (ὁ πᾶν Περικλῆς, *the celebrated Pericles*): as are also a few other isolated adverbs, when no corresponding adjective exists, or with a peculiar meaning: Τὰ καταλογάδην συγγράμματα (*Isocr. ap. Nic.* 7, *prose writings*). Τὸ ἀληθῶς φῶς (*Pl. Phæd.* 109, *the light which is truly light*). (Also Ὁ γόνυ πατήρ, *Lys.* 13, 91, *the natural father*.)

REM. Now and then a specification which would be properly attached to the substantive by an article, is referred less accurately to the verb: ὅσοι τῶν πραγμάτων πρὸς τοὺς Ἀθηναίους μάλιστα μετέσχον (*Thuc.* 4, 74).

The article stands in Greek with substantives that are defined by § 10. an appended genitive, either of a generic term with the article, or of a proper name: Ἡ τοῦ πατρὸς οἰκία, ἡ τοῦ ὑπὲρ τῶν Ἡλείων ὄρους κορυφή (*Xen. Hell.* 7, 4, 13), (οἱ Σόλωνος νόμοι), ἡ οἰκία τοῦ πατρός, ἡ οἰκία ἡ τοῦ πατρός. Of these forms the first (that of the genitive in the middle) is the most common; the second (the genitive following the substantive) is also common: the third (the genitive following the substantive with its article repeated, by means of which the specification is, as it were, returned for and appended with emphasis) is less common. Fourthly, the genitive may also precede, when it stands with emphasis on account of an opposition, or in a transition: Τῶν παλαιῶν ἡ φιλοσοφία (*Pl. Prot.* 343). Τοῦ χωρίου ἡ ἀπορία (*Thuc.* 4, 29). (Τὸ τῆς τοῦ ξαίνοντος τέχνης ἔργον, *Pl. Rep.* 381, after the first form. Περὶ τοῦ μισθοῦ τῆς ἀποδόσεως, *Thuc.* 8, 85, after the fourth<sup>1</sup>.)

REM. 1. The partitive genitive very frequently precedes, and with this genitive the article can never be repeated: cf. § 50, Rem. 1.

REM. 2. A substantive which governs a genitive with the article, itself stands without the article, when, in spite of the appended genitive, the object is *undefined* (especially in the case of the partitive and objective genitives: e. g. μέρος τῆς πόλεως ἐπὶ βλάβῃ τῆς πόλεως (*Thuc.* 8, 72, *for injury to the city* [though we should say, *to the injury of the city*] μεγάλοι δαπάναι τῶν τε τριηράρχων καὶ τῆς πόλεως (*Thuc.* 6, 31), *great outlays on the part of the trierarchs and the state*): sometimes also, when it is wished to express a notion that in itself is definite, in a general and indefinite way: ἐν ἀρχῇ τοῦ λόγου (*Dem.* 37, 28), ὑπὸ πλήθους τῶν ἐπικειμένων νεῶν (*Thuc.* 8, 105). The article is always omitted, when the governing substantive is the *predicate* with εἰμί or γίνομαι, or belongs to the predicate as an appo-

<sup>1</sup> But αἱ ἴδιαι ἡμῶν ἐκάστων πόλεις (*Isocr. Plat.* 8), and ἡ δοκοῦσα ἡμῶν πρότερον σωφροσύνη (*Thuc.* 1, 32), where the genitive attaches itself to another specification (Rem. 6).

[§ 10.] sition<sup>1</sup>: 'Η τῶν πολεμίων βλάβη κέρδος τῆς πόλεως γίνεται. Σωτήρ γενοῦ τῆς πατρίδος. Μεγάλων κακῶν ἄγγελοι ἤκομεν. (Νόμοι πόλεως, *laws of a state*; περί ἀρίστου ὥραν, *Thuc.* 7, 81.)

REM. 3. Now and then the article does not stand with the substantive itself, but is not placed till before the following genitive<sup>2</sup>: 'Επὶ σκηνὴν ᾗσαν τὴν Ξενοφώντος (*Xen. Anab.* 9, 2, 19). Τισσαφέρνης ᾗδει τοὺς Μιλησίους ἐς τὴν Λακεδαίμονα πορευομένους ἐπὶ καταβοῇ τῇ αὐτοῦ μάλιστα (*Thuc.* 8, 85).

REM. 4. With respect to the position of the article with the governing substantive, the genitive of a personal or possessive pronoun has the same effect as the genitive of a substantive with the article. The genitive of the personal pronoun stands either before the article or after the substantive (enclitically). 'Ημῶν ἡ πόλις, ἡ πόλις ἡμῶν. Τοῦτό σοι δίδωμι ὅτι μου τὴν μητέρα (τὴν μητέρα μου) τιμᾷς. The genitive of a demonstrative or reflexive pronoun either stands in the middle, or follows with the article repeated: ὁ τοῦτου ἀδελφός, ὁ ἀδελφός ὁ τοῦτου (*Dem.* 35, 15). Τὴν ἐαυτῶν συκοφαντίαν δηλοῦσιν. Παρὰ τὸν τρόπον τὸν ἐαυτῶν (*Thuc.* 5, 63). (Partitively also: 'Εαυτῶν τοὺς βελτίστους αἰροῦνται, and' τοὺς βελτίστους αἰροῦνται ἐαυτῶν.)

REM. 5. In the case of substantives with possessive pronouns, the article stands as in the case of substantives with adjectives: 'Ο ὑμέτερος πατήρ, ὁ πατήρ ὁ σός. Τοὺς οἴκους τοὺς ὑμέτερους αὐτῶν, or τοὺς ὑμέτερους αὐτῶν οἴκους ἀσφαλῶς κεκτῆσθαι βούλεσθε. (But δοῦλος ὑμέτερος, *one of your slaves*; a *slave of yours*. Σοὶ δοῦλοι ἐσμεν.)

REM. 6. When two specifications are appended to a substantive (adjective, participle, preposition, adverb, or genitive), the one of which bears such a relation to the other, that *the two* are blended into *one* (complex) specification, they are usually comprehended under *one article*: when, however, they are taken, each by itself, as two co-ordinated specifications, the article is used with each: and this is sometimes done even in the first case, especially if both are adjectives, particularly in the instance of ἄλλος: Τὰ ἐν τῇ ἡπείρῳ Αἰολικὰ πολίσματα (*Thuc.* 4, 52). 'Ο Ἀλκιβιάδου τοῦτου νιώτερος ἀδελφός (*Pl. Prot.* 320). Μέμνησθε τῆς ἐν Σαλαμῖνι πρὸς τὸν Πέρσῃν ναυμαχίας (*Æsch.* 2, 74). Εἰς τὰς ἄλλας Ἀρκαδικὰς πόλεις (*Xen. Hell.* 7, 4, 38). Αἱ ἀπὸ τῆς Σικελίας Πελοποννησίων ἐκκαίδεκα νῆες (*Thuc.* 8, 13). Τὰ ἐκ τῆς Ἰάσου μεγάλα χρήματα διαρπασθέντα (*Thuc.* 8, 36; the participle removed according to § 9, a. Rem. 1).—'Η σεμνὴ αὐτῇ, ἡ τῆς τραγωδίας ποιήσις (*Pl. Gorg.* 502). 'Η ἄνω ἡ πρὸς τῇ τείχει ἀπόληψις τῶν ὀπλιτῶν (*Thuc.* 7, 54). Αἱ πέντε καὶ ἑκοσι νῆες τῶν Κορινθίων αἱ τοῖς Ἀθηναίοις ἀνθορμούσαι (*Thuc.* 7, 31). Τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς τοῦ Λυκαίου ἱερὸν (*Pl. Rep.* 8, 565). Κατὰ τὴν Ἀττικὴν τὴν παλαιὰν φωνὴν (*Pl. Crat.* 398). Τεκμαίρομαι ἐκ τοῦ ἄλλου τοῦ ὑμέτερου τρόπου (*Pl. Rep.* 2, 368). (Also where the other adjective or participle stands substantively: Οἱ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν, *Xen. Anab.* 6, 4, 7.) (It is seldom, that one of the specifications follows without the repeated article: ἡ τῆς πόλεως ἀνάλωσις δημοσία, *Thuc.* 6, 31. Μετὰ τὴν τῶν τυράννων κατάλυσιν ἐκ τῆς Ἑλλάδος. *Thuc.* 1, 18. Τὸν πρεσβύτατον υἱὸν ἐαυτοῦ, *Xen. Mem.* 2, 2, 1.)

§ 11. The article stands with substantives (appellatives), that are connected with a demonstrative pronoun, οὗτος, ὁδε, or ἐκεῖνος. The

<sup>1</sup> [So, often, αἴτιος, αἴτιον &c., used substantively in the *predicate*, = the *cause*.]

<sup>2</sup> [Observe that in both the instances substantives are under the government of *prepositions*.]

demonstrative stands before the article or after the substantive: [§ 11.] Οὗτος ὁ ἀνὴρ. Ἡδε ἡ πόλις. Κατὰ τοὺς νόμους ἐκείνους. Ἐκτῶντο τὴν τιμὴν ταύτην (*Isocr. Phil.* 107). If, however, besides the pronoun, an adjective or the like is also added, the pronoun may either attach itself to this (the more usual case), or retain its own peculiar position: Ἡ στενὴ αὕτη ὁδός (*Xen. Anab.* 4, 2, 6). Αἱ πρὸς τοὺς τυράννους αὐταὶ λίαν ὀμιλίας (*Dem.* 6, 21).—Οἱ ἀλαζόνες λόγοι ἐκείνοι (*Pl. Rep.* 8, 560). Ἐκείνη ἡ ὑψηλοτάτη πλάτανος (*Pl. Phaed.* 229). (Αὐτός, *self*, has no influence on the use of the article<sup>1</sup>.)

REM. 1. The article is omitted, when the substantive is properly a predicative noun, or an apposition (connected with the predicate) to the pronoun, which last, instead of standing independently, conforms in gender, according to the Greek practice, to the substantive (is attracted by it): Αὕτη ἐστὶν ἀνδρὸς ἀρετή (*Pl. Men.* 71, *this is the virtue of a man*). Κίνησις αὕτη μεγίστη τοῖς Ἕλλησιν ἐγένετο (*Thuc.* 1, 1). Ταύτην τέχνην ἔχει (*Lys.* 6, 7). Ταύτῃ ἀπολογία χρῆται (*Dem.* 49, 63, *he uses this as an excuse*). Ὡς οἱ περὶ Κλεόμβροτον ἐκράτουν τῇ μάχῃ, σαφεῖ τούτῳ τεκμηρίῳ γνοίῃ ἂν τις (*Xen. Hell.* 6, 4, 13; *from this as from a certain indication, or proof*); and in the same way, where the pronoun refers to something following, by which the notion is defined for the first time: Οὗτοι, οὗς ὁράτε, βάρβαροι, πολέμιοι ἡμῖν ἔσονται (*Xen. Anab.* 1, 5, 16). Μενεκλῆς εἰδέτο ὑμῶν δοῦναι χάριν ταύτην αὐτῷ, ἐκδοῦναι ἄλλῃ τὴν ἀδελφήν (*Isae.* 1, 14; *to have the kindness to —*). (In the poets, the article is omitted with demonstratives in other cases; especially in the case of ὅδε, a thing of rare occurrence in prose, with a definite pointing out of the object, 'here': Φέρε λαβὼν χιτῶνας τούτουσι τοῖς τῶν δορυφόρων ἡγεμόσι, κασᾶς δὲ τοὺςδε τοὺς ἐπιπείους τοῖς τῶν ἱππέων ἡγεμόσι, καὶ τῶν ἀρμάτων τοῖς ἡγεμόσι ἄλλους τοὺςδε χιτῶνας, *Xen. Cyr.* 8, 3, 6.)

REM. 2. In the same way, ἑκάτερος, ἄμφω, ἀμφοτέρω are always accompanied by the article: Ἀμφοῖν τοῖν χερσίν. With ἕκαστος it may be either expressed or omitted: Κατὰ τὴν ἡμέραν ἐκάστην and καθ' ἡμέραν ἐκάστην. Ἐν ἐκάστῃ τῇ πόλει and ἐν ἐκάστῃ πόλει.

REM. 3. With the adjectives τοιοῦτος, τοιόσδε, τοσοῦτος (τηλικούτος, τηλικόσδε) the article may stand (before them, as in the case of other adjectives), when the notion of a definite class of such a kind is to be rendered prominent: Τί οὐκ ἂν πράξειεν ὁ τοιοῦτος ἀνὴρ; (*Dem.* 34, 29, *such a man = the man who acts in this way.*) (Τὸ τοιόνδε λέγω, *Pl. Gorg.* 476, *I mean the following relation.*)

REM. 4. Πᾶς, every, stands without the article (Πᾶσα πόλις. Πᾶς ἀνὴρ); but πάντες, all, usually with the article (of a definite class): Πάντα τὰ ἀγαθὰ. (Πᾶν τὸ καλῶς ἔχον, *Pl. Rep.* 2, 381, *all that is good.*) Ἡ Σπάρτη πασῶν τῶν πόλεων ἀρετῇ διαφέρει (*Xen. Pol. Lac.* 10, 4). Πᾶσαι αἱ καλαὶ πράξεις (not after the article), but also without it: Πάντα ἀγαθὰ, *all good things*. Πᾶσων πόλεων Ἀθῆναι μάλιστα πεφύκασιν ἐν εἰρήνῃ αὖξεσθαι (*Xen. de Vect.* 5, 2). (Πάντες θεοί, πάντες ἄνθρωποι.) Πᾶς, whole, stands with the article, usually on the outside of the article and its substantive; that is to say, either before the article or after the substantive (as apposition, cf. § 12): Πᾶσα ἡ πόλις, ἡ πόλις πᾶσα (*the whole*

<sup>1</sup> Ἡμεῖς οἱ στρατηγοί. Ἐγὼ ἡ τάλαινα.

[§ 11.] *city*, the latter properly, *the city, all of it*), so also ὅλος (ὅλη ἡ πόλις, ἡ πόλις ὅλη). (Without the article ὅλη πόλις, πόλις ὅλη, seldom πόλις πᾶσα, *an entire city, the whole of a city*.) Πᾶς, however, and especially ὅλος, also stands after the article, like other adjectives: Ἡ πᾶσα Σικελία (*Thuc.* 4, 61, *the whole of Sicily, Sicily as a whole*). Ἡ σύμπασα Ἑλλάς (*Isoc. Paneg.* 8, 3). Τὸ πᾶν πλῆθος τῶν ὀπλιτῶν (*Thuc.* 8, 93). Τὸ ὅλον πρόσωπον (*Pl. Prot.* 329). Τὸ ὅλον γένος (*Pl. Crat.* 392). In the same way we also meet with in the plural: Τὰ πάντα μέρη, *all the portions together*, οἱ πάντες ἄνθρωποι (*Xen. Anab.* 5, 6, 7), μόνη τῶν πασῶν πόλεων (*Dem.* 8, 64), and always οἱ πάντες, = *in all*, e. g. δέκα ταῖς πάσαις καυσίν. (Ἐύμπαντες ἑπτακόσιοι ὀπλῖται, *in all; together*, *Thuc.* 4, 129.)

REM. 5. The article also stands with the interrogative pronominal adjective ποῖος, to denote that the enquiry is made about the property of an object named or otherwise indicated: Τὴν ποίαν κατάστασιν πολιτείας ὀλιγαρχίαν λέγεις; (*Pl. Rep.* 8, 550). Θέλω σοι πᾶν μεγαλόφρονα τῆς γυναικὸς ἔργα διηγῆσασθαι. Τὰ πρῖα; (*Xen. ŒC.* 10, 1.)

REM. 6. Where parts of a whole are stated in numbers, the article is sometimes prefixed to the numeral (to denote the definiteness of the relation): Αἱ ἑκαίδεκα τῶν νεῶν (*Thuc.* 1, 116). Τὰ δύο μέρη. In like manner it is said: Ἀμφὶ τοὺς εἴκοσι, *about twenty*. (But on the other hand: ὑπὲρ ἡμῖν<sup>1</sup> τοῦ στρατεύματος, *Xen. Anab.* 5, 10, 10, *above half, or the half*.)

## § 12.

The article stands in Greek with substantives to which an adjective is added as an *apposition* (*outside of the article*) and belonging to the *predicate*, to intimate that the notion of the *substantive* follows of itself, and is *assumed* (as something *given* and existing), so that the only question is about the *property*. (In English we usually put the substantive with the adjective indefinitely: but if we wish to express the definiteness of the substantive, we give the words a different turn, or have recourse to a periphrasis.) Οἱ ἄνθρωποι ὑπὸ τοῦ ἡλίου καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν (*Xen. Mem.* 4, 7, 7, *acquire a darker hue, or, come to have their hue darker, or, their hue becomes darker*). Πόσον ἄγει τὸ στράτευμα; (*Xen. Cyr.* 2, 1, 2, *how great is the army which he leads?*) Τὸ σῶμα θνητὸν ὑπαντες ἔχομεν (*Isocr. Phil.* 134). Ἀπ' ὀρθῆς καὶ δικαίας τῆς ψυχῆς τὰ πάντα μοι πέπρακται (*Dem.* 18, 298, *with an upright and honest mind; in the uprightness and integrity of my mind*). (Αὐτὸς ἀγαθὸς σὺν ἀγαθοῖς τοῖς παρ' ἐμοί, *Xen. Cyr.* 8, 6, 12, *with those about me good, with good people about me*.) Οἱ παρ' ἐμοί, substantively, cf. § 14, b<sup>2</sup>. (Ὁ λιμὴν τὸ στόμα εἶχε ὀκτώ σταδίων, *Thuc.* 7, 59, *with the descriptive genitive*.)

REM. The same position (*outside the article*) is also taken by the adjective and participle in other cases, when they are in *apposition* (i. e. used, not *attributively*, but *appositively*): Οἱ Κερκυραῖοι ἐνέπρησαν τὰς σκηνὰς ἐρήμους (*Thuc.* 1, 49, *left with none to defend them*). Ὁ ποταμὸς διὰ μέσης τῆς πόλεως ρεῖ (*Xen. Cyr.* 7, 5, 8). Ἄκραις ταῖς χερσίν. Ἄμα τῷ ἡρὶ ἀρχομένῃ. On the adjective, see § 86, and on the participle, § 181, R. 7.

§ 13. a) Proper names do not require the article (which is accordingly omitted even where a demonstrative is annexed: οὗτοςί Ἀπατούριος, *this A. here*); but they *may* take it, if the person or

[<sup>1</sup> Cf. note 1, p. 9.]

<sup>2</sup> Τίνας λέγεις, τὰς τέσσαρας πολιτείας; (*Pl. Rep.* 8, 544, *what are the four polities you are speaking of?*)

object is made prominent, as having been previously named, and as [§ 13.] being essential to the matter in hand, or as being so generally known and presupposed, that the scope of the discourse naturally leads one to expect the mention; sometimes without any particular emphasis: Ταῦτα λαβὼν ὁ Πανσανίας τὰ γράμματα πολλῶν μᾶλλον ἤρτο (*Thuc.* 1, 130, in the continuation of an account of Pausanias.)—Καὶ ἐκ τοῦ Βυζαντίου βίᾳ ἐκπολιορκηθεὶς (Πανσανίας) ἐς μὲν τὴν Σπάρτην οὐκ ἀνεχώρει, ἐς δὲ Κολωνὰς τὰς Τρωϊάδας ἰδρύθη (*Thuc.* 1, 131; *Byzantium*, mentioned before as the place where Pausanias was residing; *Sparta*, his well-known home. But shortly afterwards: ἀνεχώρει ἐς Σπάρτην). Ἐν δὲ τῇ Πύλῳ—ἐν δὲ ταῖς Ἀθήναις (*Thuc.* 4, 26, 27, the narrative now passing on to these before-mentioned cities). Ἡ θεμιστοκλέους ἀρετή, ἡ ἀρετὴ ἡ θεμιστοκλέους (by § 10), but not ἡ ἀρετὴ θεμιστοκλέους (though it may be ἡ ἀρετὴ τοῦ θεμιστοκλέους with the article, and ἡ ἀρετὴ ἡ τοῦ θεμ. Εὕρημα θεμιστοκλέους, an invention of Themistocles.

REM. Ὁ μέγας Ἀλέξανδρος, ὅθι αἱ ἐν Βοιωτίᾳ, Ἀλέξανδρος ὁ Μακεδών, for distinction from others of the same name. Ὁ Σιλανὸς ὁ Ἀμβρακιώτης (*Xen. Anab.* 6, 4, 13), (the before-mentioned) *S. the Ambraciote* (who is recalled to one's thoughts here; otherwise Σιλ. ὁ Ἀμβρ). When, to describe a person more exactly, the name of the father is added in the genitive, the governing word may take an article after it before the genitive, which makes the addition more prominent: Κλέων ὁ Κλεαινέτου, Περύβοια ἡ Ἀλκάθου, but also without the article: Κλέων Κλεαινέτου (in the business-style). (With appended designation of birth-place and district: Κάλλιππος ὁ Φίλωνος ὁ Αἰζωνεύς, or Καλλικλῆς Ἐπιτρέφους Θριάσιος, *Dem.* 50, 47<sup>1</sup>.)

b) For names of nations, the same rule holds good, when they are used of the whole nation. (But always οἱ Ἕλληνες, in contradistinction to οἱ βάρβαροι<sup>2</sup>.) Ὁ Ἀθηναίων δῆμος, ὁ δῆμος ὁ Ἀθηναίων (in public transactions this is the most usual) and ὁ δ. τῶν Ἀθηναίων. (Rarely Ὁ δῆμος ὁ τῶν Ἀθηναίων.) When some of a nation are spoken of, it is οἱ Ἀθηναῖοι, οἱ Ἕλληνες, and Ἀθηναῖοι, Ἕλληνες, according to the general rules for the article. Ἕλληνες ἐσμεν. So Ἀθηναῖος and ὁ Ἀθηναῖος.

a) In the same manner as with substantives, the article stands with § 14. adjectives or participles when they are used substantively of persons or things (definite individuals or classes): Ὁ καλός, τὸ ἀγαθόν. Οἱ καλοὶ, τὰ ἀγαθά. Τὰ ἐν ἀνθρώποις ἀγαθά. (Οἱ πολλοί, *the many; the multitude, the popular party*: οἱ ὀλίγοι, *the oligarchical party*.) Οἱ πολεμοῦντες. Ὁ βουλόμενος, *whoever will*. Οἱ πρῶτοι ἐρχόμενοι. Ὁ ἄκων ἀμαρτάνων. Πᾶν τὸ καλῶς ἔχον (*Pl. Rep.* 381). Οἱ κινδυνεύειν

<sup>1</sup> Ὁ Μαῖανδρος ποταμός (with different genders: ἐπὶ τῇ Αἰτνῇ τῷ ὄρει, or ἐπὶ τῷ ὄρει τῇ Αἰτνῇ), more rarely μέχρι Μαϊάνδρου ποταμοῦ.

<sup>2</sup> Μόνος Ἑλλήνων καὶ βαρβάρων, of *Greeks and barbarians*, § 8, R. 2, f.

[§ 14.] ἐθέλοντες or οἱ ἐθέλοντες κινδυνεύειν. Ὁ τὸ τεῖχος ἐλών. Ὁ ἐλών τὸ τεῖχος.

REM. 1. Where such a participle has a predicate nominative, this is usually placed between the article and the participle (ὁ φαῦλος νομιζόμενος), more rarely after the participle (ὁ νομιζόμενος φαῦλος). A case governed by the participle is rarely (by reason of special emphasis) placed before the article: Καὶ τὴν σοφίαν ὡσαύτως τοὺς ἀργυρίου πωλοῦντας σοφιστὰς ἀποκαλοῦσιν (*Xen. Mem.* 1, 6, 12).

REM. 2. The Greeks sometimes put a participle substantively with the article, where we say indefinitely *people who* or *people to*—, see § 186, b. R. 1.

REM. 3. Some such substantivative expressions formed of the article with a neuter adjective, and denoting a relation of time, or an extent or amount, are used (in the accusative) as adverbs, e.g. τὸ ἀρχαῖον, τὸ παλαιόν, *of old*, τὸ πρῶτον (τὸ δεύτερον, πέμπτον, etc.), *for the first time*, τὸ τελευταῖον, *lastly, at last*, τὸ ὅλον, τὸ ξύμπαν, *on the whole*, τὸ μέγιστον, *for the greatest part*, τὰ πολλά, *mostly*, τὸ πλεόν, τὰ πλείω, *for the more part* (in Thucyd. sometimes τὸ πλεόν for the mere adverb πλεόν), τὸ λοιπόν, τὰ λοιπά, *for the future*, τάλλα, *for the rest*, τὰ τελευταῖα (*Thuc.* 1, 24), *lastly*.

b) In the same way, the article without a substantive is prefixed to a preposition and its case, or to an adverb of time or place (§ 9 b), to denote persons or things (definite individuals or classes), which are in the situation or relation assigned by the preposition or adverb: Οἱ ἐν τῇ πόλει, *the people in the city*, οἱ παρὰ Νικίου (*the persons sent from N.*), οἱ ἐφ' ἡμῶν, ἐμοῦ (*our, my, contemporaries, people in our times*), οἱ ἐπὶ τῶν πραγμάτων (*Dem., those over the affairs, i. e. those who are at the head of them*). Ὁ ἐν τῷ πλοίῳ (*the men in the ship, of a person lately mentioned*). Οἱ νῦν, οἱ ἐνθάδε, οἱ ἐκεῖ. Οἱ ἐγγυτάτῳ (γένους), *the next of kin*. Τὰ εἰς τὸν πόλεμον, *what belongs to war, the preparations for war*. Τὰ ἐφ' ἡμῖν, *what is in our power*. Τὰ κατὰ Σικελίαν, *the Sicilian affairs*. Τὰ ἐνθάδε, *the affairs here*<sup>1</sup>.

REM. 1. In the singular of the neuter gender, some such expressions, governed by a preposition, serve to mark time and place. Ἐν τῷ τότε, *at that time*, ἐν τῷ πρὸ τοῦ, *in the time preceding*, ἐκ τοῦ ἐπὶ θάτερα, ἐκ τοῦ ἐπ' ἀριστερά, *from the opposite side, from the left side*, τὰ ἐν τῷ ἐπ' ἐκείνῃ τῆς ἄκρας γιγνόμενα (*Thuc.* 8, 104), *what was doing on the other side of the promontory*.

REM. 2. Some such expressions, formed with the neuter article and a preposition, are used (in the accusative) as adverbs to denote a certain compass or extent, thus: τὸ ἀπὸ τοῦδε, *from this time forth*, τὸ ἐπ' ἐμοί, *as far as it depends on me, for my part*, τὸ καθ' ἑαυτὸν, *for his own part, as regards oneself*, τὸ πρὸ τούτου, *in former times*. The article stands in this way even before adverbs of time, to denote a certain extent of time: τὸ πρὶν, *of yore*, τὸ τήμερον, τὸ νῦν, τὰ νῦν

<sup>1</sup> Rarely τὸ σφόδρα, τὸ φανερώς, and the like, with an infinitive understood: *the putting it strongly, the vehement form, the speaking openly*.



(*τονῦν, τανῦν*), *now* (τὰ νῦν τάδε), τό τε παραυτίκα καὶ τὸ ἔπειτα (*Thuc.*), both [§ 14.] *for the instant and for the future.* (Τὰ μάλιστα, *in the highest degree.*)

c) The article in the plural masculine is put with the genitive of the name of a person to denote that person's people, train, troops, &c. : Κλέαρχος ἤλαυνεν ἐπὶ τοὺς Μένωνος (*Xen. An.* 1, 5, 13). But especially the article is put in the neuter with the genitive, and conveys a general substantive notion of that which belongs to, or arises from, or concerns a person or thing : Τὰ τῶν πολειμίων. Τὰ τῆς πόλεως, *the concerns or affairs of the city.* Ἡ Δίκη πάντα τὰ τῶν ἀνθρώπων ἐφορᾷ (*Dem.* 25, 11). Τὸ τῆς ἐπιτροπῆς ἐλέλυτο (*Dem.* 33, 19, *the affair of the guardianship*). Τὰ τῆς τύχης, *the dispensations, dealings, of fortune.* Τὰ τῶν Ἀθηναίων φρονεῖν, *to think that which is for the interest of the Athenians, i. e. to take part with the Athenians.* Τὸ τοῦ Θεμιστοκλέους (*Pl. Rep.* 1, 329, *the expression of Th., what Th. said*). Δοκεῖς μοι τὸ τοῦ Ἴβυκείου ἵππου πεπονθέναι (*Pl. Parm.* 136, *what befel the horse of Ibycus*). (Sometimes little more than a mere periphrasis : Ἦν ἀδελὰ τὰ τῆς σωτηρίας Χαριδῆμυ, *Dem.* 23, 163. Τὸ τῶν πρεσβυτέρων ἡμῶν, *Pl. Legg.* 2, 657, *we elders, as for us elders.* Τὰ βαρβάρων γὰρ δοῦλα πάντα πλὴν ἐνός, *Eur. Hel.* 276.)

a) The article is put with infinitives to mark that the notion of the § 15. action is conceived as a substantive (τὸ λέγειν, *the speaking*, τὸ κολάζεσθαι, *the being punished*); see on the Infinitive, § 154 f. Further, it is put with any other not substantive word which is used *materialiter* as substantive; and so, with a set of connected words. Τὸ ὑμεῖς, *the word ὑ.* Τὸ λέγεται. Τὸ γινῶθι σαυτόν. Ὑπερέβη τὸ “καὶ ἐὰν ἀλῶ φόνου” (*Dem.* 23, 220; *he left out the words*—). Ἰσχύμαχος ἐγέλασεν ἐπὶ τῷ “τί ποιῶν καλὸς κάγαθος ἐκκλησεῖν;” (*Xen. Œc.* 7, 3).

b) The article stands before a whole proposition in indefinite form (acc. with inf.), to denote that the matter of the proposition is conceived as a substantive; *the circumstance that—, the fact of—, &c.* See under Inf. § 170.

REM. 1. Even the substance of a dependent proposition is sometimes put definitely by the article, and thereby brought into connexion with the primary sentence, especially in dependent interrogative propositions : Οὐ περὶ τοῦ ἐπιτυχόντος ὁ λόγος, ἀλλὰ περὶ τοῦ, ὅντινα τρόπον χρὴ ζῆν (*Pl. Rep.* 1, 352, *but about the question, how—*). Τὸ γὰρ ὡς τὰ ἀριστά τε ἐπραττον καὶ διὰ παντὸς εὖνους εἰμί, ἱκανῶς ἐκ τῶν εἰρημένων δεηλώσθαι μοι νομίζω (*Dem.* 18, 110).

REM. 2. A short relative expression may be attached to a substantive by the article, even so as to obtain an adjective sense : Οὐ τὴν ὥσπερ ἐπὶ τοῦ δίφρου ἔδραν ἐπαινοῦμεν (*Xen. Hipp.* 7, 5, of a rider : *a way of sitting upon a horse, as one would upon a chair*). Ἀνδρωτίων τῆς ὕπου βούλεισθε ὀλιγαρχίας ἀσελγέστερος γέγονεν (*Dem.* 22, 52, *more insolent than an oligarchy be it where you will;—than any*

*oligarchy*). Σόλων ἐμίσει τοὺς οἶος οὗτος (ἐστίν) ἀνθρώπους (*Dem.* 19, 254. Cf. § 106, R. 2).

§ 16. a) Where the same substantive (or word put substantively) with the article ought to be put twice (or oftener) with different adjuncts, it is sufficient merely to repeat the article: Ὁ τῶν ιδιωτευόντων βίος αἰρετώτερος ἢ ὁ τῶν τυραννεύοντων (*Isocr. ad Nic.* 4). Ἐχομεν Μοῦσαν τῆς τῶν χορῶν καλλίω καὶ τῆς ἐν τοῖς κοινοῖς θεάτροις (*Pl. Legg.* 2, 667). Ὑπὸ τῶν πεττεύειν δεινῶν οἱ μὴ (viz. πεττεύειν δεινοί) τελευτῶντες ἀποκλείονται (*Pl. Rep.* 6, 487). Καὶ παρὰ τῶν ὑμετέρων στρατιωτῶν καὶ παρὰ τῶν ἐνθάδε. Πολὺν κρείττων ἐστὶν ὁ τῆς ψυχῆς ἢ ὁ τοῦ σώματος ἔρως (*Xen. Symp.* 8. 12)<sup>1</sup>. In like manner: Ἀνὴρ δόκιμος ὁμοῖα τῷ μάλιστα, viz. δοκίμῳ, *Hdt.* 7, 118. Σέβομαί τι ὁμοῖα τῷ μάλιστα, viz. σεβομένῳ, *Hdt.* 3, 8.

b) When two notions coupled by 'and' so closely cohere that they together make one notion, or may be comprised under one head, the article is sometimes put only once: Οἱ στρατηγοὶ καὶ λοχαγοὶ (*Xen. An.* 3, 1, 29, (the chief officers, to wit) generals and captains: in other passages οἱ στρ. καὶ οἱ λοχ.). Ὁ ἥλιος καὶ σελήνη καὶ ἄστρο (*Pl. Phaed.* 111, the heavenly bodies, to wit). Τό τε δίκαιον καὶ τὸ ἄδικον καὶ καλὸν καὶ αἰσχρὸν καὶ ἀγαθὸν καὶ κακόν (*Pl. Euthyph.* 7, these moral conceptions, one and all). Ἐν τε τοῖς Ἀργείοις καὶ τοῖς ξυμμάχοις (*Thuc.* 5, 61). (Τῆς τε Ἰταλίας καὶ Σικελίας, *Thuc.* 1, 36, with two proper names, the west, viz. *It. and Sic.*)

§ 17. In certain expressions, the article is put elliptically with an adjective or similar defining adjunct, a particular substantive being understood, from which the article takes its gender. (Usually in the feminine, because the masculine article suggests only the general notion of a person; the neuter, that of a thing.) Ἡ ἡμετέρα (γῆ), ἐν τῇ τῶν πολεμίων, ἐν τῇ βασιλείῳ (*Pl. Alcib.* i. 421). Ἡ αὔριον (ἡμέρα). Κατὰ τὴν ἐμήν (γνώμην). Τὴν ἐπὶ Βαβυλῶνος ἵεναι (ὁδόν). Τὴν ἐπὶ θανάτῳ ἄγειν τινά (to lead one to execution), and similar expressions denoting the direction of a motion. (Of the Adjectives see the further § 87 b.)

§ 18. (Appendix to Chap. 2<sup>2</sup>.) a) The Greeks are more regular than we in their use of the plural of substantives, in speaking of a number of individuals and of things which each of these individuals possesses (e. g. ψυχαί, σώματα).

REM. Sometimes however the singular is used, so that the notion is given in a merely general way: Τὸν πηλὸν ἐπὶ τοῦ νότου ἔφερον (*Thuc.* 4, 4). Τὰς πρώρας καὶ τῆς νεῶς ἄνω ἐπὶ πολὺ (a good bit) κατεβύρσωσαν (*Thuc.* 7, 65); especially

<sup>1</sup> Μεγάλῃ τις δύναμις ἡ τῶν εὖ λεγόντων, with the substantive drawn over to the predicate.

<sup>2</sup> Strictly speaking this does not come under the Syntax.

without the article, distributively: Δώδεκα ψιλοί ξὺν ξιφιδίῳ καὶ θώρακι (*Thuc.* [§ 18.] 3, 22).

b) Even substantives denoting abstract and other general conceptions to which the notion of number does not apply, are put in the plural to mark the occurrence of the condition, affection, or the like, in different forms, with different subjects or at different times, or with some special modification, e.g. ψύχη καὶ θάληπη, ἀνχμοί, πλοῦτοι, δυναστεῖαι, ἐνδεῖαι, ταπεινότητες, γέλωτες (γέλωτες ἐξαίσιοι), μέσαι νύκτες, midnight, κρέα (conceived as pieces), πυροί, κριθαί (*wheat, barley*, as masses), ἄλεις.

c) Conversely, certain words, denoting individual objects which admit of being numbered, sometimes stand in the singular, to denote the genus and a multitude, e.g. πλίνθος, bricks, or tiles. Note especially the figurative use of ἀσπίς, to signify a host of heavy-armed (poetically, λόχη), and of ἵππος (ἡ) for the cavalry, with the numerals χιλία and μυρία in the singular: Herodotus has even ἡ κάμηλος, denoting a troop of camels.

### CHAPTER III.

#### *The Cases. Nominative and Accusative.*

In Greek, an apposition is often attached to the subject or object § 19. of a proposition, sometimes even to a case governed by a preposition, to denote in what quality, to what end, the person or thing appears in the action: Ἦκεῖς μοι σωτήρ. Τίνος διδάσκαλοι ἦκετε; (*Pl. Euthyd.* 287). Οὐ χείρους βοηθοί σοι παραστησόμεθα ἢ εἰ πᾶδας ἐκέκτησο (*Xen. Cyr.* 5, 3, 19). Τοὺς φίλους μάρτυρας παρέχω. Τὰ περιττὰ χοήματα πράγματα ἔχουσιν (*Xen. Cyr.* 8, 2, 21; as a burden, i. e. in their superfluous wealth they have only an incumbrance). Ἵσως τάχα τοὺς Θηβαίους ἄλλους Λακεδαιμονίους εὐρήσετε (*Xen. Hell.* 7, 1, 24). Σὺν σοὶ φίλῳ καὶ ταῦτα διαπράξομαι<sup>1</sup>.

REM. 1. Such an apposition is rarely found with objects which are not in the accusative, except with χρῶμαι (dative: Χρῶμαι τοῖς φίλοις βοηθοῖς) and τυγχάνω (genitive: Ἐρωτᾶτε τοὺς Τραπεζουντίους, ὁποῖων τινῶν ἡμῶν ἐτυχον, *Xen. An.* 5, 5, 15, what sort of people they found us). (Θρασυμήδης οὐδὲν ᾔδει, οἷς θηρίοις ἐπλησίαζε τοῖς ἀνθρώποις τούτοις, *Dem.* 35, 8, with what monsters he associated, in having to do with these men.)

REM. 2. In a numerical statement of breadth, length, height, weight, or value, the general term is often put as an apposition (100 feet as length, i. e. in length): and so, in speaking of a sum of money, the more special description of the way in which it is applied (30 talents as reward = for reward, as we also say, 30 l.

<sup>1</sup> On the other hand a relation of time is never denoted (as it is in Latin) by the apposition of a substantive or adjective (without the participle ὦν). When, or, as consul, is ὑπατεύων, as a child, παῖς ὦν. See § 174 b. R.

[§ 19.] *teuward*). Τὸ ἀγαλμα τεσσαράκοντα τάλαντα σταθμὸν εἶχε χρυσίου ἀπέφθου (*Thuc.* 2, 13). Ἀρχέβιος καὶ Λυσισθέιδης ἔχουσι χρήματα Ναυκρατικά, τίμημα τάλαντα ἐννέα καὶ τριάκοντα μνᾶς (*Dem.* 24, 11). Ἐπὶ μισθῷ τριάκοντα τάλαντοισι (*Hdt.* 8, 4). Ἐμοὶ ὁ πατὴρ κατέλιπε τριάκοντα μνᾶς ἀπὸ τοῦ ἐργαστηρίου τὴν πρόσδοδον (*Dem.* 27, 18, *as the produce, the profits, of the workshop*).

REM. 3. An entire proposition may have a description of its purport, or of its predicate, annexed to it in the form of an apposition. In an active proposition, this apposition attaches itself to the object; in a passive one, to the subject; but in prose it consists only of an adjective or a similar expression in the neuter: Τὸ δὲ πάντων μέγιστον καὶ κάλλιστον, τὴν μὲν σὴν χώραν αὐξανομένην ὄρες, τὴν δὲ τῶν πολεμίων μειομένην (*Xen. Cyr.* 5, 5, 24). Παρμενίδης μοι φαίνεται, τὸ τοῦ Ὀμήρου, αἰδοῖός τε ἅμα δεινός τε (*Pl. Theæt.* 183, *P. seems to me, Homer's expression, both—, i. e. as Homer has it*). Πανολεθρία δὲ, τὸ λεγόμενον, καὶ πεζὸς καὶ νῆες καὶ οὐδὲν ὅ,τι οὐκ ἀπώλετο (*Thuc.* 7, 87, *as the saying is*). In like manner the nature of the predicate is premised in the form of an apposition by such expressions as *δυσὶν θάτερον*, one or other of these two: (Τοιαῦτα ἐροῦμεν, ἐξ ὧν, δυσὶν θάτερον, ἢ μεταστήσομεν τὰς γνώμας αὐτῶν ἢ τὰς κατηγορίας ἐλέγξομεν ψευδεῖς οὐσας, *Isocr. Antid.* 197), ἀμφοτέρα (τοὺς ἀμφοτέρα ταῦτα, καὶ εὐνοὺς τῇ πόλει καὶ πλουσίους, *Dem.* 18, 171), οὐδέτερον, ταῦτ' οὗτο, πᾶν τοῦναντίον, &c. (Hence ταῦτ' οὗτο, *in the same way, likewise, τοῦναντίον, on the contrary, as adverbs*.)

REM. 4. With the verb λέγω, *I mean*, either the foregoing case is repeated, or the more exact specification is attached, as object, to λέγω: Πάντες οἱ στρατηγοὶ παρ' ὧν ἂν ἕκαστοι δύνωνται, τούτων τῶν τὴν Ἀσίαν οἰκούντων λέγω, χρήματα λαμβάνουσιν (*Dem.* 8, 24). Προσέκρουσα ἀνθρώπων πονηριῶ, ᾧ τελευταῖα ὅλη προσέκρουσεν ἡ πόλις, Ἀνδροτίωνα λέγω (*Dem.* 24, 6).

§ 20. In the *nominative* stands (1) the subject; the predicate; and (3)  
(221) an apposition to the subject: Κῦρος πάντων κράτιστος ἐνομιζέτο. Κῦρος στρατηγὸς ἀπεδείχθη. Γωβρύας ψευδὴς φαίνεται (*Xen. Cyr.* 5, 2, 4). Ὁ ἀδελφός μοι ζημία μᾶλλον ἢ ὠφέλεια ἐστίν (*Xen. Mem.* 2, 3, 6). Ὀνομα τῷ μερικτῷ Ἀγάθων ἐστίν<sup>1</sup>.

REM. 1. [*Verbs of imperfect predication.*] The verbs which in themselves do not form a complete predicate, and therefore require a predicate noun, are in Greek (besides εἶμι) ὑπάρχω, γίγνομαι, and certain passives (see § 24), πέφυκα, *I am by nature*. (Λαγχάνω, *become by lot*: Δημοσθένης οὗτ' ἔλαχε τεχοποιὸς οὗτ' ἐχειροτονήθη, *Æsch.* 3, 28. Δοκῶ with εἶναι omitted.)

REM. 2. When a *participle* has a *predicative-noun* or an *apposition*, the predicate or apposition follows the case of the subject and of the participle: Ὁ φαῦλος νομιζόμενος, τῶν φαύλων νομιζομένων (*of those who are accounted vile*). Τοῖς ἀκούσιν ἀμαρτάνουσι μέτεσι συγγνώμης (*Dem.* 24, 49). Ἀντισθένην Ἀθηναῖοι εἵλοντο στρατηγόν, τὸν οὐδὲ ὀπλίτην πώποτε στρατευσάμενον (*Xen. Mem.* 3, 4, 1, *who had never even served as a hoplite*). Τῶν Λακεδαιμονίων προτέρων ἐλθόντων, οἱ Ἀθηναῖοι ἀπετράποντο.

REM. 3. In comparisons with ὥς, ὥσπερ, and καθάπερ, there is often a nominative to which we must supply a verb in the indicative, which stands in the principal

<sup>1</sup> In Latin, "Damno magis quam utilitati;" and most frequently, "Nomen adolescenti Agathon est."

member of the sentence either as participle in a different case, or as infinitive [§ 20.] (accusative with infinitive): "Ἄξιον κολάζειν τοὺς παραβαίνεον πολυμήντας τὰς συνθήκας, ἄλλως τε καὶ τοὺς ὥσπερ Καλλίμαχος βεβιωκότας (*Isocr. Call.* 47). Πέπεισμαι σε μάλλον ἀποθανεῖν ἢ ἐλίσθαι ἢ ζῆν ὥσπερ ἐγώ (*Xen. Mem.* 1, 6, 4). 'Ὑν ἀνδράσιν οὕτως ἀνόητοις ὥσπερ οἱ παῖδες (*Pl. Gorg.* 464, where εἶσιν is understood from the adjective). But the noun after the ὥσπερ may also pass, by attraction, into the case of the preceding noun, although the verb by which that case is governed, has nothing to do with the comparative clause: 'Ἀστυάγης τῷ Κύρῳ ἤδετο οὐ δυναμένῳ σιγᾶν ὑπὸ τῆς ἡδονῆς, ἀλλ' ὥσπερ σκύλακι γενναίῳ ἀνακλάζοντι (*Xen. Cyr.* 1, 4, 15). (Cf. § 98 on the Comparative.)

REM. 4. In the vague infinitive sentence, subject and predicate stand in the accusative: 'Ἦκουσα ὄνομα αὐτῷ εἶναι 'Αγάθωνα (*Pl. Prot.* 315). See under *Infinitive*.

The *accusative* is the case of the object of transitive verbs (whether § 21. in the active, middle, or passive-deponent form): Οἱ Ἕλληνες τοὺς (222) Πέρσας ἐνίκησαν. (In the passive: Οἱ Πέρσαι ἐνίκηθησαν ὑπὸ τῶν Ἑλλήνων.) Τὴν ἀσπίδα προβάλλομαι. Νικίας τοὺς ἄλλους στρατηγούς μετεπέμψατο (*sent for*; in the passive: Παρήσαν μεταπεμφθέντες ὑπὸ Νικίου). Οἱ Ἀθηναῖοι τοὺς τῶν Συρακουσίων ἱππέας ἐφοβήθησαν. (On the forms of the verb see chap. 7.)

REM. 1. The active subject is usually expressed in the passive by ὑπό. Of the use of the dative and of the prepositions πρός, ἐξ, ἀπό, under certain circumstances, see under *Dative* (§ 38, g) and the *Prepositions*.

REM. 2. In the transitive verbs which take the *accusative*, the relation of the action to the object is so conceived, that the object is the passive recipient or the result of the action. Distinct from these are the verbs in which the action or state is conceived, as having merely a reference to an object which is expressed by the *dative*; and also those in which the relation is conceived as a connexion with or a proceeding from an object which is denoted by the *genitive*. These latter come nearest to the properly transitive verbs.

a) In many verbs the view of the relation of the action to the § 22. object is somewhat different in the Greek from that which underlies (223) the corresponding English and Latin words by which they are commonly rendered, whence they are construed in a different way, viz., transitively. This must be learnt in detail by practice, and from the *Lexicon*. For example, these verbs in Greek are transitive: εὐλαβοῦμαι (τι), ἐνεργεῶ (τινα), κακουργῶ, ἐπιτροπεύω, δορυφορῶ (τινα), λανθάνω (*escape the observation of some one*), τιμωροῦμαι (τινα, *avenge myself on some one, and punish him*), αἰσχύνομαι (*feel myself ashamed, or awed, before some one, e. g. τοὺς στρατιώτας*<sup>1</sup>).

<sup>1</sup> The learner must especially be on his guard against supposing that the particular mode of conception which appears in certain Latin verbs, and the (*dative*) construc-

[§ 22.] b) Sundry usually intransitive verbs sometimes obtain a transitive signification in certain connexions, e. g. θαρρῶ (μάχας, θάνατον), δυσχεραίνω (τὴν ἀδικίαν), ὕμνυμι (τοὺς θεούς), πλέω (τὴν θάλασσαν), ἀποδιδράσκω (τὸν δεσπότην), εἶμι, πορεύομαι (ὁδόν), εἰσέρχομαι (γραφὴν, as we say, *enter a complaint before the judges*), εἵσεμι (τυράννους, *act [the part of] sovereigns on the stage*), πρεσβεύω (εἰρήνην, *negotiate a peace as ambassador*<sup>1</sup>).

REM. 1. The passive, however, of such verbs, is, for the most part, never used.

REM. 2. The poets often go much greater lengths in ascribing transitive signification to intransitive verbs: such poetical expressions are, e. g. χορεύω θεόν (*celebrate with dancing*), αἶσσω χεῖρα, παραβαίνω τὸν ἕτερον πόδα, ἵμαι (κείμει, θάσσω, πηδῶ) τόπον τινά, διφρηλατῶ τὸν οὐρανόν. Τοὺς εὔσειβεις θεοὶ θνήσκοντας οὐ χαίρουσιν (*Eur. Hipp. 1339*). (In the passive: Πᾶν μέλαθρον αὐλεῖται, *Eur. Iph. 367*, *is filled with the music of the flute*.)

§ 23. a) In particular it must be remarked, that many intransitive verbs, (224) which denote a motion, on composition with a preposition (especially διά, μετά, παρά, περί, ὑπέρ, ὑπό) assume a transitive signification, partly proper, partly metaphorical, e. g. διαβαίνω (ποταμόν), διέρχομαι, διέμι, διέξεμι, διεξέρχομαι, *go through (in discourse and writing)*, διαπλέω, μετέρχομαι, *prosecute in revenge and punishment*, παραβαίνω, *transgress*, πάριμι, παρίρχομαι, *pass by*, περιέμι (τὴν Ἑλλάδα), περιίσταμαι (λόφον, ἄνθρωπον τινά), ὑπερβαίνω, *overstep, exceed, transgress*, ὑπέρχομαι (τινα, *flatter; we say, come over*), ὑφίσταμαι (κινδύνους), ὑποδύομαι (πόνον, *submit to a labour*).

REM. 1. In some verbs, not metaphorically used, the preposition is occasionally repeated, e. g. δισπορεύομαι διὰ τῆς χώρας.

REM. 2. In verbs compounded with other prepositions, the transitive signification is more rare, and usually is found only in the metaphorical sense, e. g. in εἵσεμι (εἰσῆι με ἔλεος, *Pl. Phæd. 58*; but also εἰσέρχεται μοι δέος, *Pl. Rep. I, 330*), ἐκβαίνω, *exceed* (τὰ τριάκοντα ἔτη), ἐξίσταμαι, ὑπέξισταμαι (κίνδυνον, *evade* = *declinare*); or poetical, e. g. εἰσπίπτω συμφορὰν. (Cf. § 36, b. R. 1.)

b) Κατά forms from intransitive verbs transitives expressive of destruction, annihilation, as brought about by the action assigned by the simple verb, e. g. καταναυμαχῶ, καταπολεμῶ, καταπολιτεύομαι τινά — κατοψοφαγῶ, καθιπποτροφῶ τὴν οὐσίαν (*waste my property by keeping horses*).

tion thence resulting, holds also in the Greek. These verbs, for instance, in Greek, are simple transitives:

ἀδικῶ, βλάπτω, πείθω, κολακεύω,  
οἰκτεῖρω, ἔλεῶ, ὠφελῶ, ἐνεδρεύω.

<sup>1</sup> Τεθνάναι τῷ φόβῳ τοὺς Θηβαίους (*Dem. 19, 81*), ἔξαρον εἶναι (γίγνεσθαι) τὴν δαίταν (*Isocr. Call. 13, the award of the umpires*). Ἀστυόχος τὴν χώραν καταδρομαῖς λαίαν ἐποιεῖτο (*Thuc. 8, 41*).

Some verbs govern, besides the object itself, the accusative of a § 24. substantive or adjective, which, as apposition or predicate-noun to (227) the object, serves to complete the notion of the verb. In the passive, these verbs usually take a predicate-noun in the nominative by § 20. Such verbs are:

a) Those which denote: to *make* (to be) something (elect, nominate, appoint); to *have* (take, give) as something; to *shew* and *exhibit* somewhat in a certain way, as something. Δαρείος Κῦρον σατράπην ἐποίησε καὶ στρατηγὸν ἀπέδειξε πάντων, ὅσοι εἰς Καστώλου πεδῖον ἀθροίζονται (*Xen. An.* 1, 1, 2). Θρασύβουλος ὑμᾶς μὲν πενεστέρους ἀπέδειξε, τοὺς δὲ κόλακας τοὺς αὐτοῦ πλουσιωτάτους τῶν πολιτῶν ἐποίησεν (*Lys.* 28, 4). Οἱ στρατιῶται Ἀλκιβιάδην στρατηγὸν εἶλοντο (*Thuc.* 8, 82). Ἀριαῖον ἠθέλομεν βασιλεῖα καθιστάναι (*Xen. An.* 3, 2, 5). Τῷ Ἀλκιβιάδῃ Περικλῆς ἐπέστησε παιδαγωγὸν τῶν οἰκετῶν τὸν ἀχρεϊότατον ὑπὸ γήρως (*Pl. Alc. P.* 122). Τὰ περιττὰ χρήματα πράγματα ἔχουσιν (*Xen. Cyr.* 8, 2, 21). Λύσανδρος στεφάνους παρὰ τῶν πόλεων ἐλάμβανε δῶρα (*Xen. Hell.* 3, 3, 8. See § 19). Τὸν ἰδιώτην χρὴ ἑαυτὸν παρέχειν εὐπειθῇ τοῖς ἄρχουσιν (*Xen. Cyr.* 2, 1, 22). Δῆρον ἀποδεικνύσιν Ἐνδυμίωνα (*Pl. Phæd.* 72; *they make Endymion a farce; surpass him so much that he becomes mere child's-play in comparison*). Οὐδεὶς ἔξει ψευδῇ ἀποφῆναι, ἃ εἰρήκαμεν (*Pl.*).

REM. The Greeks even say [*proleptically*], αὐξάνειν τινὰ μέγα, αἶρειν τι μέγα, and the like; where the notion expressed in the apposition is already involved in the verb, and διδάσκεισθαι τινα σκυτεῖα, to set a person to learn to be a shoemaker.

b) The verbs which denote to *name*, *call* (λέγω, καλῶ, ἀποκαλῶ, ὀνομάζω, προσαγορεύω, προσεῖπον), and to *regard* (*hold, account, declare*) as something (νομίζω, ἡγοῦμαι, κρίνω). Οἱ Ἕλληνες τοὺς ἄλλους πάντας βαρβάρους ὠνόμαζον. Φίλον σε ἡγοῦμαι (*Pl. Gorg.* 473). Ἀθλιωτάτην ταύτην τῶν πόλεων κρίνω (*Pl. Rep.* 9, 578).

REM. 1. Instead of the name, title, or denomination itself, a pronoun may stand in the neuter: Τί σε καλῶμεν; Τοῦτο καλοῦμαι. Ἀντὶ φίλων καὶ ξένων, ἃ τότε ὠνομάζοντο, νῦν κόλακες ἀκούουσιν (*Dem.* 18, 46). Also, καλεῖν τινα ὀνομά τι. Ἀνακαλοῦσι ταῦτα τὰ ὀνόματα ἑαυτοῦς, ἀδελφούς, πατέρας, νιείς (*Pl. Rep.* 5, 471). Καλεῖν, τίθεσθαι, προσεπείν τινι ὀνομά τι, to give a person a name; τίθεσθαι τινι ὄνομα Σωσίαν (*Dem.* 43, 74). (Ἐπωνυμίαν ἔχω τύραννος.)

REM. 2. ἡγοῦμαι, νομίζω, κρίνω, often take an accusative with infinitive (εἶναι), sometimes even ὀνομάζω: Σοφιστὴν ὀνομάζουσι τὸν ἄνδρα εἶναι (*Pl. Prot.* 311).

c) The verbs which denote, to *distribute into* (to make into somewhat by parting, διαιρῶ, διανέμω, κατανέμω): Ὁ Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη (*Xen. Cyr.* 7, 5, 13). (In the passive: Ἡ γῆ τὰ αὐτὰ μέρη διανέμεται, *Pl. Legg.* 5, 737.) Also Περσῶν δώδεκα φυλὰς διαμεῖν (*Xen. Cyr.* 1, 2, 5).

A double accusative, to express a nearer and a more remote object § 25.

[§ 25.] (the former a person, or something conceived as person) is taken by verbs which denote, *to demand* (αἰτῶ, ἀπαιτῶ, πράττομαι, more rarely πράττω, εἰσπράττω), *to deprive, bereave, make to lose* (ἀφαιρούμαι, ἀποστερῶ, also συλῶ), *clothe and strip, invest and divest* (ἐνδύω, ἐκδύω, ἀμφιέννυμι<sup>1</sup>), *teach* (διδάσκω, διδάσκομαι, *set to learn, have a person taught to be somewhat*), *admonish, make to remember* (ἀναμνήσκω, ὑπομνήσκω), *conceal* (κρύπτω, ἀποκρύπτω). In the passive construction, the nearer object becomes the nominative, while the accusative of the more remote object remains: Πολλοὶ με σίτον αἰτοῦσι, πολλοὶ δὲ ἱμάτια (Xen. Cyr. 8, 3, 41). Σωκράτης οὐδένα τῆς συνουσίας ἀργύριον ἐπράττετο (Xen. Mem. 1, 6, 11): Μεσσήνην ὑμᾶς οἱ Θηβαῖοι ἐπιχειροῦσιν ἀποστερεῖν (Isocr. Arch. 16). Ὁ μέγας παῖς τὸν μικρὸν παῖδα τὸν ἑαυτοῦ χιτῶνα ἠμφίεσεν (Xen. Cyr. 1, 3, 17). Πόθεν Διονυσόδωρος ἤρξατο σε διδάσκειν τὴν στρατηγίαν; (Xen. Mem. 3, 1, 5). Ἀναμνήσω ὑμᾶς καὶ τοὺς τῶν προγόνων κινδύνους (Xen. An. 3, 2, 11). Διογείτῳ τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός (Lys. 32, 7). — Τισσαφέρνης ὑπὸ βασιλέως ἐτύγχανε πεπραγμένος τοὺς ἐκ τῆς ἑαυτοῦ ἀρχῆς φόρους (Thuc. 8, 5). Ὅσοι τε τῶν πολεμίων ὅπλα ἀφῆρηνται, ταχὺ ἄλλα ποιήσονται, ὅσοι τε ἵππους ἀπεστέρηνται, ταχὺ πάλιν ἄλλους κτήσονται (Xen. Cyr. 6, 1, 12). Ἡρακλῆς τὰς βούδας ὑπὸ Νηλέως καὶ τῶν παίδων ἐσυλήθη (Isocr. Arch. 19). Ἀδύνατοί εἰσὶ τινες ταύτην τὴν ἐπιμέλειαν διδαχθῆναι (Xen. Œc. 12, 12).

REM. 1. Some of these verbs also admit a different construction, especially ἀποστερεῖν, viz., *τινά τινας, to deprive a person of a thing*: ἀποστερεῖν τινα τῶν πατρῴων (Dem. 29, 3), ἀποστερεῖσθαι μεγάλων (Pl. Rep. 1, 329). (Ἀφαιρεῖσθαι τί τινας, *to take something from some one*; and so παραιρεῖσθαι: Τὰ ὅπλα τοῦ πλήθους παρῃροῦντο, Xen. Hell. 2, 3, 41. Ἀφαιρεῖν in the active has τινί τι, *to take something from some one*. Αἰτεῖν τι παρὰ τινας. Ἀναμνήσκειν τινά τινας, e.g. Γοργίου.)

REM. 2. Now and then, such a substantive accusative of the remoter object is found with some other verbs, which otherwise have instead of it a preposition, e.g. in προκαλοῦμαι and ἐρωτῶ: Δακεδαμόνιοι ὑμᾶς τὴν εἰρήνην προκαλοῦνται (Arist. Ach. 652). Usually it is: προκαλεῖσθαι τινα εἰς εἰρήνην. Ταῦτά σε προκαλοῦμαι, with the pronoun in the neuter by § 27). Κῦρος ἡρώτα τοὺς αὐτομόλους τὰ ἐκ τῶν πολεμίων (Xen. Cyr. 3, 3, 48). Ἐρωτᾶσθαι τὸ ὄνομα (Pl. Legg. 10, 895. Usually περί τινας). With others (ἀναγκάζω, ἀποκωλύω) we find, as accusative of the thing, only a neuter adjective or pronoun (see § 27): Τοῦτο μὴ ἀνάγκαζε με (Pl. Rep. 5, 473). Ἀπέρχομαι πρὶν ὑπὸ σοῦ τι μείζον ἀναγκασθῆναι (Pl. Phæd. 242).

REM. 3. The verbs, *to make* (ποιῶ, ἀντιποιῶ, δρῶ, ἐργάζομαι, poetically, ἐρῶ), and *say, speak* (λέγω, εἶπον, ἀγορεύω) in the sense, *to speak to, or address a person in a certain manner* (especially in an evil manner), sometimes also *to make*

<sup>1</sup> ἐνδύομαι, ἐνέδυν, ἐκδύομαι, ἐξέδυν, ἀμφιέννυμαι χιτῶνα, *put on, put off*.



mention of, take the accusative of the person with another accusative, mostly a [§ 25.] neuter adjective or pronoun, denoting that which is done to or said of or to the person: 'Εκ τούτων τῶν ἀνδρῶν καὶ οἱ τὰ μέγιστα κατὰ ἐργαζόμενοι τὰς πόλεις γίγνονται καὶ οἱ ἀγαθὰ σμικρὰ δὲ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα δρᾷ (*Pl. Rep.* 6, 495). Οἱ ὑποκριταὶ ἐν ταῖς τραγωδίαις ἀλλήλους τὰ ἔσχατα λέγουσιν (*Xen. Mem.* 2, 2, 9). Instead of the second accusative we may also have merely the adverbs εὖ and κακῶς: Κακῶς λέγουσιν οἱ ἀγαθοὶ τοὺς κακοὺς (*Pl. Euthyd.* 284)<sup>1</sup>.

a) Verbs in themselves incapable of an object accusative have § 26. nevertheless not unfrequently the accusative of a substantive derived (223, R. 4) from the same root or of corresponding meaning, usually connected with an adjective or pronoun or similar adjunct serving to define and characterize the action more closely. (In English, we usually employ a verb of general signification, which can take the substantive as its regular object, in place of the special and intransitive verb in the Greek.) Ἦδομαι τὰς μεγίστας ἡδονάς (*Pl. Phil.* 21; *I feel, experience, enjoy*). Χαιρεφῶν ξυνέφυγε τὴν φυγὴν ταύτην (*Pl. Apol.* 21; *took part in; shared*). Οἱ Θράκες, ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα, συνέλεγοντο τῆς νυκτός (*Xen. An.* 6, 1, 6). Λακεδαιμόνιοι μετὰ ταῦτα τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν (*Thuc.* 1, 112). Ἀπήραμεν τὴν προτέραν πρεσβείαν (*Dem.* 19, 163; *we set out on the first embassy*). Νικᾷν νίκην καλλίστην. Λακεδαιμονίους φασὶν ἐν Πλαταιαῖς πρῶτον μὲν φεύγειν, ἔπειτα δὲ ἀναστρεφομένους ὥσπερ ἰππίας μάχεσθαι καὶ οὕτως νικῆσαι τὴν ἐκεῖ μάχην (*Pl. Lach.* 191). Τὰς μὲν νενικήκατε ναυμαχίας, τὴν δ' ἐκ τοῦ εἰκότος νῦν νικήσετε (*Thuc.* 7, 66)<sup>2</sup>. Πάσας νόσους κάμνω (*Pl. Rep.* 3, 408). Νόσον νοσοῦμεν τὴν ἐναντίαν (*Arist. Aves.* 31). Ἦδη ἡσθένει ταύτην τὴν νόσον (*Isæ.* 1, 14). Πρὸς τὸ αὐτοῖς συμφέρον καὶ τοὺς νόμους τίθενται καὶ τοὺς ἐπαίνους ἐπαινοῦσι καὶ τοὺς ψόγους ψέγουσιν (*Pl. Gorg.* 483; *praise, when they praise, and blame, when they blame*). Hence sometimes a passive is formed: Ὁ βεβιωμένος σοι βίος (*Dem.* 19, 200, *the life you have led* [so we: *the life you have lived*]). Οἱ πόλεμοι οἱ ἐπὶ-Θησέως πολεμηθέντες (*Xen. Mem.* 3, 5, 10).

REM. 1. The poets employ even bolder constructions, e. g. Τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἔδραν; (*Soph. Œd. C.* 1166, *that sits here in this sort?*).

REM. 2. In the same manner, some phrases are formed of a verb with a substantive, related in signification, but more special, without adjective or pronoun: νικᾷν Ἴσθμια (to gain an Isthmian victory, = νικᾷν τοὺς στεφανίτας ἀγῶνας), θύνει εὐαγγέλια, θύνει τὰ Λύκαια, ἐστιᾷν γάμους. (Ἐστιᾷν θεομοφῶρια τὰς γυναικάς, *Isæ.* 3, 10, see *b.*)

<sup>1</sup> Ἐξέστιν ὑμῖν ἀνεὶν δαπάνης τὰ δίκαια ποιῆσαι τοῖς ἐνεργέταις (*Dem.* 20, 12).

<sup>2</sup> Νικᾷν, κρατεῖν τῇ μάχῃ, to conquer in the fight (ἡ ἐς τοὺς Λακεδαιμονίους δόξα, ἣν διὰ τὸ αἰσχροὺν δι) βοηθήσειν ὑμῖν πιστεύετε αὐτούς, *Thuc.* 5, 105, *the confidence you have in the Lacedæmonians, that they of very shame, etc.*).

[§ 26.] REM. 3. This accusative may also stand with verbs which govern a genitive or dative: Δημοσθένης δέησιν τινα ισχυρὰν ἐμοῦ ἐδέσθη μὴ παραλιπεῖν τοῦτο (*Æsch.* 2, 43). (Δεινὰ ἔπη κατηγορεῖν τινος, *Soph. CEd. R.* 513.)

b) Such an accusative of the notion contained in the verb, or of one nearly related to it, together with a defining and characterizing adjunct, may also stand with a verb which governs a proper object-accusative: Θρασύβουλος καὶ Θράσυλλος ὥρκωσαν πάντας τοὺς στρατιώτας τοὺς μεγίστους ὄρκους, ἧ μὴν δημοκρατήσεσθαι καὶ ὁμονοήσειν (*Thuc.* 8, 75). Τοὺς πολίτας μεταδιδόναι ἀλλήλοις χρὴ τῆς ὠφελείας, ἣν ἂν ἕκαστοι τὸ κοινὸν δυνατοὶ ὥσιν ὠφελείν (*Pl. Rep.* 7, 519). Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νίκησας (*Æsch.* 3, 181)<sup>1</sup>. Αἰσχίνης Κτησιφῶντα γραφὴν ἱερῶν χρημάτων ἐδίωκεν (*Dem.* 19, 293). Τιμωρία ὑμῖν ἤξει εὐθύς μετὰ τὸν ἐμὸν θάνατον πολὺ χαλεπωτέρα ἢ οἷαν ἐμὲ ἀπεκτόνατε (*Pl. Apol.* 39). This accusative may remain, when the proposition is expressed passively, and consequently the proper object becomes subject: Τοιοῦτον τμήμα τέμνεται τὸ τεμνόμενον, οἷον τὸ τέμνον τέμνει (*Pl. Gorg.* 476; *is cut with such a cut*). Οὐδὲν ὄρνειον ἄδει, ὅταν πεινῇ ἡ ῥίγοι ἢ τινα ἄλλην λύπην λυπῇται (*Pl. Phæd.* 85). Τὰς ἄλλας μάχας, ὅσας Πέρσαι ἠττήθησαν, ἐῷ (*Isocr. Paneg.* 145). Θρασύβουλος ἐδέσθη καὶ ἐκρίθη ἀμφοτέρας τὰς κρίσεις ἐν τῷ δήμῳ (*Dem.* 24, 134). Τύπτεσθαι τῇ δημοσίᾳ μάστιγι πεντήκοντα πληγὰς (*Æsch.* 1, 139).

§ 27. a) Verbs which in themselves cannot govern an object-accusative, (229) may take the neuter accusative of a pronoun or of a numeral adjective, to denote the *contents* and *compass* of the action; and in like manner sometimes another description of adjective which serves to characterize the *measure* and *extent* of the action. (The pronoun or adjective belongs, properly speaking, to the substantive notion involved in the verb.) Ἐν σοι (τοῦτο, πολλὰ) οὐχ ὁμολογῶ. Τί διαφέρει ταῦτα; Κῦρος Δυσάνδρῳ ἄλλα τ' ἐφιλοφρονεῖτο καὶ τὸν ἐν Σάρδεσι παράδεισον ἐπέδειξε (*Xen. CEd.* 24). Σμικρόν τι ἀπορῶ (*Pl. Theæt.* 145). Ταῦτὰ λυποῦμαι καὶ ταῦτὰ χαίρω τοῖς πολλοῖς (*Dem.* 18, 292). Ὁ ὀργισθεὶς οὐκ ἐλάσσω πταίει ἢ ὁ εὐοργήτως τοῖς πράγμασιν ὁμιλήσας (*Thuc.* 1, 122). Δέομαι μέτρια καὶ δίκαια ὑμῶν (*Dem.* 37, 3; *my request does not exceed the bounds of moderation and justice*). Δέομαι ὑμῶν, ὧ ἄνδρες δικασταί, βοηθῆσαι ἡμῖν τὰ δίκαια (*Dem.* 27, 68). Τέχνη ἔσθ' ὅ,τι προσδεῖται τινος ἀρετῆς; (*Pl. Rep.* 1, 342; *is there any respect in which Art requires any additional virtue?*).—Ὅσα διαγωνίζονται πολ- λάκις ἥλικες πρὸς ἀλλήλους (*Xen. Cyr.* 1, 4, 4; *what they contend, i. e.*

<sup>1</sup> Usually νικᾷν τινα μάχην μεγάλην.

*the contests they make*). Οὐκ ἀξίως ἐκείνων ὦν (for ἄ by attraction, [§ 27.] see ch. 9) ἐνανμαχήσαμεν (*Arist. Aves*, 677; *what we fought*, i. e. *the way we fought in the naval engagement*). Hence sometimes the passive is formed, especially in the participle: Τά σοι πεπρεσβευμένα (*Dem.* 19, 240; *your acts as ambassador* = ἃ σὺ πεπρέσβευκας). Τὰ ἐν ὅπλοις καὶ κατὰ τὴν στρατηγίαν ἀτυχηθέντα (*Dem.* 18, 212; *the mishaps sustained*).

REM. 1. Especially we must remark the use of a pronoun in the accusative neuter with χρῶμαι (χρῶμαι τινί τι, *make a certain use of an object, use it for [a certain purpose]*): Τί βούλεται Κῦρος ἡμῖν χρῆσθαι; (*Xen. An.* 1, 3, 28). Ὑμεῖς νυκτί, ὅσαπερ οἱ ἄλλοι ἡμέρα, δύνασθε χρῆσθαι (*Xen. Cyr.* 1, 5, 12). Πολλὰ χρῆσθαι τινι (*Pl. Theæt.* 157). Οὐκ ἔχω, ὅ, τι χρῆσθαι τούτῳ τῷ ἀνθρώπῳ (*Pl. Symp.* 216; *what I shall do with him: what to do with him*). (Χρῆσθαι τινι ἐπὶ πρᾶγμα τι, χρῆσθαι τοῖς νεύροις εἰς τὰς σφενδόνας.)

REM. 2. Sometimes an adjective thus accompanying the verb acquires almost the force of an adverb; see *Adjectives*, ch. 8. Τί (somewhat, in a certain degree) and (σμικρόν τι) and οὐδέν are used as complete adverbs even with adjectives (οἱ ἀρετῆς τι μεταποιοῦμενοι, *Thuc.* 2, 51, οὐδέν ὅμοιος, σμικρόν τι ὅμοιος), and with adverbs (σχεδόν τι, πάνν τι). Ταῦτα acquires sometimes the sense for *this reason, therefore*: Αὐτὰ ταῦτα καὶ νῦν ἦκω παρὰ σέ (*Pl. Prot.* 310, *this is the very reason of my now coming*). Ταῦτ' ἄρα καὶ ἐνέωρας μοι; (*Xen. Cyr.* 1, 4, 27). (In the poets also τάδε, τοιαῦτα = οὕτως.)

b) Such an accusative may also stand with a transitive verb which governs an object-accusative (the adjectives almost always in the plural): Ἐὰν ἐμὲ ἀποκτείνητε, οὐκ ἐμὲ μείζω βλάψετε ἢ ὑμᾶς αὐτοῦς (*Pl. Apol.* 30; *will bring greater hurts, = will harm more*). Ταῦτα καὶ ἄλλα τοιαῦτα ἐγκωμιάζουσι τὴν δικαιοσύνην (*Pl. Rep.* 2, 363). Λακεδαιμόνιοι πολλὰ τὴν πόλιν ἡμῶν ἡδικήκασιν καὶ μεγάλα (*Dem.* 18, 98). This accusative may remain with the passive: Πολλὰ καὶ δεινὰ ἡδίκηθην (*Isæ.* 8, 4). Οὐ βλάψονται ἄξια λόγου (*Thuc.* 6, 64; *they will suffer no loss worth mentioning*). (Θαυμάζεσθαι τὰ εἰκότα, *Thuc.* 1, 38, *to enjoy becoming honours*. Τοιαῦτ' ἐπὶ κλύων, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν, *Soph. Œd. R.* 340, = ταῦτα, ἃ—, *the affront thou puttest upon the city*.)

a) The accusative stands with the prepositions ἀνά, *up along some- § 28.*  
*thing, along through something* (of space and time), *up to* (ἀνὰ τὸ ὄρος), (230)  
and εἰς, *to, into something*, together with ὥς, *to*, and with ἀμφί, διά, ἐπί,  
κατά, μετά, παρά, περί, πρὸς, ὑπέρ, ὑπό, in certain significations (those  
which start from the conception of a motion *to something*, a spreading  
*round or over something*).

REM. 1. Εἰς (agreeably with its signification *into*) is never (in Attic, rarely in Ionic writers) applied to individual persons (πρὸς, ὥς). To persons in the plural it is applied, when these persons denote an assembly (εἰς τοὺς δικαστάς, εἰς ὑμᾶς, *into the assembly of the people*), a definite place (εἰς τοὺς πολεμίους, εἰς τοὺς ὑστάτους

[§ 28.] ἐμβάλλειν), or an extension (*land and people*) and expansion: ('Επορεύθησαν εἰς Ταύρους, *Xen. An.* 4, 7, 1. Πέλοψ ἐκ τῆς Ἀσίας χρήματα ἔχων ἦλθεν εἰς ἀνθρώπους ἀπόρους, *Thuc.* 1, 9. Παρὰ βασιλέα καὶ ἄλλοτε ἐς τοὺς βαρβάρους, *Thuc.* 1, 9. Διαβέβληνται εἰς τοὺς ἄλλους, *Pl. Rep.* 7, 539, *in the minds of*. Τῆς πόλεως ἡ δύναμις εἰς ἅπαντας ἀνθρώπους διαφανῆς ἐγένετο, *Pl. Tim.* 25). In speaking of disposition and behaviour towards any one, εἰς is also applied to individuals (εὖνοια εἰς τινα, ὑβρίζειν εἰς τινα, λέγειν τι εἰς τινα, *of and against him*). Ὡς is used only of *persons*<sup>1</sup>.

REM. 2. The poets use with verbs of motion an accusative without εἰς or πρὸς: Δόμους στείχω ἐμούς (*Soph. Œd. C.* 643). Πάρεμι (= ἦκω) Δίρκης νόμαρ' Ἰσμηνοῦ θ' ὕδωρ (*Eur. Bacch.* 5). In prose we find instead of εἰς, only some names of cities in the form δε (ζε, cf. the *Accidence*): ἐξελθεῖν Ἐλευσίναδε, Ὀλυμπιάζε.

REM. 3. Transitive verbs compounded with the prepositions διά and ὑπέρ, in their proper local signification, sometimes take besides their object-accusative, the accusative of the name of the place through or over which the motion takes place: Ὑπερήνεγκαν τὸν Λευκαδίων ἰσθμὸν τὰς ναῦς (*Thuc.* 3, 81). (In Herodotus also τεῖχος περιβάλλεσθαι τὴν πόλιν, *Hdt.* 1, 163.)

b) Likewise with the particle μά in asseverations: Ναὶ μὰ τὸν Δία. Οὐ μὰ Δία. (In the poets sometimes οὐ without μά: Οὐ, τὸν πάντων θεῶν θεὸν πρόμον Ἄλιον. *Soph. Œd. C.* 666.)

§ 29. Verbs denoting an extension, motion, or distance, take the name of (234) the measure in the accusative, so γέγονα, *am—old*, the specification of the age. Κῦρος ἐξελαύνει διὰ τῆς Λυδίας σταθμούς τρεῖς, παρασάγγας εἴκοσι καὶ δύο (*Xen. An.* 1, 2, 5). Βασιλεύς τε καὶ οἱ Ἕλληνες διέσχον ἀλλήλων ὥς τριάκοντα στάδια (*Xen. An.* 1, 2, 4). (Πολλῶν ἡμερῶν ὁδὸν ἀπέχειν). Θρασύβουλος ἔθετο τὰ ὕπλα ὕσον τρία στάδια ἀπὸ τῶν φρουρῶν (*Xen. Hell.* 2, 4, 5; *took up a position at a distance of —*). Οὕτω εἴκοσιν ἔτη γεγονώς (*Xen. Mem.* 3, 6, 1).

REM. In adjectives denoting an extent (*long, &c.*) the accusative of the measure is not usual in Greek. It says: μήκος ἔχων τριῶν ποδῶν (τρεῖς πόδας), τάφρος τριῶν ποδῶν τὸ μήκος.

§ 30. In statements of duration and extent of time (*how long*), the measure (235) of time is put in the accusative: Ἐνταῦθα Κῦρος ἔμεινεν ἡμέρας πέντε (ταύτην τὴν ἡμέραν) (*Xen. An.* 1, 2, 6). Οἱ τῶν Περσῶν ἔφηβοι δέκα ἔτη, ἀφ' οὗ ἂν ἐκ παίδων ἐξελθῶσι, κοιμῶνται περὶ τὰ ἀρχεῖα (*Xen. Cyr.* 1, 2, 9). Γένεσθί μοι μικρὸν χρόνον τὴν διάνοιαν (*in imagination*, see § 31) ἐν τῷ θεάτρῳ (*Æsch.* 3, 153). Πολλοῖς καὶ μεγάλοις κακοῖς καὶ πράγμασι τὴν ἀποδημίαν πᾶσαν συνεχόμεν (*Dem.* 19, 177. Also παρὰ πᾶσαν τὴν ἀποδ., *during the whole journey*. Διὰ παντὸς τοῦ χρόνου, *Lys.* 7, 8; *throughout the whole time*). Σπουδῇ ὁμοίως καὶ νύκτα καὶ ἡμέραν ἔσται τῆς ὁδοῦ (*Thuc.* 7, 77; *through the night*

<sup>1</sup> Ἀνά in Epic and lyric poetry with the dative, *on, upon*, not implying motion.

*and the day : night and day alike.* Νυκτὸς καὶ ἡμέρας, *by night and by day*, § 66 <sup>1</sup>).

REM. The accusative of a denomination of time with an ordinal number denotes *how long ago* (properly, *what time it is now, since the thing happened*): Ἡ θυματήρ αὐτῷ ἐβδόμην ἡμέραν ἐτετελευτήκει (*Æsch.* 3, 77). Τρίτην ἡμέραν Ἀστυόχου ἤκοντος, αἱ Ἀττικαὶ νῆες ἐπλεον ἐς Δέσβον (*Thuc.* 8, 23, (on) *the third day after A. was come*). Τὴν μητέρα τρέφων πέπαυμαι τρίτον ἔτος τοῦτο (*Lys.* 24, 6, *now (is it) the third year (that)* —). (More rarely: Ἀλκίας τέθνηκε ταῦτα τρία ἔτη, *Lys.* 7, 10, with the cardinal number.)

a) Where a quality or state is mentioned, expressed either by a § 31. passive or intransitive verb, or by an attributive adjective, or by a predicate-noun, the accusative is often added, to denote to what part of the subject, or to what side of it, or to what general conception (e. g. size, number, name, &c.) any thing predicated of the subject refers (in, in respect of): Τὰ σώματα πρὸς ὦραν καὶ τὰς ψυχὰς πρὸς ἀρετὴν εὖ πεφυκότες (*Xen. Mem.* 4, 1, 2). Οἱ στρατιῶται εὖ μὲν εἶχον τὰ σώματα πρὸς τὸ δύνασθαι στρατιωτικούς πόρους φέρειν, εὖ δὲ τὰς ψυχὰς πρὸς τὸ καταφρονεῖν τῶν πολέμιων (*Xen. Cyr.* 3, 3, 9). Ἀλγεῖν τὸν δάκτυλον, τὰ ὄμματα, κάμνειν τοὺς πόδας. Γένεσθέ μοι μικρὸν χρόνον τὴν διάνοιαν μὴ ἐν τῷ δικαστηρίῳ, ἀλλ' ἐν τῷ θεάτρῳ (*Æsch.* 3, 153). Ἡ πενία τοῦ πλούτου βελτίονας ἄνδρας παρέχει καὶ τὴν γνώμην καὶ τὴν ἰδέαν (*Arist. Pl.* 558). Τὸ νόσημα τοιοῦτον ἦν ἐπὶ πᾶν (in its general nature) τὴν ἰδέαν (*Thuc.* 2, 51). Πάντας χρὴ καὶ τοὺς εὐφυεστέρους καὶ τοὺς ἀμβλυτέρους τὴν φύσιν, ἐν οἷς ἂν ἀξίολογοι βούλωνται γενέσθαι, ταῦτα καὶ μαρθάνειν καὶ μελετᾶν (*Xen. Mem.* 3, 9, 3). Δίκαιος τὸν τρόπον (*Dem.* 56, 2). Δισχίλιοι, ἀπειροὶ τὸ πλῆθος. Ἐξακόσιοι τὸν ἀριθμόν (*Arist. Aves.* 1251). Ξένον ἄγομεν, τὸ μὲν γένος ἐξ Ἑλλάδας, ἐταῖρον δὲ τῶν ἀμφὶ Παρμενίδην καὶ Ζήνωνα (*Pl. Soph.* 216). Σκύθης τὸ γένος. Διὰ μέσης τῆς πόλεως ρεῖ ποταμὸς Κύδνος ὄνομα, εὐρύς δύο πλῆθρων (*Xen. An.* 1, 2, 23). Λύσανδρος προσέβαλε πόλει τῶν Ἀθηναίων ξυμμαχῶ ὄνομα Κεδρεῖαις (*Xen. Hell.* 2, 1, 15). Εὖ ἔχω τὰ κατὰ τὸ σῶμα, *as far as the body is concerned*.

REM. 1. Sometimes κατὰ is used to denote the part of the subject: Καθαρὸς καὶ κατὰ τὸ σῶμα καὶ κατὰ τὴν ψυχὴν (*Pl. Crat.* 405). In certain connexions we have the dative (*by*), e. g. φύσει, γένει. See § 40.

REM. 2. The poets add to the object-accusative of a person the accusative of a part of the body (also φρένας), to which the exercise of the action refers: Μέθες με, πρὸς θεῶν, χεῖρα, φίλτατον τέκνον (*Soph. Phil.* 1301).

<sup>1</sup> Οὐκ ἀηδὲς κατὰ τὸ ὑδάτιον ἵεναι ἄλλως τε καὶ τήνδε τὴν ὥραν τοῦ ἔτους τε καὶ τῆς ἡμέρας (*Pl. Phædr.* 229). Herodotus uses τοῦτον τὸν χρόνον quite in place of ἐν τούτῳ τῷ χρόνῳ, κατὰ τοῦτον τὸν χρόνον, and νύκτα (τὰς νύκτας), instead of νυκτός.

[§ 31.] b) Adjectives denoting *cleverness, skilfulness, or knowledge* often take an accusative of the object in which the knowledge or skill is ascribed to a person, but for the most part only a neuter adjective (in the plural) or a pronoun (also τέχνην, ἀρετήν). 'Ο πάντα σοφὸς ποιητής (*Pl. Theæt.* 194). 'Ανὴρ ἀγαθὸς (δεινός) τὰ πολιτικά. 'Εάν τις φῇ ἀγαθὸς αὐληγῆς εἶναι ἢ ἄλλην ἡντινοῦν τέχνην, ἦν μὴ ἐστίν, καταγελῶσιν (*Pl. Prot.* 323). Οἱ στρατιῶται ἐπιστήμονες ἦσαν τὰ προσήκοντα τῇ ἑαυτῶν ἕκαστος ὀπλίσει (*Xen. Cyr.* 3, 3, 9<sup>1</sup>). (Also, "Ὅσα μοι χρήσιμοί ἐστε, οἶδα, *Xen. An.* 2, 5, 23.)

REM. Κακὸς πᾶσαν κακίαν (*Pl. Rep.* 6, 490), with a substantive of the same origin; as in verbs, § 26.

c) In certain cases an accusative is used to denote something external to the subject (a certain extent, range, sphere) to which the predicate refers (*as regards*). In this manner are used the substantive μέρος (τὸ ἐμὸν μέρος, τὸ σὸν μ., etc.); some adjectives with the article in the neuter, which then for the most part have quite the signification of adverbs of extent and time; and the neuter article with a preposition or an adverb (in like manner forming adverbial expressions). Οἱ παῖδες, τὸ σὸν μέρος, ὃ τι ἂν τύχῃσι, τοῦτο πράξουσιν (*Pl. Criton.* 45). Τὸ Αἰτωλικὸν πάθος διὰ τὴν ὕλην μέρος τι ἐγένετο (*Thuc.* 4, 30; *the defeat in Æt.*). Οὐ μόνον τὰ μεγάλα, ἀλλὰ καὶ τὰ μικρὰ πειρῶμαι ἀεὶ ἀπὸ θεῶν ἄρχεσθαι (*Xen. Cyr.* 1, 5, 14). Τὰ μὲν παρελθόντα (hitherto) ὑμεῖς μὲν Κύρον νῦξήσατε, Κύρος δ' εὐκλείεις ὑμᾶς ἐποίησεν (*Xen. Cyr.* 8, 5, 23). Τὸ λοιπόν, τὸ ξύμπαν, etc. (see *The Article*, § 14 a. Rem. 2). Τὸ κατ' ἐμὲ οὐδὲν ἐλλείψει (*on my part*). Τὸ πρῖν, etc. (see *ib.* § 14 b. Rem. 2). Ἡ πόλις εἰρήνην ἄγει τὰ περὶ τὴν χώραν (*Isocr. Arcop.* 1). Οἱ στρατηγοὶ σπονδὰς ἐποίησαντο τὰ περὶ Πύλον (*Thuc.* 4, 15; *on account of P., as regarded matters at P.*).

d) The accusative τρόπον is put adverbially, and so likewise ὁδόν, in certain expressions (as 'manner,' 'way,' in English). Τοῦτον τὸν τρόπον πράξας ὅλου τοῦ πράγματος ἀπαλλάξομαι (*Dem.* 30, 22). (Πάντα τρόπον, ἕτερον τρόπον, ὃν τρόπον, etc. Also τίνι τρόπῳ, τούτῳ τῷ τρόπῳ. See *Dative*, § 41). Κύρος τὴν Κίλισσαν εἰς Κιλικίαν ἀπέμπει τὴν ταχίστην ὁδόν (*Xen. An.* 1, 2, 20).

REM. In this manner several adverbial expressions are formed elliptically by omission of ὁδόν, e. g. τὴν ταχίστην, τὴν πρώτην. The accusative of some particular substantives is used adverbially without an adjective or pronoun annexed: ἀρχήν, τὴν ἀρχήν, *at all*, τέλος, τὸ τέλος, πέρας, *at last*, πρόφασιν, *in pretence*, ποῖκα, *gratis*; δίκην, *after the manner of*, and χάριν, *for the sake of*, have the force

<sup>1</sup> Φροντιστῆς τὰ μετέωρα (*Pl. Apol.* 18), as adjective.

of a preposition with the genitive, thus: ἀγγεῖον δίκην πεπληρῶσθαι (*Pl. Phæd.* [§ 31, 235]), Τίνος χάριν; τοῦ λόγου χάριν (*Pl.*), the latter also accompanied by a possessive pronoun: ἐμὴν χάριν, σὴν χάριν. In the same way ὅσον, ὅσα (ὅσον γε, ὅσα γε) are used as adverbs.

e) Of the accusative absolute of a participle (ἐξόν) to denote a circumstance, see under *Participles*, § 182.

The accusative is put elliptically in the phrase μή μοι —, *come not to me with —, don't talk to me of —*: μή μοι πρόφασιν (*Arist. Ach.* 345; *no shuffling*), and in calling a person: Οὗτος, ὦ σέ τοι (*Arist. Aves* 274; *hark ye, there! you there!*).

REM. 1. In later writers, we sometimes find the article followed by an accusative in the sense, *he with, he that has*, e. g. Ὁ τὴν πορφυρίδα (*Lucian*). In Herodotus sometimes the name of a part of the object is put with a participle as apposition to the object: Τοῦς βοῦς κατορύσσουσι ἐν τοῖς προαστείοις, τὸ κέρας τὸ ἕτερον ἢ καὶ ἀμφοτέρω ὑπερέχοντα, 2, 41, *the one horn projecting, i. e. so that —, or, with —*.

REM. 2. On the particular use of the accusative with the gerundive, see § 85: on the accusative of a relative changed into the dative or genitive, see *Relative*, § 103: on the subject of a dependent proposition drawn into the primary proposition as accusative, § 191.

## CHAPTER IV.

### *Dative.*

THE *Dative* in Greek denotes generally the relation of a person or thing *to* and *in* a state or action, in which however it is not the passive object, and indicates, first, that person or thing *for* which something has *interest*, and *to* which it refers; secondly, that which, as an appurtenance or circumstance, belongs to and forms part of the predicate<sup>1</sup>.

Under the first of these heads the dative marks the person, or the thing conceived of as person, *for* which something takes place, or has the predicated quality: Σόλων Ἀθηναίοις νόμους ἔθηκεν. Αἱ βάλανοι τοῖς δεσπόταις ἀπόκεινται (*Xen. An.* 2, 3, 15; *are reserved for the masters*). Οὐ τῷ πατρὶ καὶ τῇ μητρὶ μόνον γεγενήμεθα, ἀλλὰ καὶ τῇ πατρίδι (*Dem.* 18, 205). Ἀνάγκη μοι ἀπιέναι. Φθόνος μέγιστον κακὸν τοῖς ἔχουσιν αὐτόν (*Isocr. Euag.* 6). Μέθη φύλαξιν ἀπρεπέστατον (*Pl. Rep.* 3, 398). Σωκράτης ἄξιος θανάτου ἐστὶ τῇ πόλει (*Xen. Mem.* 1, 1, 1; *has deserved death from the city, owes death as his deserts to the city*). Οἷα ἕκαστα ἐμοὶ φαίνεται, τοιαῦτα καὶ ἐστὶν ἐμοί

<sup>1</sup> The Greek dative, therefore, corresponds not only with the Latin dative, but also, to a great extent, with the Latin ablative.

[§ 34.] (*Pl. Theat.* 152). "Αφοβος τὰς εἰσφορὰς ἐμοὶ λογίζεται (*Dem.* 27, 46; *debts the taxes to me as expenditure*). (*Dat. commodi et incommodi.*)

REM. 1. Sometimes the dative has directly the meaning *in honour of, to the advantage of*: στεφανοῦσθαι τῷ θεῷ (*Xen. Ages.* 2, 15), λαγχάνειν τοῦ κλήρου (*to claim the inheritance*) τῇ γυναικί (*Isae.* 3, 32, = ὑπὲρ τῆς γυναίκος, *in behalf of; for; ib.* 30).

REM. 2. Such a dative is sometimes, in speaking of something that one has, or needs, or must bring about, immediately attached to a substantive, to denote for whom it is had or wanted, etc.: Χρημάτων Ἀριστοφάνει προσέδει πρὸς τὸν μισθὸν τοῖς πελτασταῖς (*Lys.* 19, 22). Ἑσπνίζον τροφῆς τοῖς πολλοῖς (*Thuc.* 4, 6). Πείσανδρος ἡρώτᾳ ἕνα ἕκαστον, ἥντινα ἐλπίδα ἔχει σωτηρίας τῇ πόλει (*Thuc.* 8, 58).

§ 35. a) The dative stands with transitive verbs, which either usually (like

(242) δίδωμι), or in certain phrases (e. g. πόλεμον ἀναρεῖσθαι, *to declare war*), denote an action in reference to another person or thing besides the proper object, as object of reference (both with the active and with the passive), e. g. μισθὸν διδόναι (ὑπισχνεῖσθαι, τάττειν) τοῖς στρατιώταις, διανέμειν χρήματα τοῖς πολίταις, ἀσφάλειαν παρέχειν τοῖς φίλοις, ἐπιτρέπειν τὰ πράγματα τοῖς ἐμπειροτάτοις, χρήματα πολλοῖς ὀφείλειν, βοήθειαν πέμπειν τινί, λέγειν (διηγέσθαι, ἀγγέλλειν) τινὶ τὰ πεπραγμένα, ὀνειδίζειν τινὶ δειλίαν, διαλλάττειν τινά τινι (*to reconcile a person with, to, some one*), δίκην λαγχάνειν τινί (*to commence a law-suit against a person*), χεῖρας ἀνέχειν θεῷ. Βοήθεια ἐπέμψθη Βοιωτοῖς. Ἡ γεγεννημένη μάχη τῷ βασιλεῖ ἀγγέλλεται.

(243) b) Such a reference to something else besides the proper object is often denoted by the composition of the verb with one of the prepositions ἀντί, ἐν, ἐπί, περί, πρός, σύν, ὑπό. For example, ἀντιτάττειν τοὺς ἱππέας τοῖς πολεμίοις, ἐμβάλλειν τινὶ ἔρωτα, ἐμποιεῖν (ἐνεργάζεσθαι, ἐμφύειν) ἐπιθυμίαν τῇ ψυχῇ, ἐγχειρίζειν τινὶ τὰ πράγματα, (ἐντρέφειν, ἐντραφεῖς τῇ βασιλείᾳ), ἐνορᾶν κακόνοιάν τινά τινι, ἐπάγειν αἰτίαν ψευδῇ τινι, τέλος ἐπιθεῖναι πράγματι, ἐπιφέρειν ὅπλα ἀλλήλοις, ἐπιστέλλειν τινί τι, ἐπιτάττειν φόρον τοῖς συμμαχοῖς, περιάπτειν τῇ πόλει αἰσχύνην (τιμὴν, ὄνειδος, δόξαν αἰσχράν), περιτιθέναι τινὶ στέφανον (ἀτιμίαν), περιβάλλεσθαι ταῖς πόλεσιν ἐρύματα<sup>1</sup>), προστιθέναι τι τῷ νόμῳ, προσέχειν τὸν νοῦν τῷ λόγῳ, προστάττειν τοῖς δούλοις ἔργα, προσφέρειν τῷ σώματι τροφήν, συνιστάναι τινὰ διδασκάλῳ, ὑποβάλλειν τινὶ λόγον, ὑποτάττεσθαι τινι. The reference, however, is denoted by a repetition of the preposition, whenever the conception of place or of a motion is prominent: Περιθέναι πιλίδια περὶ τὴν κεφαλὴν (*Pl. Rep.* 3, 406). Τὸ ἐν Μιλήτῳ ἐνφυκοδομημένον φρούριον

<sup>1</sup> But also περιβάλλεσθαι τὴν νῆσον τείχει, *with a wall*.



(*Thuc.* 8, 4). (In some cases the usage of the language somewhat varies: this [§ 35.] must be learnt from the Lexicon.)

REM. 1. Transitive compounds with *παρά* are fond of repeating the preposition. (Also *παραβάλλειν τι πρὸς τι*.) (*Παραμειγνύναι τί τινι*, to mix something with a thing; also simply *μειγνύναι τί τινι*.)

REM. 2. An object of reference in the dative may also stand with verbs which govern the genitive, e.g. *ἀμφισβητεῖν τινι τοῦ σίτου*, ἀντιποιεῖσθαι τῷ βασιλεῖ τῆς ἀρχῆς, μεταδιδόναι τινὶ τῶν ἀγαθῶν, μετέχειν τινὶ τῶν κακῶν, ξυλλαμβάνειν τινὶ τοῦ πόνου.

REM. 3. With an inaccuracy, peculiar to themselves, some such verbs in the passive, instead of being predicated of the proper (accusative) object, take for their subject the object of reference, e.g. those which denote *transferring* and *giving in charge*. The proper object then remains in the accusative, as in the verbs which have a double accusative in the active (§ 25): *Οἱ ἐπιτετραμμένοι τὴν φυλακὴν* (*Thuc.* 1, 126). Ἄλλο τι μείζον ἐπιταχθήσεσθε *Thuc.* 1, 140, = ὑμῖν ἐπιταχθήσεται). So in the passive: ἀποτέμενσθαι τὴν κεφαλὴν, ἐκκαίεσθαι or ἐκκόπτεσθαι τὸ φθαλμῷ of the person to whom this is done. (Οἱ ἀποσεσηπότες τοὺς δακτύλους τῶν ποδῶν, *Xen. An.* 4, 5, 12, = ἐκείνοι, ὧν ἀποσεσήπασιν οἱ δάκτυλοι.)

a) The dative stands as object of reference with intransitive verbs § 36. which denote an action, disposition of mind, or situation in reference (224) to a person or thing, but, in the view of the Greeks, do not imply a passive attitude on the part of the object, e.g. *πείθεσθαι τοῖς ἄρχουσιν*, *πολεμεῖν Λακεδαιμονίοις*, *εὐχεσθαι τοῖς θεοῖς*, *ὀμιλεῖν τοῖς ἀγαθοῖς*, *ἀπαντᾶν τοῖς ἀπιοῦσιν*. Ἔοικας παιδί. So likewise in phrases which have the signification of such a verb, e.g. Ἀθηναίοις διὰ πολέμου ἵεναι, ὁμόσε χωρεῖν τινι.

Of such verbs the most important are: those which denote an unfavorable *state of mind*, *blame*, *threatening*, *resistance*, *strife*, together with those which denote *obedience* and *compliance*: ὀργίζομαι, θυμοῦμαι, χαλεπαίνω, ἀπεχθάνομαι, φθονῶ, λοιδοροῦμαι<sup>1</sup>, ἐπιτιμῶ, ἐπιπλήττω, ἔγκαλῶ, ἀπειλῶ, ἐναντιοῦμαι, πολεμῶ, παρατάττομαι, ἐρίζω, στασιάζω, ἀμφισβητῶ, πείθομαι, ἀπειθῶ, πειθαρχῶ, ὑπηρετῶ, ὑπουργῶ, δουλεύω, λατρεύω, εἴκω, ὑπέικω, ὑποχωρῶ, χαρίζομαι, συγγιγνώσκω: further, those which denote *help* and *assistance*, *counsel*, *cheering*, and *confidence*: βοηθῶ, ἀμύνω, ἐπικουρῶ, τιμωρῶ (poet. ἀρήγω), συμβουλευῶ, παραινῶ, ὑποτίθεμαι, παρακелеύομαι, πιστεύω, ἀπιστῶ: and those which denote *meeting*, *approaching*, *following*, and *communing* or *companionship*: ἀπαντῶ, ἐντυγχάνω, πλησιάζω<sup>2</sup>, ἀκολουθῶ, ἔπομαι, ὁμιλῶ, κοινωνῶ: lastly, some which do not belong to the foregoing classes, viz. *εἶοικα* (*am like*), διαλέγομαι (*converse with*; *ἐς λόγους ἔρχομαι*), εὖχομαι, λυσitelῶ, and the impersonals *δοκεῖ*, *συμφέρεi*, *πρέπει*, *προσῆκει*, *μέλει*<sup>3</sup>.

REM. 1. As in some verbs the mode of viewing the relation wavers between the notion of a mere reference, and that of a transitive working upon the object,

<sup>1</sup> λοιδορῶ in the active with the accusative.

<sup>2</sup> The poetical words *πελάζομαι*, *ἐμπελάζομαι*, *προσπελάζομαι* have also the genitive. Active: *πελάζειν τινά τινι*.

<sup>3</sup> Δεῖ μοι (τινός, *I have need of, something is needful to me*, Dat. commodi), poetically also δεῖ μέ (and *χρή μέ*) *τινος*. Δεῖ με, *χρή με* *ποιεῖν* (rarely δεῖ μοι *ποιεῖν*, *I must do*).

[§ 36.] they occur both with the dative and with the accusative, especially ἀρέσκω, *please*, ἀπαρέσκω, *displease* (λυμαίνομαι, φιλοφρονεῖν, ἐνοχλῶ), sometimes with a somewhat altered meaning, thus μέφομαι, *blame*, with the accusative, μέφομαι τινί τι, *cast up something to a person as a reproach*. (Ὑπακούειν τινί and τινός.)

REM. 2. In some of these verbs, the reference may also be expressed by a preposition, e.g. διαλέγεσθαι πρὸς τινα, *πολεμεῖν, μάχεσθαι πρὸς τινα, ἔπεσθαι μετὰ τινος, σὺν τινι, ἀκολουθεῖν μετὰ τινος*.

REM. 3. Some of these verbs may also have an object-accusative, either merely of a neuter pronoun or adjective, e.g. χαρίζομαι, or also of substantives, e.g. πιστεύω, *entrust*.

REM. 4. Occasionally the passive of a verb of this sort also is (less accurately) predicated of an object of reference as its subject, e.g. Οἱ Κερκυραῖοι οὐκ εἰκότως πολεμοῦνται ὑπὸ Κορινθίων (*Thuc.* 1, 37, *are warred upon*). Ξύμπαντες οἱ τῆς Σικελίας ἔνοικοι ἐπιβουλεύομεθα (*Thuc.* 4, 61), especially in the participle or infinitive, for the sake of conciseness: Παλαμίδης διὰ σοφίαν φθονηθεὶς ὑπὸ τοῦ Ὀδυσσεὺς ἀπόλλυται (*Xen. Mem.* 4, 2, 38). Κρείττον ἴσθι πιστεύεσθαι ὑπὸ τῆς πατρίδος ἢ ἀπιστεῖσθαι (*Xen. Symp.* 4, 29). (In Thucydides, even verbs in which the construction with the dative rests on the composition (*b*): Αἱ εἴκοσι νῆες τῶν Πελοποννησίων, ἐφορμούμεναι ἴσθι ἀριθμῷ ὑπὸ Ἀθηναίων, ἐπέκπλουν ἐποιήσαντο, 8, 20.)

- (245) b) The dative is often put in this manner with intransitive verbs, which by composition with one of the prepositions ἀντί, ἐν, ἐπί, παρά, περί, πρὸς, σὺν, ὑπό, or with the particle ὁμοῦ, come to denote a reference to something else, especially in a figurative sense, e.g. ἀντέχειν (*to hold out against*), ἀντιβλέπειν τοῖς πολεμίοις, ἐμμένειν ταῖς συνθήκαις (τοῖς ὅρκοις, τοῖς δεδομένοις), ἐπιέναι τοῖς ὀπλίταις, ἐπικεῖσθαι τοῖς φέγουσιν, ἐφορμεῖν τῷ λιμένι, ἐφῆδισθαι, ἐπεγγεῖλαι τινι (τοῖς κακοῖς τινος), ἐπιστρατεύειν (ἐπιστρατεύεσθαι) τοῖς Ἕλλησιν, παραμένειν τοῖς συμμάχοις, παρακαθῆσθαι Σωκράτει, περιπίπτειν συμφορᾷ (φυγῇ), περιτυγχάνειν κριτῇ ἀγνώμονι, προσοικεῖν ποταμοῖς καὶ θαλάσσῃ, προσήκειν τινί (*to be related to a person*), συνεῖναι, συζῆν τινι (συνεῖναι, συνέχεσθαι, συζεύγνυσθαι, συστῆναι κακοῖς, νόσῳ, πόνῳ), συνεργεῖν τινι, συνοικεῖν γυναικί (συγχαίρειν τοῖς εὐτυχοῦσιν), ὑποκείσθαι τῷ ἄρχοντι, ὁμολογεῖν, ὁμογνωμονεῖν, ὁμονοεῖν τινι. Πόλλ' ἔνεστι τῷ γῆρα κακά (*Arist. Sph.* 441). Ἐρως φιλοσοφίας ἐμπίπτει τοῖς ἀνδράσιν (*Pl. Rep.* 6, 499). Ἐπέρχεται (ἐπεισί) μοι λέγειν. Τῇ βίᾳ πρόσσειν ἔχθραι (*Xen. Mem.* 1, 2, 10). Τὰ ἔργα τοῖς λόγοις οὐ συμφωνεῖ. Ἐκάστῳ τῶν ὀνομάτων τούτων ὑπόκειται τις ἴδιος οὐσία (*Pl. Prot.* 349). When the literal signification, and, in general, the notion of space and motion, is prominent, the preposition is usually repeated: ἐμμένειν ἐν τῇ τάξει, ἐμπίπτειν εἰς φρέαρ, εἰς ἀνάγκην. Ἀλφίτ' οὐκ ἔνεστιν ἐν τῷ θυλάκῳ (*Arist. Pl.* 763). In this point, however, the individual verbs somewhat vary<sup>1</sup>.

REM. 1. The compounds of verbs of motion with παρά, περί, ὑπό are transitive,

<sup>1</sup> The compounds of ἵμαι and κεῖμαι, even in their literal signification, have, for the most part, the dative without prepositions; on the other hand, προσφέρειν πρὸς τινα μετὰ πρᾶότητος, *to deal with, bear oneself towards, a person*.

and have the accusative (§ 23). (More rarely, and chiefly in poetry, certain [§ 36.] others: *ἐπιστρατεύειν τινά, προσπαίζειν τινά*: in Thucyd. *προσοικεῖν, προσκαθέζεσθαι πόλιν* instead of *πόλει*.)

REM. 2. In some compounds with *σύν*, the dative denotes another subject who takes part in the action, e.g. *συγκαταγῆράσκειν τινί. Οἱ συναναβάντες τῷ Κύρῳ* (also *σύν τῷ Κύρῳ*).

Besides the usage assigned to the dat. in § 34 of denoting the person § 37. *for whom* something has a certain quality, the dative stands as object of (247b) reference (a) with the adjectives which denote *likeness* (*correspondency*) and *unlikeness*, *friendly* and *hostile disposition*, as also (b) with the adjectives which, by composition with *ἐν*, *σύν*, or *ὁμοῦ*, denote a reference to something, and a *community* or *companionship*, or which (c) are derived from verbs governing the dative, and express the action of the verb, (d) also with the adverbs derived from these adjectives, and with the verbs which signify, *to make like*, e.g. *Ὅμοιος Φιλίππῳ, ἀνόμοιος τοῖς ἀδελφοῖς. Γυναῖκα κοινωνὸν ἀγαθὴν οἴκου οὔσαν ἀντίρροπον εἶναι τῷ ἀνδρὶ νομίζω* (*Xen. Œc.* 3, 15). *Τάχος καὶ ὀργὴ εὐβουλία ἐναντία* (*Thuc.* 3, 42). *Εὐνους Ἀθηναίους, ἐχθρὸς Λακεδαιμονίους. Συγγενής, σύντροφός τινι. Ἀσύμφωνον ἑαυτῷ. Ἐνοχος ταῖς μεγίσταις αἰτίαις. Ὅμοροι τοῖς Ἀρμενίοις. Ὁμώνυμος ἐμοί. Κύνες ἐπιθετικαὶ τοῖς θηρίοις* (*Xen. Mem.* 4, 1, 3). — *Ἀκολουθῶς τοῖς εἰρημένοις. Εὐνοϊκῶς ἔχειν τινί. Συμφερόντως ἑαυτοῖς. — Ὁμοιοῦσθαι τῷ θεῷ.*

REM. 1. The adjectives which denote a correspondency, even when they are compounded with *σύν* or *ὁμοῦ* (e.g. *ἀκόλουθος, ἀντίστροφος, ἰσόρροπος, ὁμώνυμος σύμφωνος*), together with *ἐναντίος*, often also take the genitive, e.g. *συμμαχία τούτων ἀντίρροπος* (*Dem.* 1, 10, *evenly balancing, counterpoising, this*). *Τεῦκρος Σαλαμῖνα κατῴκεισιν ἐν Κύρῳ, ὁμώνυμον ποιήσας τῆς πρότερον αὐτῷ πατρίδος οὔσης* (*Isocr. Euag.* 18). *Τὰ ἐναντία τῶν συμφερόντων συμβουλευεῖν.* (Rarely *ὅμοιος*.) *Φίλος, ἐχθρός, πόλεμος, ὁμῶς*, as substantives are used with the genitive (even in the superlative: *οἱ ἐκείνου ἐχθιστοί, Xen. An.* 3, 2, 5).

REM. 2. When it is denoted by *ὅμοιος, ἴσος, παραπλήσιος*, or the adverbs formed from them, that two subjects (or objects) have something equally or similarly, that something in them is equal or alike, the regular construction is, that the subjects are coupled by *καί* (*Ὅμοιαν γνώμην ἔχω καὶ σύ*), or by a relative word (*ἴσος ὅσοςπερ, παραπλήσιος οἷόςπερ*); but by a less exact way of putting it, the Greeks often have the second subject (or object) in the dative, as governed by the adjective (or adverb): *Ὅμοιαν γνώμην σοι ἔχω. Τὸν κακοῦς εὐ ποῶν ὁμοία πείσει τοῖς τὰς ἀλλοτρίας κύνας σιτίζουσιν* (*Isocr. Dem.* 29). *Οὐ καὶ σὺ τύπτει τὰς ἰσας πληγὰς ἐμοί;* (*Arist. Ran.* 636. On the accusative, see § 26, b.). *Ἐπιθυμῶ παραπλησίως σοι* (*Pl. Phæd.* 255). *Μέθην καὶ ὕπνον ὁμοίως ἐνέδρα φυλάττομαι* (*Xen. Hier.* 6, 3, = *ὁμοίως καὶ ἐνέδραν*). In the same manner, *ὁ αὐτός, the same*, is constructed: *Τὰ αὐτὰ φρονῶν Δημοσθένης* (*Dem.* 18, 304, = *δ Δημοσθένης*). *Τὸν δούλον τοῖς αὐτοῖς χαίρειν καὶ ἀχθεσθαι τῷ δεσπότῃ χρή* (*Pl. Gorg.* 510, = *οἷς ὁ δεσπότης χαίρει*). *Ἐν τῇ αὐτῇ κινδύνῳ τοῖς φανλοτάτοις αἰωροῦμαι* (*Thuc.* 7, 77).

[§ 37.] (Sometimes even where the same verb cannot be repeated: 'Ἀπέθανε Σιτάλκη ὑπὸ τὰς αὐτὰς ἡμέρας τοῖς ἐπὶ Δηλίῳ, *Thuc.* 4, 101, = αἷς ἐγένετο τὰ ἐπὶ Δ.)

REM. 3. (To § 34—37.) Sometimes the dative is used even with a substantive, when it is derived from a verb or adjective which has an object of reference in the dative: Μὴ ἐξαμάρητε περὶ τὴν τοῦ θεοῦ δόσιν ὑμῖν (*Pl. Apol.* 30). Ξύμμαχοι ἐγενόμεθα οὐκ ἐπὶ καταδουλώσει τῶν Ἑλλήνων τοῖς Ἀθηναίοις (*Thuc.* 3, 10). Τὴν αὐτοῖς ὁμοιότητα τῆς διαγωγῆς αἱ ἐξουσίαι (*Pl. Thæt.* 177). Ὁ τούτους τοὺς νόμους λύων τοὺς τῷ γήρᾳ βοηθοὺς λυμαίνεται (*Dem.* 24, 107, usually τοῦ γήρως).

§ 38. The dative of reference serves in Greek, in some special cases, to denote a certain particular way and manner, and a certain sense, in which the thing predicated takes place for, and in reference to, some person or some thing.

(246) a) The dative with εἰμί, ὑπάρχω, γίγνομαι denotes the person for whom something is or comes to be, i. e. who *has it* or *comes to have it*: Νῆες οὐκ εἰσὶν ἡμῖν. Τοιαῦτα ἡμῖν εἰς φιλίαν ὑπάρχει (*Xen.*). (Παρούσατις ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ Ἀρταξέρξην (*Xen. An.* 1, 1, 4, *was devotedly attached to*). Ἐκ τῶν δούλων δώδεκα μναῖ ἐκάστου τοῦ ἐνιαυτοῦ τῷ πατρὶ ἐγίγνοντο (*Dem.* 27, 24). Πόθεν αἱ διαβολαὶ σοι αὐταὶ γεγόνασιν; (*Pl. Apol.* 20.) (Οὐδὲν ἐμοὶ καὶ Φιλίππῳ, *I and Ph. have nothing to do with each other*. Τί ἐμοὶ καὶ σοὶ ;)

b) The dative stands in statements of the time that has elapsed since a person has been in a certain state, or since a certain action: Ἡμέρα ἦν πέμπτη ἐπιπλέουσιν Ἀθηναίοις (*Xen. Hell.* 2, 1, 27, *it was the fifth day on which the Athenians; the Athenians had been five days—*). Ἡμέραι μάλιστα ἦσαν τῇ Μιτυλήνῃ ἐαλωκυῖα ἑπτὰ, ὅτ' ἐς τὸ Ἐμβατον οἱ Ἀκεδαιμόνιοι κατέπλευσαν (*Thuc.* 3, 29). (Rarely without a participle subjoined: Ἐτη ταύτῃ τῇ ναυμαχίᾳ ἐξήκοντα καὶ διακοσία ἐστὶ μεχρὶ τῆς τελευτῆς τοῦδε τοῦ πολέμου, *Thuc.* 1, 13.)

c) The dative of a participle is used to denote when, or in what situation, something shews itself (especially when a relation of place is assigned): Τὸ μὲν ἔκωθεν ἀπομένῃ σῶμα οὐκ ἄγαν θερμὸν ἦν, τὰ δ' ἐντὸς ἐκαίετο (*Thuc.* 2, 49). (Ἡ διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν ὁδὸς ἐπὶ Λυδίας φέρει, *Xen. An.* 3, 5, 15, *the road to the west, when you have crossed the river*.) Πρὸς εὐδοξίαν καὶ ὠφέλειαν σκοπούμεν ὁ μὲν ἐπαινέτης τοῦ δικαίου ἀληθεύει, ὁ δὲ ψέκτης οὐδὲν ὑγίει λέγει, *Pl. Rep.* 9, 589. Hence συνελόντι (συντέμνοντι) εἰπεῖν, *to speak it briefly*, and simply συνελόντι, without the infinitive, *in brief; in short*. (On εἰπεῖν, see § 151, R. 1.)

(246, R. 2) d) The dative of a noun with a participle is used with ἐστίν, to denote a person's state of mind upon something (especially of *inclination* or *aversion*, βουλομένης): Τῷ πλήθει τῶν Πλαταιῶν οὐ βουλομένης ἦν τῶν Ἀθηναίων ἀφίστασθαι (*Thuc.* 2, 3). Ἐπανελθόμεν, ὅθεν ἀπέλιπομεν, εἰ σοι ἡδομένης ἐστίν (*Pl. Phæd.* 78).

e) Often a dative of reference denotes the person in whom, and *in whose affairs*, and, at the same time, in whose interest, something takes place; so that, instead of the dative referred to the predicate, we

might have, with only a slight modification of the way of conceiving [§ 38.] the relation, a genitive referred to the subject: Οἱ Ἀθηναῖοι ἀντείχον, μέχροι οἱ τοξόται εἰχόν τε τὰ βέλη αὐτοῖς καὶ οἱοί τε ἦσαν χρῆσθαι (*Thuc.* 3, 98). Οἱ Περσῶν νόμοι δοκοῦσιν ἄρχεσθαι τοῦ κοινοῦ ἀγαθοῦ ἐπιμελούμενοι (*begin with the care for the common good*) οὐκ ἔνθεν ταῖς πλείσταις πόλεσιν ἄρχονται (*Xen. Cyr.* 1, 2, 2; *those of most states, in most states*). (Ὁ αὐτοέγγης ἡμῖν πατὴρ, *Soph. Pl.* 272, *he that slew our father*.) With a participle added, approximating now and then to the signification of a double genitive: Ξενοφῶντι διὰ τῆς μεσογαίας πορευομένῳ οἱ ἱππεῖς προκαταθέοντες ἐντυγχάνουσι πρεσβύταις πορευομένοις ποι (*Xen. An.* 6, 3 (1) 10; *on Xenophon's march, his horsemen fall in with* —). Εἰργομένοις οὖν αὐτοῖς (τοῖς Χίοις) τῆς θαλάσσης καὶ κατὰ γῆν πορθομένοις ἐνχειρήσαντινες πρὸς Ἀθηναίους ἀγαγεῖν τὴν πόλιν (*Thuc.* 8, 24).

f) The dative of the personal pronouns, especially of the first (248) person, is added in expressions of *surprise* and of *blame*, in *demands*, *expostulations*, and the like, to denote a certain participation, and an interest in the person speaking, spoken to, or spoken of: Σωφροσύνης ἄρα οὐ δεήσει ἡμῖν τοῖς νεανίαις; (*Pl. Rep.* 3, 389.) Τούτῳ πάνν μοι προσέχετε τὸν νοῦν (*Dem.* 18, 178). [This dat. is called the *Dativus Ethicus*.]

g) Sometimes the dative of the agent stands with passive verbs (250) instead of ὑπό with the genitive; but in prose, for the most part, only with the perfect and pluperfect (to denote what one has complete and ready): Ἄ ὑπισχυοῦ ποιήσῃν ἀγαθὰ ἡμᾶς, ἀποτετέλεσται σοι ἤδη (*Xen. Cyr.* 3, 2, 16). Τὰ σοὶ πεπραγμένα (*Dem.* 19, 291). (Τίνες ἂν ὑμῶν δικαιότερον πᾶσι τοῖς Ἑλλήσι μισοῖντο; *Thuc.* 3, 64.)

As the case which denotes circumstance and appurtenance (Lat. § 39. ablative), the dative stands, partly by itself, used in different ways, (252, partly with the prepositions ἐν and σύν, together with ἅμα (which in 254) prose is used, for the most part, only in definitions of time, ἅμα τῇ ἡμέρᾳ, ἅμα τῇ σίτῳ ἀκμάζοντι), and with other prepositions (ἀμφί, ἐπί [μετά], παρά, περὶ, πρὸς, ὑπό): Βάλλειν τινα λίθοις, ξίφει, ὠθεῖν τινα ταῖς χερσίν (ἐν χερσὶ, διὰ χειρῶν ἔχειν τι), φαρμάκῳ ἀποθνήσκειν, γινώσκειν τινα τῇ σκευῇ (*Thuc.* 1, 8), πολέμῳ χώρην προσκτᾶσθαι, καταπλήττειν τοὺς ἄλλους τῷ ἀξιώματι, ἐκπεπληχθαι ταῖς συμφοραῖς, τιμᾶν (κοσμεῖν) τινα στεφάνοις, ζημιῶν τινα θανάτῳ, φυγῇ, χρήμασιν (*in money*); ἀνηκέστῳ πονηρίᾳ νοσεῖν (*Xen. Mem.* 3, 5, 18, *of, with*), οἰκίαι κατεσκευασμέναι χαλκώμασι παμπόλλοις (*provided with*), κέρδει καὶ πλούτῳ κρίνειν τι (*Pl. Rep.* 9, 582, *judge by, according to*). Δέχεσθαι τινα πόλει, *in the city* (usually εἰς πόλιν, *into the city*).

REM. Διὰ with the genitive denotes the more remote means, *by means of*:

[§ 39.] Ποτέρα ὀρθοτέρα ἀπόκρισις, ᾧ ὁρῶμεν, τοῦτ' εἶναι ὀφθαλμοῦς, ἢ δι' οὗ ὁρῶμεν; (*Pl. Theat.* 184.) In certain connexions ἀπό is used of origin, beginning, starting-point (Οὐκ ἀπὸ τύχης ἐγένετο, *Lys.* 21, 10, ἀπὸ τῶν αὐτῶν λόγων ἀποτρέπειν τὸν δῆμον, *Thuc.* 6, 19, ἀπὸ τῶν ἔργων κρίνειν, ἀπὸ σημείου ἐνός, adverbially: ἀπὸ στόματος), especially of resources (of money, and the like, *from, by, with, by means of*, ἤν ἀπὸ λείας, ἀπὸ τῶν χρημάτων στρατεύμα συλλέγειν, *Xen. An.* 2, 6, 5, τὸ ναυτικὸν τρέφειν ἀπὸ προσόδων τινῶν, *Thuc.* 1, 81, ἀπὸ διακοσιῶν νεῶν καὶ χιλιῶν ταλάντων καταπολεμεῖν τινα, *Isocr. Antid.* 111); in other connexions ἐξ, of the occasion, source, etc. (ἐκ τοιαύδε προφάσεως, ἐξ ἀπάντων τούτων ἀχθεσθαι, *Pl. Rep.* 8, 549, ἐξ εὐεργεσιῶν εὐμενῶς διατίθεσθαι τι, *Isocr. Paneg.* 28). In certain connexions sometimes ἐν, *in*, i. e. *by*, of the distinctive mark *by which* any thing is recognized: "Οἱ οἱ θεοὶ σε εὐμενῶς πέμπουσι, καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις (*Xen. Cyr.* 1, 6, 2). (Ὁρᾶν ἐν ὀφθαλμοῖς, *to see before one's eyes*, etc.)

§ 40. The dative denotes the side, aspect, regard or property, *on* and *in* (253) which the predicate shews itself, the notion to which it refers: Γένει "Ελλην, φύσει κακός, ἡλικία νέος, ὑπερβάλλειν (προέχειν, διαφέρειν) ἀρετῇ, φρονήσει, πλήθει, μεγέθει, πλεονεκτεῖν τινος τιμαῖς καὶ χρήμασιν (*Xen. An.* 3, 1, 37). "Εργῳ, τῷ ὄντι, λόγῳ, τῇ ἀληθείᾳ, *in deed, in reality, in word, in truth*. Τὸ πράττειν τοῦ λέγειν ὕστερον ὢν τῇ τάξει, πρότερον τῇ δυνάμει ἐστίν (*Dem.* 3, 15). Ναυσὶ καὶ πεζῷ νικᾶσθαι. Σιώμασιν ἰσχύειν Βλάπτεσθαι τῷ βελτίστῳ τοῦ ὀπλιτικοῦ (*Thuc.* 4, 73; *to suffer loss in the best part, the flower, of* —).

REM. To denote a part of the subject itself, the accusative is used, § 31. In certain general notions to which a term predicated of the subject refers, both cases are used, partly without any distinction, e.g. πόλις μεγάλη, θάψακος ὀνόματι and ὄνομα Θ., γένει "Ελλην and τὸ γένος "Ε. (with the article; but also Κορίνθιος γένος, *Thuc.* 1, 24), partly with a slight distinction, e.g. διαχίλοι τὸ πλήθος, but διαφέρειν (ὑπερβάλλειν, etc.) πλήθει, φύσει ἀγαθός, *by nature, naturally, abundantly*, ἀμβλύτερος τὴν φύσιν, *duller in natural gifts; of duller nature or capacity*.

§ 41. The dative denotes the efficient cause *from* or *through which* any thing (255) is done: Ἀγνοίᾳ ἀμαρτάνειν, φόβῳ (εὐνοίᾳ) τὰ προσεταγμένα ποιεῖν. Μέλητος τὴν γραφὴν ταύτην ὕβρει τινὶ καὶ ἀκολασία καὶ νεότητι γράφασθαι δοκεῖ (*Pl. Apol.* 26).

REM. The moving cause, or that on account of which any thing is done, is denoted by διὰ with the accusative; sometimes, however, the dative approximates to this signification: Δημοσθένης τοῖς πεπραγμένοις ἐφοβεῖτο τοὺς Ἀθηναίους (*Thuc.* 3, 98). (Υψ' ἡδονῆς, *for pleasure, for joy*, e.g. γελᾶν.)

§ 42. The dative is sometimes used to denote the manner and the accom- (257) panying circumstance (with): Παντὶ τρόπῳ πειρᾶσθαι (also πάντα τρόπον, § 30, d), οὐδενὶ κόσμῳ εἰσπίπτειν (*Thuc.* 7, 84), βία ἐσιέναι, κραυγῇ πολλῇ ἐπιέναι (*Xen. An.* 1, 7, 4). (Οἱ Ἀθηναῖοι ἀτέλει τῇ νίκῃ ἀπὸ Μιλίτου ἀνέστησαν, *Thuc.* 8, 27; *with the victory incomplete*.)

REM. 1. Usually, however, it is only of some particular substantives that the simple dative is thus used, adverbially, e.g. δρόμῳ, *at a run, at full speed*, κύκλῳ,

round about, ὀργῇ διώκειν, θυμῷ φέρειν τι, σιγῇ ἀκούειν, (σπουδῇ). Otherwise σύν or [§ 42.] μετά is used, e. g. σύν δικῇ, μετά δικῆς, and with addition of an adjective, μετά πολλῆς ἀκριβείας (ἀκριβῶς). (With joy, joyfully, ἡδέως, ἀρμένως, etc.)

REM. 2. To this use of the dative belong also the datives of feminine adjectives and pronouns, with a substantive notion understood (such as ὁδῷ, or the like), used as adverbs of manner, e. g. δημοσίᾳ, ἰδίᾳ, πεζῇ, ταύτῃ, ἐκείνῃ, ᾧ, πῇ, etc.

REM. 3. The military or naval force with which a movement or enterprise is conducted, is often put in the dative without a preposition: 'Αφικνεῖσθαι εἰκοσι ναυσί, πολλῷ στόλῳ, χειρὶ πολλῇ. 'Αθηναῖοι δισχιλίους ὀπλίταις ἑαυτῶν καὶ ἱππέυσιν διακοσίοις ἐστράτευσαν ἐπὶ Χαλκιδείας (Thuc. 2, 79). Μνάσιππος κατεστρατοπεδεύσατο τῷ πεζῷ ἐπὶ λόφῳ ἀπέχοντι τῆς πόλεως ὡς πέντε στάδια (Xen. Hell. 6, 2, 7). But σύν may be prefixed: Βασιλεὺς σύν στρατεύματι πολλῷ προσέρχεται (Xen. An. 1, 8, 1). (Σύν is also omitted from the dative with αὐτός in the sense, with — self and all; together with: Οἱ 'Αθηναῖοι πέντε ναῦς ἔλαβον καὶ μίαν τούτων αὐτοῖς ἀνδράσιν, Thuc. 4, 14; men and all, i. e. with its crew.)

With comparatives, and with πρό and μετά, the measure by how § 43. much something is greater or less, earlier or later, is put in the (270) dative: Τέτταρσι μναῖς ἔλαττον. Πολλαῖς γενεαῖς ὕστερα τῶν Τρωϊκῶν. Δέκα ἔτεσι πρό τῆς ἐν Σαλαμῖνι ναυμαχίας. (Πολλῷ, μακρῷ, ὀλίγῳ, βραχεῖ, μικρῷ μείζων, ὀλίγῳ τινὶ ἐλάττω. Τῷ παντὶ κρείττω, infinitely better. Τοσοῦτῳ κρείττω, ὅσῳ πρεσβύτερος.) (Μακρῷ ἀριστος, with the superlative. Πολλῷ προὔλαβον, Thuc. 7, 80, had greatly the advantage.)

REM. But we also find πολὺ and ὀλίγον (πολὺ μείζων), and always (when no substantive is added) τί and οὐδέν (μᾶλλον τι, οὐδέν μᾶλλον). (Τοσοῦτῳ δεινότερος, ὅσῳ καὶ ψεύδεσθαι τολμᾷ, without comparative in the second member: so much worse, as —.)

a) Verbs which denote an affection of the mind, at and because of § 44. something, take this object in the dative: thus ἡδομαι, χαίρω, ἄχθομαι, (264) ἀθυμῶ, ἀγάλλομαι, ἐπαίρομαι: 'Αχθομαι τοῖς παροῦσιν, τοῖς γεγενημένοις. 'Επαιρόμενος ἢ πλούτῳ ἢ ἰσχυρί ἢ ἄλλῳ τῷ τοιούτῳ (Pl. Rep. 4, 434). But ἐπὶ is also added: 'Επὶ τῇ τῶν 'Αρκαδίων τύχῃ οὐχ ἦττον τῶν Λακεδαιμονίων ἥσθησαν οἱ Θηβαῖοι (Xen. Hell. 7, 1, 32).

REM. Some verbs most frequently take ἐπὶ (χαίρω), with others it is rare (ἐπαίρομαι). The dative is also found with ἀγαπᾶν and στέργειν, e. g. στέργειν τῇ ἑαυτοῦ τύχῃ (Pl. Hipp. Maj. 295); but usually the accusative, e. g. στέργειν τὰ παρόντα. We also find βαρέως (χαλεπῶς) φέρειν τι, ἐπὶ τινι.

b) The verb χρῶμαι, use, and νομίζω, when it has the same mean- (265) ing, govern the dative: Σωματοφύλαξι χρῶνται βαρβάρους. Χρῶμαι τινι φίλῳ. Οἱ 'Αθηναῖοι ἀγῶσι καὶ θυσίαις διαιτησίαις ἐνόμιζον (Thuc. 2, 38).

a) The dative serves to mark the time at which (when) a thing § 45. takes place, when a definite point of time (day, night, month, year), (276) or a festival is assigned (and with ὥρα, e. g. χειμῶνος ὥρα): Τῇ αὐτῇ

[§ 45.] ἡμέρα (ταύτη τῇ νυκτὶ) ἀπέθανεν. Τῷ τρίτῳ ἔτει οἴκαδε ἀπέπλευσα. Τῇ ὑστεραίᾳ ὁ Κύρος τὸ στράτευμα ἀνέπαιεν (*Xen. Cyr.* 3, 3, 29). Τοῖς Παναθηναίοις, τοῖς Διονυσίοις, *at [the festival of] the Panathenæa, the Dionysia.* (Τῇ νουμηνίᾳ, ταῖς πομπαῖς.) With other words ἐν is added: Ἐν τούτῳ τῷ χρόνῳ, ἐν ἐκείνῳ τῷ καιρῷ, ἐν τῷ παρόντι, ἐν τῷ τότε, sometimes also with the words above named: ἐν τῇδε τῇ ἡμέρᾳ, ἐν τῷ Θαρρηλιῶνι μηνί (*Dem.* 49, 60). (The omission of ἐν is very rare with words which in themselves do not denote a point of time but an event, e. g. Ἐς τὸ πεδῖον Ἀρχίδαμος ἐκείνη κῆ ἐσβολῇ οὐ κατέβη, *in that invasion.* *Thuc.* 2, 20.)

REM. On the genitive in notes of time, see § 66.

b) To denote the place *where* a thing takes place, the poets sometimes use the dative without ἐν, e. g. ἀγροῖς τυγχάνειν (*Soph. Pl.* 313). Ἐτέοκλος πλείστας τιμὰς ἔσχεν Ἀργεῖα χθονί (*Eur. Suppl.* 874), especially of names of cities, e. g. Δωδῶνι, Μυκῆναις. In prose the name of the city is thus put: Μαραθῶνι (*Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς, Pl. Menex.* 245), and besides, the adverbial forms derived from the ancient dative plural, in the sense *at the place*, e. g. Ἀθήνῃσι, Πλαταιαῖσιν; see the *Accidence*. (Ὀλυμπίασι καὶ Δελφοῖς, *Thuc.* 1, 143.) (So too Σφηγτοῖ, Ἴσθμοῖ, Πυθοῖ.)

REM. (To § 39 seqq.) A dative, denoting circumstance or appurtenance, may sometimes be attached to an individual substantive, instead of to the predicate, e. g. ὁ γόνυ πατὴρ (*Lys.* 13, 91); sometimes even without the article: Ἰπποβάλης λέγει περὶ τῶν προγόνων Δύσιδος πλούτους τε καὶ ἱπποτροφίας καὶ νίκας Πυθοῖ καὶ Ἴσθμοῖ τεθρίπποις τε καὶ κέλησιν (*Pl. Lys.* 205).

## CHAPTER V.

### Genitive.

§ 46. (279) The genitive in Greek denotes, in general, a connexion of dependence between the person or thing which is named in the genitive, and some other person or thing which is referred to it. The connexion is either immediate, between two substantives, one of which is defined by the other; or it appears in this, that something is referred to some other thing through an action or quality which goes to, is directed at, and exerted towards, or enters into, that other; or in this, that something is ranged under some other thing as the whole, of which it is the part. Further, the genitive denotes a *parting from*, and a *going out from* something, because this supposes a previously existing connexion<sup>1</sup>.

<sup>1</sup> This latter sense is not possessed by the Latin genitive, where the ablative is used in this way with prepositions, adjectives, and verbs. The use of the genitive to denote a connexion or hanging together, as the result of an action which aims at



In the genitive is put with a substantive the name of the person or thing which possesses what the substantive denotes; the person or thing to which it belongs, and by which therefore it can be denominated and designated (genitive of connexion and possession): Υἱὸς Δαρείου. Κῆποι Ἐπικούρου. Οἰκέτης Δημοσθένους. Φύλαξ πόλεως. Σύγγραμμα Πλάτωνος. Ἔργον Πραξιτέλους. Ἡ τῶν πολέμων τροπή. Τὸ γένος τῶν ἀνθρώπων. Μισθὸς τεττάρων μηνῶν. Ἀριθμὸς πεντακισχιλίων ἐτῶν (*Pl. Tim.* 23; *an amount of*—). Κλῆρωσις ἀρχῶν. Αἱ τῶν νεῶν τιμαί (*honours which the young enjoy, or which they shew*). Αἱ τῶν κακῶν συνουσίαι (*bad men's society, intercourse with bad men*). (Ὁ τῆς ἡσυχίας βίος, *Eur. Bacch.* 388, poetical.) Ἐκάστου [τούτων τῶν μαθημάτων] ὄργανόν τι ψυχῆς ἐκκαθαίρεται (*Pl. Rep.* 7, 527. *In the case of each*). Εἶναι τινος, γίγνεσθαι τινος. Ὁ λόγος Δημοσθένους ἐστίν (*is D.'s*, νομίζεται, *is ascribed to D.*). Εἰμὶ τῆς πόλεως καὶ τῶν τὰ βέλτιστα λεγόντων (*Isocr. de Pac.* 129. *I belong to*—). Εἶναι τῶν ἐπιτιθεμένων (*Pl. Pol.* 307, *to be the prey of*—, *at the mercy of*—). Οἱ Πέρσαι τὴν Ἀσίαν ἐαυτῶν ποιοῦνται (*Xen. Ages.* 1, 33). (Οἱ Πελοποννήσιοι δύο καὶ εἴκοσι ναῦς τῶν Ἀθηναίων ἔλαβον, *Thuc.* 8, 95, *two and twenty ships of the Athenians, Athenian ships*.)

REM. 1. The usual way of describing the son of such a man, is to put the father's name in the genitive without *υἱός*: Λέαρχος Καλλιμάχου and Λ. ὁ Καλλιμάχου. (See the Article, § 13, a. R.) (Τὴν Συμκυθίωνος οὐχ ὀρᾷς Μελιστήην; *Arist. Eccl.* 46, *M. the wife of Sm.*)

REM. 2. The prepositions *ἐν* and *ἐς* (sometimes *ἐξ*) in the language of common life, and in imitations of it, often stand before a genitive with omission of the governing substantive *οἰκία* (also *ἱερόν*): Περικλῆς Κλεινίαν καταθέμενος ἐν Ἀρίφρονος ἐκπαίδευεν (*Pl. Prot.* 320, *placed him in A.'s house*). Μανθάνειν ἐν κιθαριστοῦ (*Pl. Theæt.* 206, *at a cithara player's*). Πότερον τὸ παρά σοι ὕδωρ θερμότερον πιεῖν ἐστιν ἢ τὸ ἐν Ἀσκληπιοῦ; (*Xen. Mem.* 3, 13, 3.) Ἐν Αἰδου. Σωκράτης ἐφη ἵνα ἐπὶ δεῖπνον εἰς Ἀγάθωνος (*Pl. Symp.* 174). Φοιτᾷ ἐς διδασκάλου (διδασκάλου), *to attend such a master*; πέμπειν εἰς διδασκάλων (*Pl. Prot.* 325). Εἰςῆλθον οἴκαδε εἰς ἐμαντοῦ (*Pl. Hipp. Maj.* 304). Ἐς Αἰδου. (Ἐκ διδασκάλων ἀπαλλάττεσθαι, *Pl. Prot.* 326, *to leave school*).

REM. 3. On the genitive under the government of the article, see § 14, c. (Ἄ εἶχον ἀλλήλων, *Thuc.* 5, 39, *what they had of one another's, belonging to one another*; ὅπόσα ἀλλήλων εἶχον, *Thuc.* 5, 80.)

The genitive is put, as objective genitive, to transitive substantives, § 48. i. e. such as are derived from transitive verbs, or from verbs or adjectives which govern the genitive, and such as denote a capacity,

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something and enters into it, is in Latin much more circumscribed, especially in verbs, so that in this regard also the Greek genitive is much more comprehensive than the Latin.

[§ 48.] an opportunity, an influence, for and upon something: Ἐρως (Ἀρά-σπα ἐνέπεσε) τῆς γυναικός. Φόβος τῶν πολεμίων, *fear of* (i. e. the being afraid of) *the enemies*; ὁ τῶν πολεμίων φόβος, *the enemy's fear* (of something), or (some one's) *fear of the enemy*. Πόθος τοῦ ἀποθανόντος. Διὰ Πανσανίου μῖσος (*Thuc.* 1, 96; *out of hatred towards P.*). Διδάσκαλος λόγων (= ὁ λόγους διδάσκων). Ἐπιθυμία χρημάτων. Ἐπιμέλεια τῶν πραγμάτων. Ἀμέλεια γονέων. Ἡγεμονία τῆς Ἑλλάδος. Γραφή φόνου (γράφεσθαι φόνου). Ἐμπειρία τῶν πολεμικῶν. Ἐγκράτεια ἡδονῆς καὶ λύπης. Εἰρήνη καὶ ἐλευθερία τῶν τοιούτων (*Pl. Rep.* 1, 329; *freedom from* —). Ἀγγείων ἀπορία (*Thuc.* 4, 4, *from lack of vessels*). Ἀφορμὴν (ἄδειαν) διδόναι τινὶ τοῦ λοιδορεῖσθαι. Ἀφορμὴ ἔργων (*Xen. Mem.* 2, 7, 11, *as a means of setting about a work*).

REM. Sometimes an objective genitive is even used with substantives derived from verbs or adjectives which take a dative or a preposition (especially πρὸς, εἰς, *towards*): but if any obscurity might result from the use of the genitive, a preposition is used: Ἐμὸν τοῦ κακοῦ (*Pl. Gorg.* 479, *from ἐμμένειν τῷ κακῷ*). Πρόβλημα χειμῶν (*Pl. Tim.* 74, *a protection against*). Ἐπικουρήμα τῆς χιόνης (*Xen. An.* 4, 5, 13, *also πρὸς*). Οὐ λόγων τοῦς ἀγῶνας προτίθεμεν ἀλλ' ἔργων (*Thuc.* 3, 67). Δῆλον ἐγένετο, ὅτι οὐ τῆς τῶν Ἑλλήνων εὐνοίας ἔνεκα ὁ ἡγεμὼν ἔλθοι (*Xen. An.* 4, 7, 20). Δημοσθένους φιλία καὶ Ἀθηναίων εὐνοία (*Thuc.* 7, 57; *out of friendship for D., and goodwill towards the A.*). Ἑσυχία ἐχθρῶν (*Pl. Rep.* 8, 566, *repose from* —). Sometimes the genitive is used even more harshly, instead of περὶ or a preposition of place: Τὸ τῶν Μεγαρέων ψήφισμα (*Thuc.* 1, 140). Ἡ τοῦ πηλοῦ ἐρώτησις (*Pl. Theat.* 147). Μετὰ τὴν τῆς Αἰτωλίας ξυμφορὰν (*Thuc.* 3, 114, = *τὴν ἐν τῇ Αἰτωλίᾳ*). Ἀπόστασις τῶν Ἀθηναίων (*Thuc.* 8, 5, = *ἀπὸ τῶν Ἀθ.*).

§ 49. a) In the genitive (*g. definitivus*) is sometimes added that in which the generic (282) notion expressed by the governing word is in a special manner contained and denominated (but usually only the genitive of an infinitive): Ἡ τοῦ χαίρειν διάθεσις (*Pl. Phil.* 11, *the affection, or mood, of rejoicing*), ἡ τοῦ πείθειν τέχνη (*Pl. Phil.* 58). Ἀμαθία αὕτη ἡ ἐπονειδιστος ἡ τοῦ οἰεσθαι εἰδέναι, ἃ οὐκ οἶδεν (*Pl. Apol.* 29, *that of conceiting oneself to know* —) <sup>1</sup>.

(283) b) The genitive with words signifying a measure, number, or quantity, denotes the kind, the thing measured or numbered (*g. genericis*): Πλήθος ἀνθρώπων οὐ μικρόν, βοῶν ἀγέλη, οἶνου δέκα ἀμφορεῖς, μέδμνος σίτου, ἄμαξι σίτου (*Xen. Cyr.* 2, 4, 18, *wagon-loads of corn*), τριάκοντα μυριάδες στρατιῆς (*Xen. An.* 1, 4, 5), τριακόσια τάλαντα φόρου (*Thuc.* 2, 13, *in taxes*). Ἦν τι στασιασμοῦ ἐν τῇ πόλει (*Thuc.* 4, 130). (Rarely with a neuter adjective as substantive: Ἀμήχανον

<sup>1</sup> Τὸ ὄνομα ὁ Μακάρατος, *the name M.* (*Dem.* 43, 77). Τὸ τοῦ πατρὸς ἐμοῦ ὄνομα Σωσίαν τῷ νῦν ἐθέμην (*Dem.* 43, 74). (In apposition, not in the genitive. Very rarely τῷ ὀρεῖ τῆς Ἰστώνης, *Thuc.* 4, 46, instead of τῷ ὀρεῖ τῇ Ἰστώνῃ, see in § 13, R. Ἰλίου πολίεθρον, poetic.)

εὐδαιμονίας, *Pl. Apol.* 41; *something inconceivably great in the way* [§ 49.] *of blessedness; inconceivable happiness.* Ἀθηναῖοι ἐπὶ μέγα ἐχώρησαν δυνάμει, *Thuc.* 1, 118. Ἐπὶ πλεῖστον ἀνθρώπων, *Thuc.* 1, 1.) (Ἄλις τούτων.)

REM. 1. Especially we may remark the expression ἐν παντὶ κακοῦ (ἀθυμίας, etc.) εἶναι (ἐς πᾶν κακοῦ ἀφικεῖσθαι).

REM. 2. In like manner, a genitive is appended to adverbs (especially πῶς, ὥς, and ὅπως, ὡσαύτως, εὖ, καλῶς, κακῶς, ἱκανῶς) with the verb ἔχω, in the sense *am qualified, disposed, provided, in regard of —, find myself in point of —, have a certain measure of —*; Πῶς ἔχεις δόξης τοῦ τοιοῦδε πέρι; (*Pl. Rep.* 5, 456.) Πελοποννήσιοι ἐπλεον, ὡς εἶχε τάχους ἕκαστος (*Thuc.* 2, 90). Ἀρ' οὖν οὗτος ἱκανῶς ἐπιστήμης ἔξει; (*Pl. Phil.* 62). Συμμέτρως λεπτότητος ἔχειν καὶ πάχους (*Pl. Tim.* 85). (Ὡς ποδῶν εἶχον, *as fast as my legs would carry me, τάχιστα, Hdt.* 6, 116.) (Ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παράπλου κείται, *Thuc.* 1, 36; *lies exceedingly well for the voyage to S.*) In *Hdt.* and the poets also, Πῶς ἀγῶνος ἤκομεν; εὖ ἤκειν χρημάτων, etc. (always without article.)

a) The genitive stands with words which denote a *part* of some- § 50. thing, in order to assign the whole (*g. partitivus*). In this manner (284) the genitive is governed by substantives and words used substantively, (pronouns, numerals, adjectives, and participles with the article, the article with an adverb or with a preposition and its case), by superlatives and by verbs involving the signification of the superlative: Μέρος τι (τὰ δύο μέρη) τῆς στρατιάς. Τῶν γερόντων τις. Ἐν ἐνίαις τῶν πόλεων. Τῶν πολιτῶν οἱ μὲν ἀπόλονται, οἱ δὲ ἔφυγον. Δέκα (πολλοὶ) τῶν στρατιωτῶν. Ὁ τέταρτος τῶν παίδων. Οἱ δεινότατοι τῶν ρητόρων. Τὰ καλὰ τῶν ζώων, οἱ σπουδαῖοι τῶν γονέων (*Isocr. Dem.* 11). Οἱ χρηστοὶ τῶν ἀνθρώπων (*Arist. Pl.* 490). Ἐπὶ πολὺ τῆς χώρας (*Thuc.* 4, 3, *over a great part of the land*). Ἀθηναίων ὁ βουλόμενος. Ὅτι περ ὕψους ἦν τοῦ στρατεύματος (*Xen. Hell.* 5, 3, 6). Τὸ καταντικρὺ αὐτῶν τοῦ σπηλαίου (*Pl. Rep.* 7, 515, *the part of the cavern facing them*). Οἱ πολλοὶ χαίρουσι καὶ τῶν ἐδεσμάτων καὶ τῶν ἐπιτηδεύματων τοῖς καὶ τὸ σῶμα καὶ τὴν ψυχὴν βλάπτουσιν (*Isocr. Pac.* 109). Σύμβουλος ἀγαθὸς χρησιμώτατον ἀπάντων τῶν κτημάτων ἐστίν (*Isocr. Nicocl.* 53). Μόνος πάντων φρονεῖς. Ὁρθότατα ἀνθρώπων λέγεις (*Pl. Theæt.* 195). Ἡ νῦν ἄριστα ἔπλει παντὸς τοῦ στρατοπέδου (*Lys.* 21, 6). Οἱ παλαιότατοι τῶν Ἀθηναίων πρόγονοι τῶν καθ' ἑαυτοὺς ἀνθρώπων ἡρίστευσαν (*Xen. Mem.* 3, 5, 10). — Τῷ ὁρῶμεν ἡμῶν αὐτῶν τὰ ὁρώμενα; (*Pl. Rep.* 6, 507; *with what part of ourselves —*?) Ἐν τοιούτῳ τῆς οἰκίας, ὅπου πλειστάκις ὁ δεσπότης ὄψεται (*Xen. Hipp.* 4, 1; *in such a part of the house —*). Οἱ Ἀθηναῖοι ἐν τούτῳ παρασκευῆς ἦσαν (*Thuc.* 2, 17). — Εἰς τοῦτό τινες ἀνοίας ἐληλύθασιν (*Isocr. Pac.* 31). Εἰς τοσοῦτο ἀμαθίας ἤκω (*Pl. Apol.* 25).

[§ 50.]

REM. 1. We must note the different positions of the words, when the partitive genitive is governed by a participle with the article which has with it other definitions (case, adverbs, etc.): Οἱ Ἀρκάδων ἡμέτεροι ὄντες ξύμμαχοι (*Thuc.* 5, 64, *those of the Arc. who* —). Αἱ ἀρίστα τῶν νεῶν πλείουσai (*Thuc.* 1, 48). Οἱ συμπροθυμηθέντες τῶν ῥητόρων τὸν ἐκπλοῦν (*Thuc.* 8, 1).

REM. 2. With numbers or words of number (μόνος, δλίγοι) now and then ἀπό, ἐξ are added, especially to denote that which is drawn off from, or remains: "Ἀγνων ἀπὸ τετρακισχιλίων ὀπλιτῶν χιλίους καὶ πεντήκοντα τῇ νόσῳ ἀπώλεσεν (*Thuc.* 2, 58). 'Εκ τριῶν ἐν ἄν εἰλόμην (*Soph.* *Tr.* 734, *I should have chosen one of three*).

REM. 3. Instead of the neuter singular of an adjective denoting magnitude (πολύς, etc.), or a certain part (e.g. ἡμισυς, λοιπός) with a partitive genitive, in Greek the adjective often takes the gender of the genitive: 'Ο ἡμισυς, ὁ λοιπὸς τοῦ χρόνου. Ἐκτῆμυν ἐβίω ἔτη ἑξ καὶ ἐνεθήκοντα, τοῦτον δὲ τοῦ χρόνου τὸν πλείστον ἐδόκει εὐδαίμων εἶναι (*Isæ.* 6, 18). Κῦρος κατένοει πολλὴν τῆς χώρας τοῖς Ἀρμενίοις ἔρημον καὶ ἀργὸν οὖσαν διὰ τὸν πόλεμον (*Xen. Cyr.* 3, 2, 2). (Rarely with other adjectives: Τῆς γῆς ἡ ἀρίστη, *Thuc.* 1, 2.)

REM. 4. Sometimes a general subject (or object) is put first, and then instead of the partitive genitive, we have, by way of apposition, a partition with pronouns or words of number (e.g. οἱ μὲν — οἱ δέ, etc.) or a limitation (οἱ πολλοί, *partly* —, *partly* —, *for the most part*): Οἱ τῇ φιλοσοφίᾳ μεμφόμενοι λέγουσι, ὅτι οἱ ἐννόντες αὐτῇ οἱ μὲν οὐδένους ἄξιοι, οἱ δὲ πολλοὶ πολλῶν κακῶν ἄξιοι εἰσιν (*Pl. Rep.* 6, 495). Οἶδα ἀδελφούς, οἱ τὰ ἴσα λαχόντες ὁ μὲν αὐτῶν τάρκουντα ἔχει, ὁ δὲ τοῦ παντός ἐνδέεται (*Xen. Conp.* 4, 35). Πελοποννήσιοι καὶ οἱ ξύμμαχοι, τὰ δύο μέρη, ἐνέβαλον ἐς τὴν Ἀττικὴν (*Thuc.* 2, 47). Οἱ ἐναντίοι τοῖς Λακεδαιμονίοις δεξιὸν μὲν κέρας οἱ Μαντιεῖς εἶχον, παρὰ δ' αὐτοῖς οἱ ξύμμαχοι Ἀρκάδων ἦσαν, ἔπειτα Ἀργείων οἱ χίλιοι λογάδες (*Thuc.* 5, 67). Cf. § 5, ἕκαστος and ἄλλος ἄλλο.

b) A partitive genitive is also governed by an adverb of place or time, denoting a point in and of the whole: Ἐξάγγελλε τοῖς πολεμίοις, ἡμᾶς παρασκευάζεσθαι ἐμβαλεῖν πον τῆς ἐκείνων χώρας (*Xen. Cyr.* 6, 1, 42). Οὐκ οἶσθα, ὅπου γῆς εἶ (*Pl. Rep.* 3, 403). Πανταχοῦ τῆς γῆς, οὐδαμοῦ γῆς. (Οὐ βλέπεις, ἴν' εἶ κακοῦ. *Soph.* *Æd. R.* 413.) Ἄλλοι ἄλλῃ τῆς πόλεως ἀπώλλυντο (*Thuc.* 2, 4). Οἱ ἄλλοι, ὅσοι ἐνταῦθα ἦλθον ἡλικίας (*Pl. Rep.* 1, 329). Οἱ ἄνω τοῦ γένους (*Pl. Legg.* 9, 378, *those higher up in the race, i. e. the ancestors*), ἐγγύτατα γένους (*Isæ.* 3, 64). Πόρρῳ σοφίας ἐλαύνειν (*Pl. Euthyphr.* 4, *a long way into* —). Πόρρῳ τῶν νυκτῶν, πρῶτ' τῆς ἡμέρας, ὁψὲ τῆς ὥρας. Πηνίκα τῆς ἡμέρας; (*Arist. Aves* 1498; *at what time of day?*)

§ 51.  
(284,  
R. 1)

A partitive genitive not unfrequently stands in Greek without an expressly governing word, in the following cases:

a) When to an indefinite substantive (without article) there is added the mention of a special sort, by an adjective or participle: "Ἐρχεται ὀρχηστρίς τῶν τὰ θαύματα δυναμένων ποιεῖν (*Xen. Symp.* 2, 1, *a dancing-girl, of those who* —). Παταγίας, ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον πιστῶν (*Xen. An.* 1, 8, 1. Similarly: Ἀνὴρ τῶν ῥητόρων, *Arist. Eq.* 423. Ἄνδρες τῶν φυλάκων, *Thuc.* 6, 43. Ἀνὴρ almost merely = τίς).

b) When to the whole expressed in the genitive there is immediately annexed the

special name of the individual (not a general class-notion): Τῆς Ἰταλίας Λοκροὶ μὲν [§ 51.] Συρακουσίων ἦσαν, Ῥηγῖνοι δέ, κατὰ τὸ ξυγγενές, Λεοντίνων (*Thuc.* 3, 86, *of Italy, in It., of the Italian cities*). Οἱ Δωριῆς ἡμῶν (*Thuc.* 4, 61, = οἱ Δωριῆς ὄντες ἡμῶν). Λακεδαιμόνιοι τῶν περιόικων (*Thuc.* 4, 53, *Lac. of the class of the Perioeci*). Especially in this manner is used the genitive of a country (a place) with the name of a single point in it: Παραλαβόντες Βοιωτοὺς καὶ Φωκίας Ἀθηναῖοι ἐστράτευσαν τῆς Θεσσαλίας εἰς Φάροισιν (*Thuc.* 1, 111, *to Ph. in Th.*). Οἱ Ἀθηναῖοι ὠρμίσαντο τῆς Χερρόνησος ἐν Ἐλεούντι (*Xen. Hell.* 2, 1, 10). (The genitive here has always the article, the governing word never, the place in itself less known being referred to the well-known country.)

c) With the verbs εἶναι, γίγνεσθαι, *to be, become, one of—* (i. e. *to belong to—*), and after all verbs denoting the being in one or another way received into a class, counting or being counted with a class. But with εἶναι, γίγνεσθαι, and sometimes with other verbs, εἰς may be prefixed to the genitive, e. g. Κριτίας τῶν τριάκοντα ἦν (*Xen. Mem.* 1, 2, 31, *one of the thirty tyrants*). Τῶν Ἀλκμαιονιδῶν εἶναι (*Dem.* 21, 144). Ἐξῆν Εὐκράτει τῶν τριάκοντα γενέσθαι (*Lys.* 18, 5). Ἔστι τῶν αἰσχυρῶν, μᾶλλον δὲ τῶν αἰσχίστων τοὺς ξυμμάχους φαίνεσθαι προδιδόντα (*Dem.* 2, 2. So ἔστι τῶν λυσιτελούντων, τῶν ἀδίκων, τῶν καλῶν, nearly = αἰσχυρόν, ἀδικόν, etc.). But also Ἔστιν ἐν τῶν αἰσχυρῶν, *Isocr. Arch.* 97; ἔστι τῶν φαύλων τι, *Pl. Rep.* 10, 603; ἐν τι τῶν αἰσχυρῶν ἔστιν, *Dem.* 20, 135. Τῶν εἰς τὴν πόλιν ἀνηλωκότων τὴν οὐσίαν εἰς ἐγὼ φανήσομαι γεγενημένος (*Isocr. Call.* 62). Ὁ Θράσυλος τῶν ἐν Σικελίᾳ κατελέγη τριηράρχων (*Isae.* 7, 5). Σδὸν τῶν ἐπτά σοφιστῶν ἐκλήθη (*Isocr. Antid.* 235). Γράφε με τῶν ἱππεύειν ἐπιθυμούντων (*Xen. Cyr.* 4, 3, 21). Καὶ ἐμὲ θές τῶν πεπεισμένων (*Pl. Rep.* 4, 424). Οὐδαμοῦ πώποτε Μειδίας τῶν συγχαιρόντων ἐξητάσθη τῷ δήμῳ (*Dem.* 21, 202). Also: Αἰσχίνης τῶν ἐχθρῶν τῶν σῶν εἰς ἐξητάζετο (*Dem.* 19, 291). Μειδίας εὐχετο μὴ λαχεῖν τῶν ἐξιόντων (*Dem.* 21, 133, = στρατευομένων).

d) With verbs which otherwise govern the accusative (especially in the sense *give or take*), when a certain indefinite portion (*somewhat, some*) of a whole is denoted as their object (as in English: *to eat of this or that*): Πολὺ μᾶλλον ὑμῖν προσήκει τῶν ὑμετέρων ἐμοὶ διδόναι ἢ τῶν ἐμῶν ἐμοὶ ἀμφισβητῆσαι (*Lys.* 21, 15). Ὁ Κναξάρης λαβὼν τῶν ἐρρωμένων ἵππων τε καὶ ἀνδρῶν προσελαύνει (*Xen. Cyr.* 1, 4, 20). Ὁ Κύρος ἔταξε Γλόυν καὶ Πίγρητα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, σπυρεκβιβάζειν τὰς ἀμάξας (*Xen. An.* 1, 5, 7). Ὅσοι ἔφαγον τῶν κηρίων, πάντες ἀφρονες ἐγίγνοντο (*Xen. An.* 4, 8, 20, *ate of the honeycombs*). Οἱ Συρακοῦσιοι εἰς τὸ Ὀλυμπιεῖον παρέπεμψαν φυλακὴν, δέισαντες, μὴ οἱ Ἀθηναῖοι τῶν χρημάτων, ἃ ἦν αὐτόθι, κινήσωσιν (*Thuc.* 6, 70, *take of the money*). Ἀθηναῖοι ἀφίκοντο εἰς Πρασιᾶς καὶ τῆς τε γῆς ἔτεμον (ἐδήλωσαν) καὶ αὐτὸ τὸ πόλισμα εἶλον (*Thuc.* 2, 56, *laid waste a part of the land*). Ibid. ἔτεμον τὴν Τροϊζηνίδα γῆν and ἔτεμον τῆς γῆς τὴν πολλήν). Βρασιδᾶς ἐμῶν τοῦ παλαιοῦ τείχους μίαν ἐποίησε πόλιν ἐκ δυοῖν (*Thuc.* 5, 2,

[§ 51.] a. E; *B. made a breach in* —. Ἀνέναι ὀργῆς, *to abate of (lay aside) his anger, Arist. Ran.* 700, and τῆς ἐφόδου, *to relax in their attack, Thuc.* 7, 43<sup>1</sup>.

REM. In like manner (with the notion of part and piece), it is said, *ἵνα τοῦ πρόσω* (*Xen. An.* 1, 3, 1, *to go forward*), *ἐπιταχύνειν τῆς ὁδοῦ τοὺς σχολαίτερον προσιόντας* (*Thuc.* 4, 47, *to hasten them on their way*), *προκόπτειν τινὶ τῆς ἀρχῆς* (*Thuc.* 4, 60, *to further a person's progress to dominion; to pave the way to his dominion*). Κατέαγα (μέγα) τῆς κεφαλῆς (*Pl. Arist.*), *I have got a (great) hole in my head* (somewhere in my head), *συνετρίβην τῆς κεφαλῆς* (also *συνετρίβεσθαι τὴν κεφαλὴν, Lys.* 3, 18, by § 31).

§ 52. Two genitives may stand in different senses with the same substantive: Οἱ ἄνθρωποι διὰ τὸ αὐτῶν δέος τοῦ θανάτου καὶ τῶν κύκνων καταψεύδονται (*Pl. Phæd.* 85). Ἴππου δρόμος ἡμέρας (*Dem.* 19, 273, *a day's running of a horse*). Διὰ τὴν τοῦ ἀνέμου ἄπλωσιν τῶν ναυαγίων ἐς τὸ πέλαγος (*Thuc.* 7, 34, *by the wind's drifting the wrecks out to sea*). (One genitive is governed by another: μετὰ τῆς συμμαχίας τῆς αἰτήσεως, *Thuc.* 1, 32, *together with their desire of, or application for, an alliance*.)

§ 53. Instead of a substantive for the governing word, a possessive genitive (§ 47) may be governed by a neuter pronoun, or by the word ἐν in the sense of something in or on the part of some person, so that the pronoun is often explained by a sentence with ὅτι annexed, or a dependent interrogative proposition: Τοῦτό μοι ἔδοξε τῶν κατηγορῶν ἀνασχυντότατον εἶναι (*Pl. Apol.* 17). Μάλιστα τῶν κατηγορῶν ἐν ἐθαύμασα τῶν πολλῶν, ὧν ἐψεύσαντο, τοῦτο, ἐν ᾧ ἔλεγον, ὡς χρῆν ὑμᾶς εὐλαβεῖσθαι, μὴ ὑπ' ἐμοῦ ἐξαπατηθῆτε (*Pl. Apol.* 17, *at one thing among many in them*). Ἄλλα τέ σου πολλὰ ἄγαμα καὶ ὅτι νῦν ἅμα χαριζόμενος Καλλιᾷ καὶ παιδεύεις αὐτόν (*Xen. Conv.* 8, 12). Τὸ βραδύ, ὃ μέφονται μάλιστα ἡμῶν, μὴ αἰσχύνεσθε (*Thuc.* 1, 84). Ἄ διώκει Αἰσχίνης τοῦ ψηφίσματος, ταῦτ' ἐστίν (*Dem.* 18, 56). With verbs denoting *to perceive* and *remark*, when such a sentence is added, the pronoun is often omitted; so that the genitive is proximately governed by the following sentence: Ἐγὼ οὐποτε ἐπανόμην βασιλεία καὶ τοὺς σὺν αὐτῷ μακαρίζων, διαθεόμενος αὐτῶν, ὅσων μὲν χῶραν καὶ οἶαν ἔχοιεν, ὡς δ' ἄφθονα τὰ ἐπιτήδεια (*Xen. An.* 3, 1, 19). Ἀγνοοῦμεν ἀλλήλων ὅτι λέγομεν (*Pl. Gorg.* 517, *each other's speech and meaning*). Ἐγὼ μάλιστα ἐθαύμασα Σωκράτους πρῶτον μὲν τοῦτο, ὡς εὐμενῶς τῶν νεανίσκων τὸν λόγον ἀπεδέξατο, ἔπειτα ἡμῶν ὡς ὀξέως ᾔσθετο, ὃ πεπόνθειμεν ὑπὸ τῶν λόγων (*Pl. Phæd.* 89). Καὶ πρῶτον μὲν Σωκράτης αὐτῶν (τῶν τὰ μετέωρα ἔρευνώντων) ἐσκόπει, πότερά ποτε νομίσαντες ἱκανῶς ἤδη τάνθρωπεια εἰδέναι ἔρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν, ἢ τάνθρωπεια παρέντες τὰ δαιμόνια σκοποῦσιν (*Xen. Mem.* 1, 1, 12, *the first thing that he considered in them was, whether* —).

REM. From this usage of the language, or from some such way of taking the relation, it results that the poets use the genitive with the verbs *say* and *hear* in the sense of, *about*: (Τῆς μητρὸς ἦκω τῆς ἐμῆς φράσων ἐν οἷς νῦν ἔστιν, *Soph. Trach.* 1122, *in what condition she is, the state of my mother*;) and also, that in passing to a new matter, a genitive is put at the head of a sentence unconnected with the following construction, in the sense, *as touching*—: Τί δὲ ἵππων οἶε ἢ τῶν ἄλλων

<sup>1</sup> Ἐπιμίγνυσθαι ἔφασαν οἱ Πέρσαι σφῶν τε πρὸς Καρδούχους καὶ ἐκείνων πρὸς αὐτούς (*Xen. An.* 3, 5, 16. The elliptic genitive as subject). Κατεσκάφη τῶν τευχῶν τῶν μακρῶν ἐπὶ δέκα στάδια ἑκατέρου (*Lys.* 13, 8; as if it were, *of the long walls there was thrown down to the extent of ten stadia*).

ζώων; ἢ ἄλλη πη ἔχειν; (*Pl. Rep.* 5, 459). Τί δὲ γῆς τε τμήσεως τῆς Ἑλληνικῆς καὶ οἰκῶν ἐμπρήσεως, ποῖόν τι σοι δράσουσιν οἱ στρατιῶται πρὸς τοὺς πολεμίους (*ibid.* 470).

a) The genitive with εἰμί sometimes denotes the person or thing to § 54. which something *belongs* and is *appropriate, becoming, suitable, competent* [is his *part, duty, &c.*]: "Ἔστιν ἄρα δικαίου ἀνδρὸς βλάπτειν καὶ ὄντινου ἀνθρώπου; (*Pl. Rep.* 1, 335.) Οἰκονόμου ἀγαθοῦ ἐστὶν εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον (*Xen. Œc.* 1, 2). Οὐ παντὸς ἀνδρός ἐστιν ἐκλέξασθαι, ποῖα ἀγαθὰ τῶν ἡδέων ἐστὶ καὶ ὅποια κακά (*Pl. Gorg.* 500). Ἀπόστασις τῶν βίαιόν τι πασχόντων ἐστὶν (*Thuc.* 3, 39; *takes place only in the case of those who suffer harsh treatment; is for those who —*). (Νομίσате εἶναι τοῦ καλῶς πολεμεῖν τὸ αἰσχύνεσθαι καὶ τοῖς ἀρχοῦσι πείθεσθαι, *Thuc.* 5, 9, *that to the right conduct of war it is essential.*) (Εἶναι πρὸς τινος, see under the prep. πρὸς.)

b) A genitive of a substantive with an adjective (pronoun or numeral) is either referred by εἰμί to a subject, or even immediately connected with a substantive, to denote its demands and consequence (what it calls for, and brings with it), its *magnitude, value, also age (descriptive genitive)*: "Ὡς μὲν ἐγὼ οὐκ ἀδικῶ κατὰ τὴν Μελήτου γραφήν, οὐ πολλῆς μοι δοκεῖ εἶναι ἀπολογίας (*Pl. Apol.* 28). Ταῦτα καὶ ἐπαύσης μεγάλης καὶ πόνων πολλῶν καὶ πραγματείας εἶναι δοκεῖ (*Dem.* 8, 48). Οὐσία τεττάρων καὶ δέκα ταλάντων (*Dem.* 27, 4). Χωρίον δέκα μνῶν (*Isæ.* 2, 35). Ἐπὶ τὸν Εὐφράτην ποταμόν, ὄντα τὸ εὖρος τεττάρων πλέθρων (*Xen. An.* 1, 4, 11. Here also without adjective, as the substantive πλέθρον in itself expresses a definite magnitude: Ποταμὸς Κέρσος ὄνομα, εὖρος πλέθρου, *Xen. An.* 1, 4, 4). Τὸ τίμημα τῆς χώρας ἐξακισχιλίων ταλάντων ἐστὶν (*Dem.* 14, 19, *comes to*). Τοῦ Μαρσίου ποταμοῦ τὸ εὖρος ἐστὶν εἴκοσι καὶ πέντε ποδῶν (*Xen. An.* 1, 2, 8<sup>1</sup>). Μανία ἦν ἐτῶν πλέον ἢ τετταράκοντα (*Xen. Hell.* 3, 1, 14).

REM. 1. But the descriptive genitive in Greek is not used of *properties* and *make or nature* in general, except in one or two idioms with εἰμί. (Τούτου τοῦ τρόπου εἰμί, *Arist. Pl.* 246. Τῆς αὐτῆς γνώμης εἶναι, *Thuc.* 5, 46, τῶν αὐτῶν λόγων, *Pl. Gorg.* 482, *to keep to the same tale.*)

REM. 2. Beside πρόσδος δυοῖν μναῖν (*Xen. Vectig.* 3, 10), we find also δύο μναῖ πρόσδοι by § 49, b. Likewise apposition is used: τριάκοντα μνᾶς πρόσδοι ἔχειν or τὴν πρόσδοι (*Dem.* 27, 9), by § 19, R. 2.

c) The genitive with εἰμί and γίγνεσθαι denotes the *extraction* and *birth-place*, also the *material*: Βούσιρις πατὴρ μὲν ἦν Ποσειδῶνος, μητὴρ δὲ Λιβύης (*Isocr. Bus.* 10). Πατὴρ λέγεται Κύρος γενέσθαι Καμβύσου, μητὴρ δὲ ὁμολογεῖται Μανδάνης γενέσθαι (*Xen. Cyr.* 1, 2, 1<sup>2</sup>).

<sup>1</sup> But also: Ὁ φόρος ἦν τετρακόσια τάλαντα καὶ ἐξήκοντα (*Thuc.* 1, 96). Τοῦ τείχους ἦν τὸ εὖρος πέντε καὶ εἴκοσι πόδες (*Xen. An.* 3, 4, 7).

<sup>2</sup> Often γίγνεσθαι ἐκ τινος. (Ἀπὸ τινος γίγν., *to be descended from some one.*) Poetically φῦνα, βλαστεῖν τινος.

[§ 54.] Ἰπποκράτης ὅδε ἐστὶν Ἀπολλοδώρου υἱός, οἰκίας μεγάλης τε καὶ εὐδαίμονος (*Pl. Prot.* 316). Τίμαιος ὅδε εὐνομοτάτης ἐστὶ πόλεως τῆς ἐν Ἰταλίᾳ Λοκρίδος, οὐσία καὶ γένει οὐδενὸς ὕστερος τῶν ἐκεί (*Pl. Tim.* 20). Ἡ κρηπίς (*the foundation*) ἦν λίθου ξεστοῦ κογχυλιάτου (*Xen. An.* 3, 4, 10). (Also without εἶναι and with ποιεῖν : Θεμέλιοι παντοίων λίθων, *Thuc.* 1, 93. Φοίνικος αἱ θύραι πεποιημέναι ἦσαν, *Xen. Cyr.* 7, 5, 22<sup>1</sup>.)

§ 55. The genitive stands with the prepositions ἀνευ, ἀντί, ἀπό, ἐνεκα, ἐξ, πρό always, and with the prepositions διά, ἐπί, κατά, μετά, παρά, περί, πρὸς, ὑπέρ, and ὑπό in certain significations (those which spring from the conception of a *hanging together with*, and a *going forth from*; see chap. 6); also with all the adverbs which, as prepositions, serve to denote a relation to something in regard of place and space (sometimes also of time<sup>2</sup>); also with πλὴν, *except*, λάθρα (κρύφα), *privily from* (λάθρα τῶν στρατιωτῶν), ἐμποδών, *in the way of* (obstructive: πολλῶν ἀγαθῶν ἀλλήλοις ἐμποδὼν γίνεσθαι, *Xen. Cyr.* 8, 5, 24), lastly with expressions which are compounded with prepositions to denote *on a certain side of*: ἐπὶ τάδε Φασήλιδος (*Isocr. Areop.* 80), τοῦ Ἡρακλείου ἐπέκεινα (*Xen. Hell.* 5, 1, 10), τὰ πρὸς ἔω τῆς Θηβαίων πόλεως (*Xen. Hell.* 5, 4, 49; *the country to the east of Thebes*). (On χάριν, δίκην with the gen., see § 31, d. R.)

REM. 1. With ἄγχι, ἐγγύς, and πλησίον, the poets sometimes use the dative, for the most part so that it can refer to the verb (ἐγγύς εἶναι τινι). (Ἐγγύτερον τῷ θανάτῳ, *Xen. Cyr.* 8, 7, 21, of a similarity.) Ἐξῆς and ἐφεξῆς have also the dative, especially in connexion with εἶναι or κείσθαι (ἐφεξῆς κείσθαι τινι, *to follow immediately upon something*).

REM. 2. How *from*, *out of*, is denoted by the genitive without preposition, see § 60.

§ 56. The genitive stands as object with a multitude of verbs, which in their original signification, involve more or less nearly the conception of a connexion or coherence with, or a coming out (a being parted) from the same; either as principal object (sometimes with an object of reference in the dative), or as accessory definition (more remote object) along with a passive object in the accusative; e. g. Τυγχάνειν.

<sup>1</sup> In Herodot. πεποιημένος ἐκ τινος and ἀπό τινος.

<sup>2</sup> Such adverbs are: ἄγχι, ἀγχοῦ (with its degrees of comparison, mostly poetical), ἐγγύς (with its degrees of comparison: τοῦ καιροῦ ἐγγυτέρω τοῦ τείχους διώξαντες, *Xen. Hell.* 5, 3, 5, with the genitive of comparison, by § 64 and § 90, R. 4), πλησίον (*the same*), πόρρω, (poet. σχεδόν, ἐκάς, τῆλε, τηλοῦ, τηλόθει.) χωρίς, (δίχα poet.,) εἰσω, ἔξω, ἐντός, ἐκτός (with ἔξωθεν, etc.), μεταξύ, πρόσθεν, ὀπισθεν, ἐπίπροσθεν, ὑπερθευ, ἐνερθευ (poet.), ἐνθεν καὶ ἔνθεν, ἀμφοτέρωθεν, ἐκατέρωθεν, πέρα, πέραν (καταντιπέρας), ἐναντίον (ἄντα, ἀντίον poet. [ἐνώπιον]), καταντικρύ (ἀντικρύ), εὐθύ (ἰθύς), ἄχρις, μέχρις (in later writers ἔως), ἐξῆς, ἐφεξῆς.



τοῦ σκοποῦ, ἅπτεσθαι τῆς χειρός, τοῦ πράγματος, ἐπιθυμεῖν εἰρήνης, [§ 56.]  
ἐρᾶν φρονήσεως, μετέχειν τῶν ἀγαθῶν, μεταδιδόναι τοῖς ἄλλοις τῶν  
ἀγαθῶν, ἐπιμελεῖσθαι τῶν πραγμάτων, ἄρχειν τῶν Ἑλλήνων, παύειν  
τινὰ ὕβρεως, αἰτιάσθαι τινα τῶν ἐν τῷ πολέμῳπραχθέντων, καταγινώ-  
σκειν φυγὴν τινος (*to condemn a man to exile*).

REM. 1. In some such verbs the construction is somewhat variable in consequence of a different view of the meaning; for particular instances of this, the Lexicon must be consulted. Some verbs have the genitive in some one special sense, but otherwise have different constructions.

REM. 2. Although the genitive does not denote an object passively recipient of the action, yet verbs which govern a genitive (as principal object, not as secondary definition along with an accusative) are sometimes predicated in the passive of a subject which, in the active, would stand in the genitive: Νικήρατος ἐρῶν τῆς γυναικὸς ἀντερᾶται (*Xen. Conv.* 8, 3). Ἀσκεῖται δὲ τὸ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμάζομενον (*Pl. Rep.* 8, 551. Ἀμελεῖν τινος). Ὅστις ἄρχεται ὑπὸ τῶν διὰ τοῦ σώματος ἡδονῶν, οὐκ ἐλεύθερός ἐστιν (*Xen. Mem.* 4, 5, 3. Ἀρχειν τινός); especially those compounded with κατὰ (§ 59), as κατακρίνεσθαι, καταφρονεῖσθαι, καταγεῶσθαι, e. g. Ἐπειδὴν τις ἐγγὺς ἢ τοῦ οἴεσθαι τελευτήσῃ, οἱ λεγόμενοι μῦθοι περὶ τῶν ἐν Αἴδου, καταγεῶμενοι τῶς, τότε δὴ στρέφουσιν αὐτοῦ τὴν ψυχὴν, μὴ ἀληθεῖς ὥςιν (*Pl. Rep.* 1, 330). Ἰσμηνίας καταψηφίσθη καὶ ἀποθνήσκει (*Xen. Hell.* 5, 2, 36, from καταψηφίζομαι, deponent middle).

a) The genitive is governed by the verbs which involve the conception of attaching to, and adherence to a thing; viz. such as mean to seize or lay hold by or upon, to hold to, catch at, get to (hit), aim at, and be studious of, crave, be in need of, lay claim to, be or make partaker of, fill with, be full of and rich in, make a beginning of: thus, λαμβάνομαι (in the middle), ἐπιλαμβάνομαι, ἀντιλαμβάνομαι, συλλαμβάνομαι, ἔχωμαι, ἀντέχωμαι (also figuratively, e. g. ἐπιλαμβάνομαι τοῦ νόμου, *lay hold upon and find fault with*, τὰ τοῦτων ἐχόμενα, *what hangs together with these and borders thereon*)<sup>1</sup>, ἄπτομαι, καθάπτομαι, ψάω, θιγγάνω, — ὀρέγομαι, στοχάζομαι, τυγχάνω (*hit — attain, get*), ἐφικνοῦμαι, ἐξικνοῦμαι (κυρῶ), — ἐπιθυμῶ, ἐρῶ<sup>2</sup>, ἐφίμαι, γλίχομαι (δαψῶ, *thirst after*, ἐλευθερίας), — δεῖ (μοι, *I need*), δέομαι (τινός, of a person: *I beg of some one*), προσδέομαι (χρῆζω), ἐλλείπει (μοι, *I have lack of*), — ἀντιποιοῦμαι (τῆς ἀρχῆς τινι, *contest the government with some one*), μεταποιοῦμαι, ἀμφεβητῶ (τινός τινι), προσήκει (μοι τῆς ἀρχῆς, *I have a right to, have to do with* —), μετέχω, μεταλαγχάνω, μεταλαμβάνω, μέτεστι (τινός μοι), μεταδίδωμι<sup>4</sup>, κοινωνῶ (τινός τινι), συναίρομαι (τινὶ τοῦ κιν-

<sup>1</sup> The actives λαμβάνω, *take* (not *take by*), ἔχω, *hold, have*, govern the accusative.

<sup>2</sup> But φιλῶ τινα, as it does not express desire.

<sup>3</sup> Πολλοῦ δέω, ὀλίγου δέω, *I am far from —, within a little of —*, ὀλίγου δεῖ, *it wants little of, or but that —*. Τριακοστὸν ἔτος ἐνός δέον, not δέοντος, i. e. *the twenty-ninth year*; δυοῖν δέοντες πενήτην ἀνδρες, *forty-eight men*. (Ὅκτω ἀποδέοντες τριακόσιοι, *Thuc.* 4, 38; ὅκτω as genitive.) (Ὀλίγου, μικροῦ without δεῖ, adverbially: *within a little, almost, nearly*.)

<sup>4</sup> Μετέχω, μεταλαμβάνω μέρος, μέτεστι μοι μέρος, as the genitive denotes the whole, of which the person has part. Λαγχάνω τι, *obtain by lot*; in the poets also τινός.

[§ 57.] δύνου<sup>1</sup>), ἑλληρονομῶ (τῆς οὐσίας), ἀπολαύω<sup>2</sup>, γέυομαι (μέλιτος, μαθήματος, γέω τοὺς (259) παῖδας αἵματος), ἐμφοροῦμαι, ὀσφραίνομαι, — πίμπλημι (ἐμπ., ἀναπ.), πληρῶ, πλήθω, γέμω, εὐπορῶ, πλουτῶ, — ἀρχω (ὑπάρχω, κατάρχω), ἀρχομαι<sup>3</sup>, and other more special expressions.

(260) REM. The verbs *to take, to hold*, have also the genitive of the part by which one lays hold : Οἱ παρόντες ἔλαβον τῆς ζώνης τὸν Ὀρόντην (*Xen. An.* 1, 6, 10). Καί μου ἔλάβετο τῆς χειρὸς δ' Ἀδείμαντος (*Pl. Parm.* 126, *took me by the hand*). So ἔλκειν τινὰ ποδῶν (*by the feet*), and the like.

b) Further, the verbs which convey the notion of removal from and depriving of : viz. such as *to give up (one's claim to), forego, miss of, be and make far from, shut out of, hinder of, deprive of, begrudge, free from, lack, refrain from (spare), desist from, make an end of, together with be different from* ; thus, ἀφίεμαι, μεθίεμαι (τινός)<sup>4</sup>, — ἀποτυγχάνω, ἀμαρτάνω, σφάλloμαι, ψεύδομαι (ἀπολείπομαι τῶν καιρῶν), — ἀπέχω, διέχω, χωρίζω, ἀφίστημι (Ὀρχομενίους Θηβαίων, *move them to revolt from the Th.*, ἀφίστασθαι Θηβαίων), — εἶργω (τινὰ τῆς δόδου), ἴσχω, κωλύω (ἐναντιοῦμαι τινί τινος), στερῶ, ἀποστερῶ (τινὰ τινος)<sup>5</sup>, φθονῶ (γυμνῶ, μονῶ, *strip, make deserted*, i. e. *deprive of*, καταλύω τινὰ τῆς ἀρχῆς), ἐλευθερῶ, ἀπαλλάττω (τινὰ κακῶν, ἀπαλλάττομαι πόνων), ἀφήμι, ἀπολύω (τινὰ τῆς αἰτίας), — ἀπέχομαι, φείδομαι, — εἶκω, ὑπέικω, παραχωρῶ (τινί τινος), ὑποχωρῶ, ἐξίσταμαι (τῆς οὐσίας, τοῦ φρονεῖν), (ἐξανίσταμαι, ὑπανίσταμαι τινι ἔδρας), — παύω (τινὰ τῆς ἐπιθυμίας, παύομαι τῆς ἐπ.), ἐπέχω (τοῦ λόγου, ὑφίεμαι τοῦ μέγα φρονεῖν), — διαφέρω, διέστηκα, and other more special phrases (e. g. *λωφῶ ὀδύνης, feel myself relieved of*), or such as are used in a more free sense by the poets (e. g. *ἀτιμάζειν τινὰ ὦν δῖται, Soph. Œd.* Col. 49, *to refuse a person something, and count him unworthy of it, πεφηνέγναι νόσου, Soph. Phil.* 1044).

REM. In different verbs the sense which requires the genitive, results from their composition with ἀπό, or ἐξ, thus (besides the verbs above given) in ἀπελαύνω, ἀποτρέπω (τινὰ τῆς ἀλαζονείας), ἀποπηδῶ (Σωκράτους, *Xen. Mem.* 1, 2, 16, *desert him suddenly*), ἐκβαίνω (τῆς ἐμαντοῦ ιδέας), ἐκβάλλω (τινὰ τιμῆς), ἐκδιαιτῶμαι (τῶν καθεστῶτων νομίμων, *Thuc.* 1, 132), ἐξίστημι (τινὰ τοῦ φρονεῖν, ἐξίσταμαι τῆς ἀρχῆς), ἐκλύω (τινὰ ἀπορίας). Where the local notion *from, out*, is prominent, we have (both in these compounds, and in other verbs) ἀπό or ἐξ, e. g. Ἡ ψυχὴ ἀπὸ τοῦ σώματος χωρίζεται. Αἱ ὄχθαι τρία πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπέιχον (*Xen. An.* 4, 35). Ἀπαλλάττειν τινὰ ἐκ πόνων. (Ἐλευθεροῦν, ἀπαλλάττειν τινὰ ἀπὸ Μήδων, of persons.)

§ 58. a) Further, the genitive is governed by the verbs which denote (291) *being careful or neglectful of, mindful or forgetful of* (the conception being, that the mind is directed to something), as ἐπιμελοῦμαι, μέλει μοι, μεταμέλει μοι (ὅτι *repents me of*), φροντίζω, κηδομαι, ἐντρέπομαι (*have a care of, regard for*), προνοῶ, προσορῶ, ἀμελῶ, ὀλιγωρῶ, — μέμνημαι, ἐπιμνήμηναι, λανθάνομαι, ἐπιλανθάνομαι, ἀναμνήσκω (τινὰ τινος), sometimes ἐνθυμούμαι (usually with the accusative), and the verb πειρῶμαι (πειρῶ), *attempt*.

<sup>1</sup> Also συναίρομαι τὸν κίνδυνον, *share the danger*.

<sup>2</sup> Also ἀπολαύω ἀγαθόν (φλαυρόν) τί τινος.

<sup>3</sup> Ἀρχομαι ἀπὸ τινος, *begin with, at something*.

<sup>4</sup> But ἀφήμι, μεθίημι τινά, *let a person go, set him at liberty*.

<sup>5</sup> Also ἀρπστερῶ τινά τι, § 25.

REM. 1. The constructions μέλει μοι, φροντίζω περί τινος also occur. (Μέλει μοι [§ 58.] ταῦτα, personally. Ἐορταί καὶ χοροὶ πᾶσι μέλουσιν, *Pl. Legg.* 8, 835.)

REM. 2. Μέννημαι has also the accusative (*bear in mind and know*: τοὺς ἀδικούντας); ἀναμνήσκω two accusatives (§ 25). Μνημονεύω has usually the accusative.

REM. 3. After the same analogy, the genitive is sometimes found also with αἰσθάνομαι, have a perception of (by the senses, e. g. κραυγῆς), and ἀκούω, *hear to* (e. g. τῶν Σειρήνων), different from ἀκούω τινός, *hear from a person*, § 60. Ἀκούω τινός διαλεγόμενον, *I hear some one speaking*.

b) Likewise the verbs which signify *to be leader and ruler of*, as ἄρχω, ἡγοῦμαι, κρατῶ, βασιλεύω, δεσπόζω, προστατῶ, τυρανεύω, στρατηγῶ, ἡγεμονεύω, and the verb ἀκούω (κλύω) in the signification *obey* (and ἀνηκουστώ) <sup>1</sup>.

REM. Ἐγοῦμαι τινι, *am leader to a person, show him the way*, κρατῶ τινα, *overcome a person* (μάχη). In the poets, the verbs of *ruling* have also the dative. As ἀκούω, so ὑπακούω occurs with the genitive (usually with the dative).

a) The genitive stands with various verbs which are compounded with § 59. a preposition governing the genitive, as the object of the relation denoted by the preposition, either alone, or with an object-accusative; especially (besides the verbs with ἀπό and ἐξ, § 57 b, R.) those compounds with κατά which denote an action *directed to*, or *against a person*, e. g. καταγελῶ, καταφρονῶ, καταβοῶ (τῶν στρατηγῶν, *cry out against the generals, in accusation or complaint*), καταντλῶ (γέλωτά τινος), καταχέω, καταπριῖσθαι, καταψεύδομαι, καθυβρίζω. In those which denote accusation and condemnation (κατηγορῶ, καταγιγνώσκω, καταδικάζω, κατακρίνω, καταψηφίζομαι), the offence or the punishment stands as object in the accusative: κατηγορεῖν ἀδικίαν, μωρίαν τινός (literally, *to charge injustice against a person*), so that the Greek construction is often the converse of the English. Ὅταν του καταγνῶτε ἱεροσυλίαν ἢ κλοπὴν, οὐ πρὸς τὸ μέγεθος ὣν ἂν λάβωσι, τὴν τιμωρίαν ποιείσθε, ἀλλ' ὁμοίως ἀπάντων θάνατον κατακρίνετε (*Isocr. in Loch.* 6). Καταψηφίζεσθαι δειλίαν, θάνατον τινος). In the passive: Τά μου ψευδῆ κατηγορημένα (*Pl. Apol.* 18). Ὁ κατεψηφισμένος ἡμῶν θάνατος. (Πολλὴν δυστυχίαν καταγιγνώσκειν τινός, *to pronounce a person to be very unfortunate*.)

b) Further, in some verbs compounded with πρό and ὑπέρ (partly in their proper signification, partly with the sense of a preference or advantage), e. g. προτιθέναι προοίμιον τοῦ λόγου (*Pl. Legg.* 4, 723, *prefix*), προτιμᾶν σωτηρίαν κέρδους (*Ant.* 2, β. 5), προέχειν τινός τι (to surpass a person in something), ὑπερέχειν σκιάδειόν τινος (*Arist. Aves*, 1508), ὑπερφρονεῖν τινος (to look down upon), ὑπερέχειν πάντων κάλλει καὶ μεγέθει.

<sup>1</sup> In Herodotus also πείθομαι τινος.

[§ 59.] REM. Ὑπεροῶ, *I overlook, look down upon*, and ὑπεραίρω, ὑπερβάλλω, *surpass*, have the accusative. In the proper signification, the preposition is usually repeated.

c) With ἐπιβαίνω, *set foot upon*, e. g. τῆς Λακωνικῆς. (Ἐπιβαίνω ἐπὶ τὴν ναῦν, *go on board the ship*.)

§ 60. a) With the verbs *to hear, learn, ask*, the name of the person *from whom* the thing is heard, &c., is sometimes put in the genitive: Ὑμεῖς ἐμοῦ ἀκούσασθε πᾶσαν τὴν ἀλήθειαν (*Pl. Apol.* 17). Ἄγγελος οὐδεὶς πάρεστιν, ὅτου πεινσόμεθα τάκεϊ πράγματα (*Arist. Aves* 1120). It is more usual, however (except with *πυνθάνομαι*), to add παρά (πρός, ἐξ).

REM. 1. Ἀποδέχομαι τινος, properly *accept from some one and approve of*, e. g. Μὴ ταῦτα ἀποδέχεσθαι Ἀγοράτου (*Lys.* 13, 83). Οὐκ ἀποδέχομαι σου, ἐὰν τοιαῦτα φλυαῖς (*Pl. Rep.* 1, 337), then usually with participle annexed (ἀποδέχομαι τινος λέγοντος): *accept willingly, approve that (prop. while, if) a person does so and so*<sup>1</sup>.

REM. 2. Ὄζω μύρον, *smell of perfume* (with the accompanying notion of fulness). Τῆς κεφαλῆς ὄζω μύρου (*Arist. Eccl.* 524), *in the head (from the head)*.

REM. 3. The poets put passive verbs with the genitive, in the sense *of, from* ("Ἄν ᾗ θέλουσα, πάντ' ἐμοῦ κομίζεται, *Soph. Œd. R.* 580, *what she will*), especially participles, denoting extraction or origin, e. g. φύς, τραφεῖς τινος. (Cf. § 54, c.)

(269) REM. 4. The poets sometimes use with verbs which in general denote a motion, the genitive of the place from which the motion commences: Δόμων ὁρῶ Χρυσόθεμιν ἐντάφια χερσὶν φέρουσαν (*Soph. Pl.* 324). Παῖδας γῆς ἐλᾶν Κορινθίας (*Eur. Med.* 70, *out of*—). The more ancient language had for this sense the particular termination *θεν*, which has remained in local adverbs (cf. the *Accidence*). (Also ἐξ οὐρανόθεν.)

§ 61. a) A genitive stands with verbs and phrases, denoting crimination (293) and impeachment of a person, or conviction and condemnation, to denote the matter of the crimination (charge, &c.), e. g. Γράφομαι Φίλιππον φόνου, as with αἰτιῶμαι (also αἰτιῶμαι τοὺς θεοὺς τῶν ἀγαθῶν, ἐπαιτιῶμαι, διώκω, εἰσάγω, ὑπάγω, γράφομαι, αἰρῶ (τινὰ φόνον, κλοπῆς), ἐπέξειμι (τινὶ φόνον), δίκην λαγχάνω (or simply λαγχάνω), δικάζομαι (τινὶ κλήρον, *go to law with a person because of an inheritance*), φεύγω, ἀλίσκομαι, ὀφλισκάω (ἀσεβείας). (Ἀπολύω, ἀφήμι *τινα τῆς αἰτίας*, § 57, b<sup>2</sup>.)

REM. 1. With some of these verbs the name of the *punishment* also stands in the genitive: Ὑπάγω τινὰ θανάτου. Κρίνομαι θανάτου (*am upon my trial for life and death*, but also *περὶ θανάτου*, *Xen. Hell.* 5, 5, 25). (Τιμῶ *τινι τῶν ἐσχάτων*. Τιμᾶται μοι ὁ κατήγορος θανάτου, *lays the punishment at, demands that death be the punishment*.)

<sup>1</sup> In like manner ἀνέχομαι τινος ποιοῦντός τι, *put up with, tolerate that (prop. when) a person does so and so*. Hence with *gen. alone*, ἀνέχομαι τινος.

<sup>2</sup> The conception on which the genitive rests, seems to be either that of a bringing under a certain notion (on account of, under the head of), or, of a direction to something (that to which the charge comes).

REM. 2. On the verbs compounded with *κατά*, see § 59, a. Ὁφλίσκάνω stands [§ 61.] also with the accusative of the things one is accounted guilty of, and of the punishment: Ὁφλήκασι μοχθηρίαν καὶ ἀδικίαν (*Pl. Apol.* 39), ὀφλεῖν χιλίας δραχμάς, ὀφλεῖν γέλωτα. (Ἐγκαλεῖν τινι ἀδικίαν.)

b) With some verbs and phrases denoting to *praise* or *count happy*, to *compassionate* or *take revenge for*, the object on account of which one is praised or pitied, or revenge is taken, stands in the genitive: Εὐδαιμονίζω σε τοῦ τρόπου (*Pl. Crit.* 43). Νῦν ἔξεστι Λακεδαιμονίουσ πάντων, ὧν πεποιήκασιν ἡμᾶς, τιμωρήσασθαι (*Xen. Hell.* 6, 4, 19); so with ἀγαμαι, εὐδαιμονίζω, μακαρίζω, ζηλῶ, οἰκτεῖρω, ἀμύνομαι, τιμωροῦμαι. (With an adjective: Εὐδαιμων μοι ἀνὴρ ἐφαίνετο τοῦ τρόπου, *Pl. Phæd.* 58.)

REM. 1. Occasionally some other verbs of kindred meaning are thus used, e.g. συγγιγνώσκω τινὶ τῆς ἐπιθυμίας (*Pl. Euthyd.* 306; as τιμωροῦμαι, otherwise συγγιγνώσκω τῇ ἐπιθυμίᾳ τινός). Λακεδαιμόνιοι ὠργίζοντο Θηβαίοις τῆς ἀντιλήψεως τῆς τοῦ Ἀπόλλωνος δεκάτης (*Xen. Hell.* 3, 5, 5). The poets use this genitive with all verbs which denote praise, blame, or anger at something, e.g. πατρὶ μνησίας φόνον (*Soph. Ant.* 1177). Verbs of *wondering* are also found with a single genitive of the person wondered at: Θαυμάζω τῶν ὑπὲρ τῆς ἰδίας δόξης ἀποθνήσκων ἐθελόντων, ὑπὲρ δὲ τῆς κοινῆς μὴ τὴν αὐτὴν γνώμην ἔχόντων (*Isocr. Archid.* 93).

REM. 2. In the same manner the genitive is used in crying out at something, with an adjective, an interjection, or alone: Σχετλία τόλμης (*Eur. Alc.* 741). Φεῦ τοῦ ἀνδρός (*Xen. Cyr.* 2, 1, 39). Τῆς τύχης, τὸ ἐμὲ νῦν δεῦρο κληθέντα τυχεῖν (*Xen. Cyr.* 2, 2, 3, *what a misfortune, that I —*).

The genitive stands (as possessive) with the adjectives which denote § 62. *belonging to*, or the contrary, viz. οἰκεῖος, ἴδιος, ἱερός (*consecrated to a god*), κοινός, (288 f.) ἀλλότριος. Τὰ τῶν τὴν πόλιν οἰκούντων οἰκεῖα τῶν καλῶς βασιλευόντων ἐστίν (*Isocr. ad Nic.* 21). Ἡ πόλις ἀπάντων τῶν πολιτευομένων κοινὴ ἐστίν (*Andoc.* 2, 1). Ἱερός ὁ χώρος τῆς Ἀρτέμιδος (*Xen. An.* 5, 3, 13).

REM. Οἰκεῖος, in the sense *inclined* and *appropriate to*, and ἀλλότριος, *unfavorable to*, *alienated from*, have the dative: Ἡ θάσος τότε Λακεδαιμονίοις μὲν οἰκεῖα, ἡμῖν δ' ἀλλότρια ἦν (*Dem.* 20, 61). Κοινός has more frequently the dative (κοινὸν πᾶσιν, κοινὸς ὁ ἀγὼν ἐμοὶ τε καὶ σοί).

The genitive stands, as objective genitive, with adjectives denoting a § 63. property which refers to a certain object (transitive adjectives), viz.:

a) With the adjectives denoting *full of*, *deficient in*, *needy*, *unpart-* (268, *icipant of*, *void*, or *free from* (cf. § 57, the genitive with the corre- 288 sponding verbs), e.g. Τὰ κοῖλα τῆς γῆς ὕδατος ἐμπλέα ἐστιν (*Pl. Phæd.* d. e) 110). Πόλις μεστή ἐμποδίων καὶ ξένων (*Isocr. Pac.* 21). Ἐρμηιοι συμμάχων ἐσμέν. Πῶς ἂν θεὸς εἴη ὁ τῶν καλῶν καὶ ἀγαθῶν ἄμοιρος; (*Pl. Conv.* 202.) Καθαρὸς φόνον (*Pl. Legg.* 9, 864). Such adjectives are πλήρης, πλέως, ἐμπλεως, σύμπλεως, μεστός, πλούσιος, — ἐνδεής, ἐπιεικής, κενός, ἔρημος, πένης, μέτοχος, ἄμοιρος (ἀκέρατος, ἀκέραιος), καθαρός, ἐλεύθερος, and some in which the signification is more special, e.g. ὀρφανός (παίδων), γυμνός (ψυχὴ γυμνὴ σώματος).

[§ 63.] REM. 1. To an adjective formed from a substantive with *ἀ* *privativum*, and expressing a notion complete in itself without the addition of an object, the Greeks sometimes annex for more exact definition the genitive of a kindred substantive, so that the adjective expresses no more than the general notion *deprived of, free from*, e. g. *ἄπαις ἀρρένων παίδων* (*Xen. Cyr.* 4, 6, 2), *ἄτιμος πάσης τιμῆς* (*Pl. Legg.* 6, 774, also *τούτων ἄτιμοι*, *Andoc.* 1, 75, *deprived of this honour*), *ἀδωρότατος χρημάτων* (*Thuc.* 2, 65, *uncontaminated by*), *ἀθώς τῆς Φιλίππου δυναστείας* (*Dem.* 18, 270, *free from, unhurt by*). But especially in the poets, e. g. *ἀνήμερος πάντων χειμόνων* (*Soph. Œd. C.* 677), *ἄπεπλος φαρέων* (*Eur. Phæn.* 324), *ἄφωνος τῆς τῆς ἀρᾶς* (*Soph. Œd. C.* 685, *without uttering this curse*), *ἄλυπος γήρως* (*Soph. Œd. C.* 1519, *untouched by*).

REM. 2. The poets form numerous compound adjectives with the sense of fulness or abundance of a certain special kind, and give them a genitive, e. g. *πολυστεφῆς δάφνης* (*Soph. Œd. R.* 83), *πολυκτῆμων βίου* (*Eur. Ion.* 581).

(287 b, 288 c) b) With the adjectives which denote *knowledge, experience, carefulness, capacity, power, or being guilty* (or *the cause*) of something, e. g. *Ἐπιστήμων τῆς θαλάττης* (*Thuc.* 1, 142), *ἐγκρατῆς ὕπνου, γαστροῦς*. Such adjectives are *ἐμπειρος, ἄπειρος, ἐπιστήμων, ἀνεπιστήμων, ἀήθης* (τοῦ κακῶς ἀκούειν), *ἐπιμελής, ἀμελής, ἀμνήμων, ἐγκρατῆς, ἀκρατῆς, κύριος, αἰτιος*, with others of more special signification, e. g. *φιλομαθῆς, ἀμαθῆς* (ώραία γάμου, *ripe for marriage*).

(287 a) c) With adjectives derived from verbs which govern the accusative or genitive, and denoting either the action, or (especially with the ending *ικός*) the *capacity* for it, or (with *ἀ* *privativum*) the forbearance of the action, e. g. *Κακοῦργος τῶν ἄλλων, κατήκοος Μήδων, φειδωλὸς χρημάτων, ἀνατρεπτικὸς πόλεως, ἐξεργαστικώτατοι ὦν ἂν (= τοῦτων, ἂ ἂν) ἐγχειρώσιν* (*Xen. Mem.* 4, 1, 4), *ἄγευστος ἐλευθερίας* (*Pl. Rep.* 9, 576), *ἀπαθῆς κακῶν* (*Pl. Phæd.* 250), *ἄπρακτοι ὦν ἐφίενται* (*Thuc.* 6, 33), *ἀνήκοος τοῦ πάντων ἡδίστου ἀκούσματος* (*Xen. Mem.* 2, 1, 31). *Φιλόδωρος* (*fond of giving*) *εὐμενείας, ἄδωρος δυσμενείας* (*Pl. Conv.* 197).

REM. 1. *Κατήκοος* and *ὑπήκοος* have also the dative, like the corresponding verbs.

REM. 2. A genitive is also used with adverbs formed from the adjectives described under *b* and *c*, especially with *ἔχω* (instead of *εἶναι* with the adjective): *ἐρωτικῶς, ἐμπειρῶς, ἀνακῶς, ἀμελῶς ἔχουν τινός*. (*Ἀπεχώρουν μάλα ὑπεροπτικῶς τῶν ἐναντίων*, *Xen. Hell.* 7, 1, 18.) Likewise with *διαφερόντως* (τῶν ἄλλων), from *διαφῆρων* (τινός).

d) With some which are compounded with a substantive capable of governing the genitive, and contain its notion, e. g. *ὑπεύθυνος* (τῆς ἀρχῆς, *he who has to give an account of an office administered by him*), *ὑποτελής φόρου* (*Thuc.* 7, 57), *ὑπόδικος φόνου, ἀσβεβείας*.

REM. The poets sometimes construct compound adjectives in a harsh manner with a genitive governed by the substantive contained in the adjective, e. g. *δωμάτων ὑπόστεγος* (*Soph. El.* 1386, *who is under the roof of the house*). *Χρόνος ἡμερῶν ἀνῆριθμος* (*Soph. Trach.* 247, *a time consisting of days of which there is no number*).

e) With *ἄξιος, ἀνάξιος, ἀντάξιος*, together with the corresponding

adverbs, and the verb ἀξιῶ, *account worthy*, e.g. "Αξιός ἐπαίνου, [§ 63.]  
κολάζειν τινὰ ἀξίως τῶν ἀδικημάτων, ἀξιοῦσθαι τῶν ἰσων.

REM. 1. "Αξίον with the dative denotes *it is worth some one's while*, e.g. "Αξιόν σοι καὶ τῶν εἰς τὸν μέλλοντα χρόνον τοῦ βίου φροντίζειν (*Xen. Mem.* 2, 1, 34).

REM. 2. Of the genitive with adjectives which denote something corresponding with a thing, see the dative, § 37, R. 1.

The genitive stands with the comparative of adjectives and adverbs, to § 64. denote the second member of the comparison (καλλίων Ἀλκιβιάδου, ἀμεί- (271)  
νον ζῆν τῶν ἄλλων), in the same signification with the adjectives which denote *double of, twice as great*, and the like (— πλάσιος, — πλοῦς), and sometimes with ἄλλος (see comparative, § 91); further, with some verbs derived from a comparative and expressing a comparison, together with one or two others, which, without being so derived, have a similar signification, as πλεόνεκτῶ (τῶν ἐχθρῶν), μειονεκτῶ, ἡσσώμαι, (τῶν ἐπιθυμῶν), ἡσσασθαι, ὑστερῶ and ὑστερίζω (τῆς μάχης), — περιγίγνομαι, περίεμι (τινὸς πλήθει, σοφία), λείπομαι (πλήθει ὑμῶν), ἀπολείπομαι (*am left behind, fall short of, τῆς ἀληθείας*).

a) The genitive serves to denote the *price* at which a thing is § 65.  
bought, sold, exchanged, given in pledge, for which it is done, or at (258)  
which it is set: Πολλῶν χρημάτων (πολλοῦ) ὠνεῖσθαι τι (πριασθαι, κτᾶσθαι, πωλεῖν, ἀποδίδοσθαι). Δόξα χρημάτων οὐκ ὠνητή (*Isocr. ad Nic.* 32.) Καὶ τῆς ψυχῆς ἂν τοῦτο πριαίμην. Οὐδεμιᾶς χάριτος οὐδ' ὠφελείας ἀνταλλάξαισθε ἂν τὴν εἰς τοὺς Ἕλληνας εὐνοίαν (*Dem.* 6, 10). Ὑποτιθέναι (ὑποκείσθαι) πέντε μνῶν. Πόσου Εὐηνος διδάσκει; (*Pl. Apol.* 20.) Μισθοῦ (*for pay*) Τιμοκράτης νόμους εἰσφέρει (*Dem.* 24, 66). Χρημάτων ἐπικουρεῖν (*Pl. Rep.* 9, 575, *for money*). Οἱ τῆς παρ' ἡμέραν χάριτος τὰ μέγιστα τῆς πόλεως ἀπολωλεκότες (*Dem.* 8, 70). Τὰ τῶν εὐ καὶ κακῶς ποιεῖν δυναμένων δῶρα μείζονος τιμῶνται οἱ λαμβάνοντες ἢ τῶν ἄλλων (*Xen. Cyr.* 2, 11, 13). Πλοῖα χρημάτων τετιμημένα (*Thuc.* 4, 26).

REM. Ποιοῦμαι τι (τινὰ) περὶ πολλοῦ (πλείονος, ὀλίγον). With ἀλλάττομαι, ἀνταλλάττομαι the preposition ἀντί is also added.

b) In the genitive is also set that for which pay is demanded or given: Σωκράτης οὐδὲνα τῆς συνοουσίας ἀργύριον ἐπράττετο (*Xen. Mem.* 1, 6, 11).

a) The genitive serves to denote the *time* within which, or at a § 66.  
certain point of which, something takes place (with partitive concep- (276)  
tion), therefore partly in specifying a natural undefined time, or a time often recurring (as e.g. νυκτός, *at or by night*, τῆς ἡμέρας, *by day* = *per diem*); partly in specifying the definite period of time *in the course of which* something takes place (e.g. τοῦ αὐτοῦ θέρους, *in the*

[§ 66.] *same summer*, τῆς ἐπιούσης ἡμέρας, *in the course of the following day*; partly in specifying the time *within which* something takes place, or in the course of which something has not taken place (does not take place): Δείλῃς ἀφίκοντο οἱ Ἕλληνες εἰς τὰς κώμας (*Xen. An.* 3, 3, 11). Ἔτι βαθείος ὕθρου (*Pl.*) Σωκράτης τὸ αὐτὸ ἱμάτιον ἡμφέστο θέρους τε καὶ χειμῶνος (*Xen. Mem.* 1, 6, 2). (More rarely ἐν θέρει, in the poets also simply θέρει.) Δαρεϊκὸν ἕκαστος οἶσει τοῦ μηνὸς ὑμῶν (*Xen. An.* 7, 6, 7; also τοῦ μηνὸς ἐκάστου). — Τοῦ αὐτοῦ θέρους Ἀγνων καὶ Κλεόπομπος ἐστράτευσαν ἐπὶ Χαλκιδέας τοὺς ἐπὶ Θράκης (*Thuc.* 2, 58). Ἐπράχθη ταῦτα Ἐλαφβολιῶνος μηνὸς ἐπὶ Θεοφίλου ἄρχοντος (*Dem.* 37, 6). Δήλια (*the Delos festival*) ἦν ἐκείνου τοῦ μηνός (*Xen. Mem.* 4, 8, 2). Οἱ ἡμέτεροι πρόγονοι τῆς αὐτῆς ἡμέρας ἐπύθοντό τε τὴν ἀπόβασιν τὴν τῶν βαρβάρων καὶ ἐβοήθησαν ἐπὶ τοὺς ὄρους τῆς χώρας καὶ μάχῃ νικίσαντες τρόπαιον ἔστησαν τῶν πολεμίων (*Isocr. Paneg.* 87). — Γύλιππος ἔλεγεν, εἰ βούλονται ἐξίεναι οἱ Ἀθηναῖοι ἐκ τῆς Σικελίας πέντε ἡμερῶν, ἔτοιμος εἶναι σπένδεσθαι (*Thuc.* 7, 3). Προσετάχθη Νικομάχῳ τεττάρων μηνῶν ἀναγράψαι τοὺς νόμους τοὺς Σόλωνος (*Lys.* 30, 2). Πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδεδήμηκεν (*Pl. Conv.* 172). Οὕπῳ δὴ πολλοῦ χρόνου τούτου ἡδίου οἶνῳ ἐπέτυχον (*Xen. An.* 1, 9, 25).

REM. 1. Τῆς αὐτῆς ἡμέρας, *in the course of the same day, yet on the same day, on one and the same day*, τῇ αὐτῇ ἡμέρᾳ (§ 45), *the same day*, often with small difference. Τοῦ αὐτοῦ θέρους, ἐν τῷ αὐτῷ θέρει (*Thuc.* 4, 133). Τοῦ λοιποῦ, *in future* (οὐ βλάψομεν τοῦ λοιποῦ ἐκόντες τὸ ἱερόν, *Thuc.* 4, 98) and τὸ λοιπόν.

REM. 2. *The time in the progress of which* is also denoted by the dative with ἐν: Ἐν τεσσαράκοντα μάλιστα ἡμέραις Ἀγνων χιλίους καὶ πενήκοντα ὀπλίτας τῇ νόσῳ ἀπώλεσεν (*Thuc.* 2, 58). Ἐν τρισὶν ἡμέραις καὶ τοσαύταις νυξὶ διακόσια καὶ χίλια στάδια οἱ Λακεδαιμόνιοι διῆλθον (*Isocr. Paneg.* 187)<sup>1</sup>.

- (277) b) The genitive of a substantive (or word used substantively) and a participle serves to denote the time (and the circumstance), and indicates that something goes on while the subject is doing the thing, or is in the situation, denoted by the participle: Κύρου βασιλεύοντος, στρατηγούοντος, *in the reign, under the command, of Cyrus*. See *Participles*, § 181.

§ 67. a) The general (possessive) genitive relation may be denoted in Greek alike by the possessive pronouns and by the genitive of the personal pronouns: τὰ ἡμέτερα ὄπλα, τὰ ὄπλα ἡμῶν. A possessive pronoun may have a genitive standing in apposition to it, especially that of αὐτός: Ἐμὸς αὐτοῦ (αὐτῆς), ἡμέτερος αὐτῶν, *my own, our own*.

<sup>1</sup> Λακεδαιμονίων βασιλεὺς ἐν τοῖς τριῶν ἐτῶν ἀφείλετο τὴν ἀρχήν (*Isocr. Euag.* 64, *in less than —*).



Εἶδον τὴν σὴν ἀνδρίαν καὶ μεγαλοφροσύνην, ἀναβαίνοντος ἐπὶ τὸν ὀκρί- [§ 67.]  
βαντα (*on the stage*) μετὰ τῶν ὑποκριτῶν (*Pl. Conv.* 194).

b) The objective genitive relation is sometimes denoted by a possessive pronoun: Εὐνοία ἐρῶ τῇ σῇ (*Pl. Gorg.* 486). Οἱ Λακεδαιμόνιοι φύβῳ τῷ ὑμετέρῳ πολεμῆσείουσιν (*Thuc.* 1, 33)<sup>1</sup>.

## CHAPTER VI.

### *Appendix to the doctrine of Cases: Of the Prepositions, especially such as govern several cases.*

THE prepositions which govern more than one case, are partial to the § 68. *accusative* (a case in itself not conveying the notion of any particular relation), when they denote a motion to, along, or over any thing; or when they have a figurative meaning derived from this (of a relation which is neither local nor corporeal); sometimes even (e.g. διὰ and κατά), when the thought of a local relation altogether disappears in the figurative meaning. The *dative* they take in the signification *on*, *at*, *by*: the *genitive*, when they call forth the notion either of a going out *from*, or of a connexion *with*, or of an entering *into* (e.g. μετὰ, διά), or of a part (a point) of the whole (e.g. ἐπὶ, upon).

REM. The different construction, and the difference of meaning therewith connected, results—apart from the consideration of the way in which it is influenced by the notion of *rest* or of *motion* involved in the relation—from the circumstance, that some prepositions in themselves originally denote an undefined relation capable of being put in various ways; which relation is specifically determined by the verb and the governing word, e.g. ἐπὶ, *by* and *upon*, but especially παρά and πρὸς of a relation *beside*, and in the *direction from* something. In the figurative usage of the prepositions, the original signification, from which that usage is derived, is in many instances not so easy to discover. The particulars of these figurative senses in the several constructions must be learnt from the Lexicon; here, only the primary distinctions are assigned, together with some

<sup>1</sup> Of the vocative, we have only to remark, that in prose it has ὦ before it, with very rare exceptions where there is a forcible brevity in the expression: Ἀνδρες, διαπλεῖν μὲν, ἐνθα βουλόμεθα, Ἀρίσταρχος ὅδε τριῆρης ἔχων κωλύει (*Xen. An.* 7, 3, 3); in the poets ὦ is very often omitted. An adjective is put between ὦ and the substantive, when it is emphatic (ὦ καλὲ παῖ); otherwise it is put after it (ὦ Πρώταρχε φίλε, *Pl. Phil.* 53), and always in customary forms of address, as ὦ ἄνδρες Ἀθηναῖοι. Instead of the vocative the poets sometimes put the nominative (δύστηνος, ἀντὶ τοῦ; *Soph. Œ. R.* 1155). In prose only with οὗτος, *this person here*, which is also used in the sense *ho, there! you there!* An adjective or participle may be annexed as apposition in the nominative with the article: Σὺ δέ, ὁ ἀρχὼν τῶν ἐπὶ ταῖς καμήλοις ἀνδρῶν (*Xen. Cyr.* 6, 3, 33). (ὦ Ὑστάσπα καὶ οἱ ἄλλοι οἱ παρόντες, *Xen. Cyr.* 8, 4, 17.)

[§ 68.] examples of the manner in which the more special and less proper applications are deduced from the primary senses. In some instances, the senses of two constructions border closely upon one another, and the construction varies in different authors. From the Lexicon and by practice it must also be learnt, how, even in prepositions governing only one case, the Greeks apprehended this or that operation or condition under a different view of the relation in space from that which lies at the foundation of *our* constructions: e. g. μάχεσθαι, θηρεύειν ἀφ' ἵππου, *from a horse*, i. e. *on horse-back*.

§ 69. Διά. 1. With the accusative: *by reason of* (*through*, of the cause and the author): διὰ ταύτην τὴν αἰτίαν (διὰ τοῦτο). Διὰ τὸ κάλλος καὶ τὴν ἀρετὴν φιλεῖσθαι. Διὰ τοὺς ἐπανορθοῦντας ἀεί τι τῶν μὴ καλῶς ἐχόντων αἱ ἐπιδόσεις γίνονται ταῖς πόλεσιν (*Isocr. Evag.* 7). Δικαιοσύνη αὐτὴ δι' αὐτὴν τὸν ἔχοντα ὀνίνησιν (*Pl. Rep.* 2, 367). (In the poets, but rarely in the Attic poets, *through*, *along*: διὰ πόντον βαίνειν, *Pind.*, διὰ στόμα εἰς λιγνὺν μέλαιναν, *Æschyl.*, διὰ στόμα ἔχειν, *Arist.*)

2. With the genitive: a) *through* (local): διὰ Συρίας πορεύεσθαι, διὰ τῆς ἀγορᾶς ἔλκειν τινά. (Διὰ χειρὸς ἔχειν τι, διὰ στόματος ἔχειν τινά, διὰ φόβου εἶναι, διὰ φιλίας ἵνα τι—δι' ὀλίγου, *within a little of*, at a short distance from, διὰ δεκάτου ἔτους, *with an interval of ten years*, διὰ δέκα ἐπάλξεων, *Thuc.* 3, 21, at every tenth battlement). b) *by means of*, *through* (of the means): δι' ἀγγέλων διαπραττεσθαι τι, δι' ἐρμηνέως διαλέγεσθαι τι, διὰ γραμμάτων χρηματίζειν τι. Δι' ὧν ἐκ χρηστῶν φαῦλα τὰ πράγματα τῆς πόλεως γέγονε, διὰ τούτων ἐλπίζετε τῶν αὐτῶν πράξεων ἐκ φαύλων αὐτὰ χρηστὰ γενήσεσθαι; (*Dem.* 2, 26.)

§ 70. Κατά. 1. With the accusative: a) *over* along something (of diffusion or expansion over, or of abiding somewhere in), *in*, *upon*, *at*, *over against*: Μέγα πένθος ἦν κατὰ τὸ Λακωνικὸν στρατεύμα (*Xen. Hell.* 4, 5, 10). Οὐκ ἦν κατὰ πόλιν (*Pl. Theæt.* 142; *in town*). Κατὰ Μαλέαν, *directly over against*. Οἱ κατὰ ταῦτα οἰκοῦντες (*An. Xen.* 7, 5, 13; *hereabouts*, *in these parts*). Κατὰ γῆν, κατὰ θάλασσαν. Of time: Κατὰ τοὺς Ἡρακλείδας, οἱ καθ' ἡμᾶς, κατ' εἰρήνην, *in time of peace*. b) *according to*, *agreeably with*, *after*—*in proportion or relation to*, and *concerning* (of that which belongs to something and points to it),—*after the manner of*, *answering to*,—*wise* (of the sort or manner denoted by the substantive, especially in distribution, where a certain number recurs continually): Κατὰ τοὺς νόμους ζῆν (*Pl. Prot.* 326). Κατὰ νοῦν ἐμοὶ τὰ πράγματα γέγονεν. Κατὰ Θουκυδίδην, κατὰ τὸν σὸν λόγον. Πλεῖω ἢ κατὰ τὸ ἡμέτερον πλῆθος. Κατὰ τὴν χρεῖαν καλὰ ταῦτα λέγω (*Pl. Gorg.* 474). Τὰ κατὰ Πausaniάν (*the affair of P.*, *the account concerning him*). Κατὰ τὸ σῶμα, *as to or in the body*. Οὐ κατὰ τούτους ῥήτωρ εἰμί (*Pl. Apol.* 17, *in their manner*, *after their*

*measure*).—Κατὰ πόλεις, *city-wise, city by city, each city by itself*, [§ 70.] καθ' ἓνα (καθ' ἓνα τῶν Ἑλλήνων, *Dem., the Greeks, man by man*), καθ' ὀλίγους. c) *on account of, for* (of cause and purpose): Οἱ πρόγονοι ἡμῶν τὴν προξενίαν ὑμῶν κατὰ τι ἔγκλημα ἀπεῖπον (*Thuc.* 6, 89). Ἀφίγμενοι κατὰ χρημάτων πόρον (*Xen. Hell.* 5, 1, 7, *with intent to get,—for*). Ἀναβαίνειν κατὰ θέαν τοῦ χωρίου (*Thuc.* 5, 7, *to get a view of—; for a view of—*).

2. With the genitive: a) *down upon or over, also under*: κατὰ τῆς πέτρας, κατὰ τῆς κεφαλῆς, μυρίας κατὰ γῆς ὀργυίας γενέσθαι (*Xen. An.* 7, 1, 30). b) *against, upon, of* (in expressions denoting a complaint against or a sentence upon, or generally something said of a person). Μηνῦειν κατὰ τινος (*Thuc.* 6, 60). Λέγω οὐ καθ' ἀπάντων, ἀλλὰ κατὰ τῶν ἐνόχων τοῖς εἰρημένοις ὄντων (*Isocr. ad Nic.* 47). Μέγιστον ἐγκρίμιον κατὰ τῶν Ἀθηναίων. Ὡςπερ λέγεται κατὰ τῶν μεμνημένων (*Pl. Phæd.* 81, *in the case of*).

Ὑπέρ. 1. With the accusative: *over, above* (of exceeding and sur- § 71. passing): ὑπὲρ τριάκοντα ἔτη, μεγέθει καὶ ῥώμῃ ὑπὲρ τοὺς ἐν τῇ νηὶ πάντας εἶναι (*Pl. Rep.* 6, 488), ὑπὲρ ἀνθρώπων φρονεῖν. (Rarely *beyond*, to denote distance: πέζῃ βαδίζειν ὑπὲρ τὰς Πύλας καὶ Φωκίας (*Dem.* 6, 36; *to beyond*). Poetically and in Herodotus, *over*, so that the goal lies on the further side: ῥιπτεῖν τι ὑπὲρ τὸν δόμον, *over the house, to the other side of it*).

2. With the genitive: a) *over, above* (denoting the *where*): Ὁ ὑπὲρ τῆς κώμης γήλοφος. Ἥλιος ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορεύεται (*Xen. Mem.* 3, 8, 9). Οἱ ὑπὲρ Χερρόνησου Θραῖκες (*Xen. An.* 2, 6, 2). b) *for* (in defence of, for the good of): Λέγειν, μάχεσθαι ὑπὲρ τινος, *for, instead of*. Ἐγὼ ὑπὲρ σοῦ ἀποκρινοῦμαι.

Ἀμφί. 1. With the accusative: a) *about, of motion, tarrying and* § 72. *surrounding*; mostly poetical; in prose οἱ ἀμφὶ τινα, *those about, the train or suit of, a person* (οἱ ἀμφὶ Κῦρον), *the person himself with his companions or those like him* (οἱ ἀμφὶ Ἀνυτον); ἀμφὶ τι ἔχειν (εἶναι), *to be busied about a thing*. b) *about, towards* (of time, or magnitude): ἀμφὶ δέιλῃν, ἀμφὶ τὰ ἑκατάδεκα ἔτη γεγυνώς.

2. With the dative: a) *on, with, or in a thing about me* (ἀμφὶ κλάδοις ἕζεσθαι, *with boughs about me*, merely poetical. b) *about, for, of*: φοβεῖσθαι ἀμφὶ γυναικί, poetical, and in Herodotus.

3. With the genitive: *about, around* (rare), *of*, poetical. (Ἡ δίκη ἡ ἀμφὶ τοῦ πατρός, *Xen. Cyr.* iii. 1, 8.)

Ἐπί. 1. With the accusative: a) *upon* (Lat. *in* with accusative): § 73. ἀναβαίνειν ἀνὰ ἵππον. b) *to* (towards, to fetch something), *against* (persons): ἵεναι ἐπὶ τὰς τῶν πλουσίων θύρας, καταφεύγειν ἐπὶ λόφον (ἐπὶ δεξιὰ κεῖσθαι), καλεῖσθαι ἐπὶ δεῖπνον, ἄγειν τινὰ ἐπὶ τὰ καλὰ κάγαθά, ἵεναι ἐπὶ πῦρ, ἐφ' ὕδωρ, ἐπὶ ξύλα τὰς ναῦς πέμπειν ποι, συν-

[§ 73.] ἵστασθαι ἐπὶ τοὺς ἄρχειν ἐπιχειροῦντας (*Xen. Cyr.* 1, 1, 2). Θρασύμαχος ἦκεν ἐφ' ἡμᾶς ὡς διαρπασόμενος (*Pl. Rep.* 1, 336). Μηχανᾶσθαι τι ἐπὶ τινα. (Πεφυκέναι ἐπὶ τι, *to be made for something*.) c) over (of expansion in space and time): ἐπὶ τεσσαράκοντα στάδια διήκειν, ἐπὶ πᾶσαν Εὐρώπην καὶ Ἀσίαν ἐλλόγιμος. Οἱ Ἀθηναῖοι ἐδύον τὴν γῆν ἐπὶ δύο ἡμέρας, *Thuc.* 2, 25, *for two days, for the space of*. (Ἐπὶ δέκα ἔτη ἀπομισθοῦν τι, *Thuc.* 3, 68, *to let for ten years*.) (Ἐπὶ πλείον, ἐπὶ μεῖζον, adverbially, *in greater extent*; ἐπὶ πᾶν, *Thuc.* 5, 68, *on the whole, on the average*.)

2. With the dative: a) *on, by, beside* (of place and of things): οἰκεῖν ἐπὶ τῇ θαλάττῃ, εἶναι ἐπὶ ταῖς πύλαις, μένειν ἐπὶ τῷ ἀληθεί, οἱ ἐπὶ ταῖς μηχαναῖς (*Xen. Cyr.* 6, 3, 28, *the people with the engines*). b) (more rarely in prose) *on* (Lat. *in* with abl.): κείμενος ἐπὶ τῇ πυρᾷ (*Pl. Rep.* 10, 614), ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φορεῖν (*Xen. An.* 7, 4, 4). c) *at, against*: τόξα τιταίνων ἐπὶ τινι, poetically and Ionic. d) *besides, in addition to, after* (of accompaniment and immediate sequence): ἐπὶ τῷ σίτῳ ὄψον ἐσθίειν, ἀργύριον ἔχειν ἐπὶ τῇ γυναικί (*Isa.* 3, 28, *to get money with his wife, his wife and money besides*). Ἀνέστη ἐπ' αὐτῷ Φεραύλας (*Xen. Cyr.* 2, 3, 7). Ἡ ἐπὶ τῇ νυκτί, ἥ ἐξῆλθον, ἡμέρα (*Xen. Hell.* 4, 4, 9). Οἱ ἐπὶ πᾶσι, *the last*. e) *upon, on account of, for* (the occasion): θαυμάζεσθαι ἐπὶ ζωγραφία, φθονεῖν τινι ἐπὶ τινι, λέγειν ἐπὶ τινι (*to speak upon a person, over his grave*). Ἐπὶ μὲν τοῖς τῶν φίλων ἀγαθοῖς φαιδροί, ἐπὶ δὲ τοῖς κακοῖς σκυθρωποὶ γιγνόμεθα (*Xen. Mem.* 3, 10, 4). f) *for, with a view to* (the condition on account of which something is done, with a view to obtain it): ἐπὶ μισθῷ, *for pay*. Ἐπὶ πόσῳ ἂν ἐθέλοις τὴν γυναικὰ σου ἀκοῦσαι, ὅτι σκενοφορεῖς; (*Xen. Cyr.* 3, 1, 43.) Ἐπὶ τούτῳ πέφυκεν (παρεσκεύασται) ἡ τέχνη. Ἀγεῖν τὴν βασιλέως θυγάτερα ἐπὶ γάμῳ (*Xen. An.* 2, 4, 8). Ἐπὶ τῷ ἡμετέρῳ ἀγαθῷ Ἀράσπας ἐκινδύνευσεν (*Xen. Cyr.* 6, 3, 16). Δέομαι ἄγειν σχολὴν ἐπὶ τῇ ὑμετέρᾳ παρακελεύσει (*Pl. Apol.* 36, *in order to exhorting you*). g) *in the power, at the command* (of a person): Ὅποτεν βούλῃ εἰσεῖναι ὡς ἐμέ, ἐπὶ σοὶ ἔσται (*Xen. Cyr.* 1, 3, 14). Τὰ ἐφ' ἡμῖν, *what we have in our own power, what rests with us*.

3. With the genitive: a) *upon* (in answer to the question *where?* καθῆσθαι ἐπὶ δίφρου, ὀχεῖσθαι ἐφ' ἀμάξης, περιάγειν τινὰ ἐφ' ἵππου, ἐπὶ τοῦ αἰγιαλοῦ αὐλιζεσθαι, ἐπ' ἀγκύρας ὀρμεῖν, ἐπὶ τεττάρων τετάχθαι (*by fours, i. e. four men deep*). Hence b) (close) *beside*: μένειν ἐπὶ τοῦ ποταμοῦ (*Xen. An.* 4, 3, 28). Τὰ ἐπὶ Θράκης. c) *before, by* (in presence of): ἐπὶ τῶν στρατηγῶν, ἐπὶ μαρτύρων (ἐφ' ἑαυτοῦ, *by themselves alone*). d) *by, upon* (i. e. in the case, or, in the matter of): ὅπερ ἐπὶ τῶν δούλων λέγομεν. Ἄ ἐπὶ τῶν ἄλλων ὁρᾶτε, ἐφ' ὑμῶν αὐτῶν ἀγνοεῖτε (*Isocr.*). Ταῦτα τοιαῦτα ὄντα ἐπ' αὐτῆς τῆς ἀληθείας δείκνυται (*Dem.* 18,

22, *in truth itself*). e) *with* (so that one has and uses something): [§ 73.] 'Επ' ἐξουσίας, ὁπόσῃς ἡβούλουντο, ἔπραττον, ὅπως ἡ πόλις ληφθήσεται, *Dem.* 9, 61). 'Επὶ τοῦ ὀνόματος τούτου πάντα τὸν χρόνον ἦν (*Dem.* 39, 21, *have always gone by this name*). ('Επὶ τῆς τοιαύτης γίγνεσθαι γνώμης, *Dem.* 4, 6, *to keep to this opinion*.) f) *in the time of*: ἐπὶ τῶν ἡμετέρων προγόνων (*Xen. Cyr.* 1, 6, 31). 'Επὶ τοῦ Δεκελειακοῦ πολέμου (*Dem.* 22, 15). Οἱ ἐφ' ἡμῶν.—g) (set) *over* (of office and business): οἱ ἐπὶ τῶν πραγμάτων (*Dem.* 18, 247).—h) *towards* (in the direction of): ἀποπλεῖν ἐπ' Αἰγύπτου, ἐπὶ Σαρδέων φεύγειν, ἀποχωρεῖν ἐπ' οἴκου (*homewards*).

Μετά. 1. With the accusative: a) *after* (of time and order): μετὰ § 74. ταῦτα, *thereupon*; μετὰ τοὺς θεοὺς, *next to the gods*. b) *after* (to go after a thing and fetch it): πλεῖν μετὰ χαλκόν, poetical, whence μετέρχομαι, μεταπέμπομαι. c) Μεθ' ἡμέραν, *by day*; μετὰ χεῖρας ἔχειν, *to have in hand*.

2. With the dative: *among, amid*, poetical: μετ' Ἀργείοις, μετὰ φρεσίν.

3. With the genitive: *with* (following and connected with): ἵεναι μετὰ τινος, καθῆσθαι μετὰ τῶν ἄλλων, οἰκεῖν μετὰ θεῶν (*among*), μετὰ τοῦ δικαίου (μετ' ἀδικίας) κτᾶσθαι τι, μετὰ πόνων καὶ κινδύνων ἔλευθεροῦν τὴν πατρίδα. (Σύν has partly the same signification; but σύν expresses rather a union, μετὰ participation and companionship, e. g. in compounds, συνέχω, *hold together*, μετέχω, *share in*.)

Παρά. 1. With the accusative: a) *along, (past) by, beside, in course* § 75. of (*during, of time*): παρὰ τὴν θάλατταν ἵεναι (*Xen. An.* 5, 10, 18). Κῶμαι πολλαὶ ἦσαν παρὰ τὸν ποταμόν (*Xen. An.* 3, 5, 1). Παρὰ τὰς ναῦς ἀριστοποιεῖσθαι (*Thuc.* 7, 39). Παρὰ τὴν ὁδὸν κρήνη ἦν (*Xen. An.* 1, 2, 13). Μεθύοντα ἄνδρα παρὰ νηφόντων λόγους παραβάλλειν (*Pl. Conv.* 214; *to place them side by side with, for comparison*). (Seldom precisely *with, ἵεναι παρὰ τινα*.) Παρὰ τὸν νεῶν ποταμὸς παραρρέει. Παρὰ τὴν Βαβυλῶνα παριέναι. Παρὰ τὸν πότον, παρὰ πάντα τὸν βίον, παρ' ἐκάστην ἡμέραν, παρὰ τὴν ἀρχὴν τινος. (Παρ' αὐτὰ τὰ ἀδικήματα, *Dem.* 37, 2, *immediately upon, after*.) b) *to* (mostly of persons): ἡ παρ' ἐμὲ εἰσοδος (*Xen. Cyr.* 1, 3, 14), ἀπιέναι παρὰ τὸν θεόν (*Pl. Phaed.* 85). c) *In comparison with* (in preference to): Ἀχιλλεὺς τοῦ κινδύνου κατεφρόνησε παρὰ τὸ αἰσχρόν τι ὑπομείναι (*Pl. Apol.* 28). Διάδηλος ἦν παρὰ τοὺς ἄλλους εὐτακτῶν (*Xen. Mem.* 4, 4, 2). d) *beside, except*: ἄλλο τι παρὰ ταῦτα (*Pl. Apol.* 6, 406). e) *against* (not in accordance with: otherwise than): παρὰ φύσιν, παρὰ δόξαν (γνώμην), παρὰ τοὺς νόμους, παρὰ τὰ σημαινόμενα (*contrary to the orders*). f) *by, with the distinction of* (of the thing which turns the scale, of the magnitude or amount of the difference, properly, *past so much*): παρὰ μικρόν, παρ' ὀλίγον ἀποφεύγειν (*barely to escape*, with but a little between that and de-

[§ 75.] struction), παρὰ πολὺ νικᾶν. Οὐκ ὥμην οὕτω παρ' ὀλίγον ἔσεσθαι, ἀλλὰ παρὰ πολὺ (*Pl. Apol.* 36). Παρ' ὀλίγας ψήφους Φίλιππον ἡτιμώσατε (*Dem.* 24, 138; *by a small majority*). Παρὰ μικρὸν ἦλθον ἀποθανεῖν (*Isocr. Ag.* 22; *was within a little of* —). g) *through, by means of* (of that which turns the scale, and on which the result critically depends): Οὐ παρ' ἐν οὐδὲ δύο εἰς τοῦτο τὰ πράγματα ἀφίκεται (*Dem.* 9, 2). Ὑπὸ πάντων ὁμολογεῖται, παρὰ τοῦτον γενέσθαι τὴν σωτηρίαν τοῖς πολιορκουμένοις (*Isocr. Archid.* 52). Ἐκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν οἶεται βλάψειν, μέλειν δὲ τινι καὶ ἄλλῳ ὑπὲρ ἑαυτοῦ τι προῖδεῖν (*Thuc.* 1, 141; *for him, instead of his taking care for himself*). h) παρ' οὐδὲν ποιέσθαι, παρ' οὐδὲν εἶναι, *to make of no account, to go for nothing*.

2. With the dative: *with* (in answer to the question *where?* usually of persons): παρὰ τῷ βασιλεῖ τιμῆς τυγχάνειν, σιτεῖσθαι παρὰ τῇ μητρὶ. Παρὰ θεοῖς καὶ παρ' ἀνθρώποις τοῖς νοῦν ἔχουσι δικαιοσύνη διαφερόντως τετίμηται (*Pl. Alc.* ii. 150).

3. With the genitive: *from, of* (a person, or a thing conceived of as a person), *from beside*: Ἀγγελοι ἦλθον παρὰ τοῦ βασιλέως. Παρὰ Κύρου οὐδεὶς λέγεται αὐτομολῆσαι πρὸς βασιλέα, παρὰ δὲ βασιλέως πολλὰ μυριάδες πρὸς Κύρον (*Xen. Econ.* 4, 18). Οἱ παρὰ Νικίου. Παρ' ἑαυτοῦ διδόναι. Εὐνοια παρὰ θεῶν. Ὁμολογεῖται παρὰ πάντων. Ὀφείλεται παρὰ τοῦ ἐχθροῦ τῷ ἐχθρῷ κακόν (*Pl. Rep.* 1, 332). Μανθάνειν τι παρὰ τίνος.

§ 76. Περί. 1. With the accusative: a) *round, about* (somewhere among, in): Τὸν ἥλιον ἐνόμζον ἰέναι περὶ τὴν γῆν. Οἱ περὶ Κύρον. (Cf. ἀμφί.) Ὡκυουν Φοίνικες περὶ πᾶσαν τὴν Σικελίαν (*Thuc.* 6, 2). Εἶναι περὶ Ἑλλήσποντον. Ταύτας τὰς πολιτείας εὖροι ἂν τις οὐκ ἐλάττους περὶ τοὺς βαρβάρους ἢ περὶ τοὺς Ἕλληνας (*Pl. Rep.* 8, 544). Περί τούτους τοὺς χρόνους, περὶ μέσας νύκτας. Περί τριςχιλίους (some-<sup>\*</sup>where about, more or less). b) *about, i. e. with regard to, towards* (of which one is occupied about, or bearing towards): εἶναι περὶ τὴν θήραν, διατρίβειν περὶ τὴν γεωμετρίαν, σπουδάζειν περὶ τι, εὐσεβεῖν, σωφρονεῖν περὶ θεούς, ἄδικος, πονηρός, ἀνὴρ ἀγαθός περὶ τινα, περὶ τὴν πόλιν. Αἱ νομοθεσίαι περὶ τὸ μέλλον εἰσὶν. Τὰ περὶ τὴν δίκην (*what belongs to the cause*), τὰ περὶ τινα (but τὰ περὶ τῆς δίκης πυνθάνεσθαι, *Pl. Phaed.* 58, as in 3).

2. With the dative: a) *about, on* (a part of the body): Οἱ Θοῤῃκες χίτωνας φοροῦσιν οὐ μόνον περὶ τοῖς στέρνοις, ἀλλὰ καὶ περὶ τοῖς μηροῖς (*Xen. An.* 7, 4, 4). b) *about, for* (of a care): φοβεῖσθαι περὶ τινι, θαρρῶν περὶ τινι. (Poetically also of *fighting for, in defence of*: μάχεσθαι περὶ τοῖς σκύμνοις.)

3 With the genitive: a) *about, of* (something as matter of dis- [§ 76.] course, knowledge, treatment, endeavour): διαλέγεσθαι, βουλεύεσθαι, πυνθάνεσθαι, πρέσβεις πέμπειν, μάχεσθαι περί τινος, κινδυνεύειν περί τῶν ἐσχάτων. Περί τούτων οὕτως ἔδοξεν. Περί μὲν δὴ βρώσεως καὶ πόσεως οὕτω Σωκράτης παρεσκευασμένος ἦν (*Xen. Mem.* 1, 3, 15; *as regards, when one comes to speak of*—). Τί οἶει ποιήσειεν αὐτὸν πρὸς τοὺς νόμους τιμῆς τε περί καὶ πειθαρχίας; (*Pl. Rep.* 7, 538; *in point of*—.) (Sometimes instead of with the accusative in sense b: τὰ περί τῆς ἀρετῆς, especially with reference to the added verb, e.g. Τὰ περί Εὐφρόνος εἴρηται, *Xen. Hell.* 7, 4, 1 [which may be said to be compounded of τὰ περί Εὐφρόνα, and εἴρηται περί Εὐφρόνος].) b) Περί πολλοῦ, παντὸς, ὀλίγου, οὐδενὸς ποιῆσθαι, *to value much, &c.* (literally, *to make to oneself a question about something great*), *to account of much importance.* (Poetical: *about* (round, περί σπείους γλαφυροῖο, *Od.* 5, 68); *before*, of pre-eminence, περί πάντων ἔμμεναι ἄλλων, *Il.* 1, 287.)

Πρός. 1. With the accusative: a) *to, towards* (of persons and § 77. things): ἀπελθεῖν πρὸς τινα, προσάγειν πρὸς τὸ τεῖχος, ἀποβλέπειν πρὸς τὸν θεόν, παροξύνειν πρὸς τὰ καλὰ, σκοπεῖν πρὸς τι. Πρὸς ἔω, *east-ward*, τὰ πρὸς βορέαν. (Πρὸς ἔω also *towards morning*.) b) *to, against, with*, of an action in relation to some person who, from the other side, takes part in the action; of a state of mind towards a person or thing: διηγῆσθαι τι πρὸς τινος, διαγωνίζεσθαι πρὸς τοὺς πολεμίους, μάχη Περσῶν πρὸς Ἀθηναίους, στασιάζειν πρὸς τὸν ἄρχοντα, σπονδὰς ποιῆσθαι πρὸς τοὺς στρατηγούς τῶν Ἀθηναίων, αἱ πρὸς τοὺς τυράννους ὁμιλίας (*Dem.* 6, 21), ἀγυμνάστως ἔχειν πρὸς θάλην καὶ ψύχην (*Xen. Mem.* 2, 1, 6), ἀθυμεῖν πρὸς τὴν ἑξοδον (*Xen. An.* 7, 1, 9), λόγος πρὸς Λεπτίνην (*against*; of an impeachment: κατὰ Λεπτίνου). (Οὐδὲν πρὸς ἐμέ, *it is nothing to me*.) c) *in relation to; for*: καλὸς πρὸς δρόμον, οὐδενὸς ἄξιος πρὸς σοφίαν. Λέγειν πρὸς τὸ βέλτιστον. Βουλεύεσθαι πρὸς τὸ παρόν. Τείχη καὶ τάφροι ταῖς πόλεσι πρὸς φυλακὴν καὶ σωτηρίαν εὐρημένα ἐσίν (*Dem.* 6, 23). Upon (of the occasion): Πρὸς τὴν τῶν Ἀθηναίων μεγάλην κατοπραγίαν εὐθὺς οἱ Ἕλληνες πάντες ἐπηρμένοι ἦσαν, *Thuc.* 8, 2. Πρὸς τοῦτο, πρὸς ταῦτα, *consequently*. d) *in comparison with*: Φαῦλοι πρὸς ἡμᾶς. Ἀστύοχος πάντα ὕστερα ἐνόμισε πρὸς τὸ ναῦς τοσαύτας ξυμπακομίσαι (*Thuc.* 8, 41). Παρορᾶν τι πρὸς τὰ δίκαια. e) Πρὸς βίαν, πρὸς φιλίαν, πρὸς ὀργήν, πρὸς χάριν, *adverbially, violently, &c.*

2. With the dative: a) *by, at*: Πρὸς Βαβυλῶνι ἦν ὁ Κῦρος (*Xen. Cyr.* 7, 5, 1). Πρὸς τοῖς κριταῖς (more usually ἐπὶ τῶν κριτῶν, παρὰ τοῖς κ.). Εἶναι πρὸς τινι, *to be at* (occupied about) *something*, *to have one's mind directed to something*. b) *besides*, in addition to: Πρὸς

[§ 77.] τοῖς ἄλλοις πᾶσιν καὶ πανοῦργός ἐστιν. Πρὸς τοῦτοις. (Πρὸς δέ, *and besides*.)

3. With the genitive: a) *from*, and *from the side of* a person or thing (of that which comes from it, is viewed in reference to it): Τὰ πρὸς νότον. Τὰ ὑποζύγια ἔχειν πρὸς τοῦ ποταμοῦ (*Xen. An. 2, 2, 4, on the side turned towards the river*). Πρὸς πατρός, πρὸς μητρός, *on the father's, mother's side*. Πρὸς μὲν θεῶν ἀσεβείς, πρὸς δὲ ἀνθρώπων αἰσχρόν (*Xen. An. 2, 5, 20*). b) *in favour of, on the side of a person, in accordance with*: ἡ ἐν στενῷ ναυμαχία πρὸς Λακεδαιμονίων ἐστίν (*Thuc. 2, 86*). Ὁ θεὸς πρὸς ἡμῶν ἔσται (*Thuc. 4, 92*). Τὰ ὄπλα (τὴν ψῆφον) τίθεσθαι πρὸς τινος. Οὐκ ἦν πρὸς τοῦ Κύρου τρόπου, ἔχοντα μὴ ἀποδιδόναι (*Xen. An. 1, 2, 11*). Ἀτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ (*Xen. Mem. 2, 3, 15*). c) *from* (of that which proceeds from a person through an action; poet. and in Herodot.): Κακὸν τι πρὸς θεῶν ἢ ἀνθρώπων λαβεῖν (*Hdt.*), μανθάνειν τι πρὸς τινος (*Soph.*, usually *παρά*). Πρὸς τοῦ διδασκῆς; (*Soph.* = *ὑπό*). Ἀδικεῖσθαι πρὸς τινος (*Eur.* = *ὑπό*), τιμᾶσθαι πρὸς τινος (*Hdt.*). d) *by*, in prayer and adjuration by something (on behalf of it): Πρὸς παίδων καὶ γυναικῶν ἱκετεύω καὶ ἀντιβολῶ (*Lys. 4, 20*). Μή, πρὸς θεῶν, ποιήσης. (With the accusative σέ elliptically: Μή, πρὸς σέ γονάτων τῆς τε νεογάμου κόρης, *Eur. Med. 324*.)

§ 78. Ὑπό. 1. With the accusative: a) *under*, in answer to the question *whither?* ἵεσθαι ὑπὸ γῆν, ὑπ' αὐτὰ τὰ τεῖχη ἄγειν τὸ στράτευμα, ὑπὸ τειχίον ἀποστῆναι (*Pl. 6, 496*), and figuratively, of a higher power: ὑπάγειν τινὰ ὑπὸ τοὺς νόμους, ὑπὸ τὴν ψῆφον ἔρχεσθαι. Αἴγυπτος ὑπὸ βασιλείᾳ ἐγένετο (*Thuc. 1, 110*). Τὰδε πάντα Ἀθηναῖοι πειράσσονται ὑπὸ σφᾶς ποιεῖσθαι (*Thuc. 4, 60*. Also ποιεῖσθαι ὑφ' ἑαυτῶ). b) *towards, about*, of time: ὑπὸ τὴν νύκτα, ὑπὸ τὴν ἑω. Οἱ Αἰγινῆται Λακεδαιμονίων ἐνεργέται ἦσαν ὑπὸ τὸν σεισμόν καὶ τῶν Εἰλώτων τὴν ἐπανάστασιν (*Thuc. 2, 27*). c) sometimes *under*, in answer to the question *where?* αἱ ὑπὸ τὸ ὄρος κῶμαι (*Xen. An. 7, 4, 5*), οἱ ὑπὸ βασιλείᾳ βάρβαροι (*Xen. Cyr. 6, 2, 11*).

2. With the dative: *under* (of the place and situation): ὑπὸ τῇ Αἴτνῃ οἰκεῖν, ὑπὸ τῇ ἀκροπόλει, ἔχειν τι ὑπὸ τῷ ἱματίῳ, πολλὰς πόλεις ἔχειν ὑφ' ἑαυτῶ (ποιεῖσθαι ὑφ' ἑαυτῶ), τρέφεσθαι ὑπὸ τῷ πατρί. Ἐγοῦμαι τοῦτ' εἶναι τῶν καλῶν ὑπὸ τοιούτοις ἦθεσι τραφῆναι καὶ παιδευθῆναι (*Isocr. de Big. 28; under a man of such character*).

3. With the genitive: a) *from under*, sometimes simply *under*: Ἡ πηγὴ χαριστάτη ὑπὸ τῆς πλατάνου ρεῖ (*Pl. Phæd. 230*). Τὰ ὑπὸ γῆς δικαιωτήρια (*Pl. Phæd. 249*). b) *by*, of the acting person or efficient cause with passives: Τιτρώσκεσθαι, αἰρεῖσθαι ὑπὸ τινος, τεῖχη ἀνάλωτα, ὑπὸ πολεμίων. Also with neuters, and with phrases in which the



subject is passive to the action, and which therefore have a significance similar to the passive: εἶναι ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν ἀστών (Thuc. 1, 130), δίκην διδόναι ὑπὸ θεῶν, συμφορὰ περιπίπτειν, πληγὰς λαμβάνειν ὑπὸ τινος, ἐκπίπτειν (*to be driven into exile*) ὑπὸ τῶν τυράννων. "Ο,τι ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, πεπόνθατε ὑπὸ τῶν ἐμῶν κατηγορῶν, οὐκ οἶδα' ἐγὼ δ' οὖν καὶ αὐτὸς ὑπ' αὐτῶν ὀλίγου ἔμαντοῦ ἐπελαθόμεν (Pl. Apol. 17). With verbal substantives: Τὰ τοῦ Κρόνου ἔργα καὶ παθήματα ὑπὸ τοῦ νέος (Pl. Rep. 2, 378). c) *from, in consequence of, of cause and occasion*: Καμβύσης μαινόμενος ὑπὸ μέθης τὴν ἀρχὴν ἀπώλεσεν ὑπὸ Μήδων (Pl. Legg. 3, 695). Δημοσθένης ἡσύχαζεν ὑπ' ἀπλοίας (Thuc. 4, 4). Οὐχ οἶόν τε ἦν ἀποχωρεῖν ὑπὸ τῶν ἱππέων (Thuc. 7, 78). d) *under, to, of an accompaniment (to the sound of), cheering, quickening, or compulsion*: ὑπὸ σάλπιγγος πίνειν, χωρεῖν ὑπ' αὐλητῶν, ὑπὸ μαστίγων τοξεύειν (*under the lash, compelled by it*). (In later writers with the dative.)

REM. The acting person with a passive verb is sometimes denoted by παρά, when the action is to be conceived as coming from, from the side of, the person: Οἰμαί με παρά σοῦ πολλῆς καὶ καλῆς σοφίας πληρωθήσεσθαι (Pl. Conv. 175), in the poets and Herodotus also by πρὸς (see πρὸς, genitive, c) and by ἐξ: Τὰ γενόμενα ἐξ ἀνθρώπων (Hdt. 1, 1), πεισθῆναι ἐκ τινος (Soph. El. 409). (Δημαράτης αὐτὴ ἡ χώρα δῶρον ἐκ βασιλείως ἐδόθη, Xen. Hell. 3, 1, 6, *on the part of the king*.) Ἀπό also is occasionally used by some (Thucyd.) in the sense of proceeding from a person, with the passive of certain verbs, e. g. *do, say*: Οἱ τύραννοι δι' ἀσφαλείας ὅσον ἐδύναντο μάλιστα τὰς πόλεις ψῆκουν, ἐπράχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον (Thuc. 1, 17).

a) Sometimes a verb, not in itself denoting any motion, is so conceived as to include the notion of an antecedent or accompanying motion, on which accordingly depends the preposition or a local adverb, especially *πάρεμι*: παρῆναι ἐς ἀστυ. Ἐνταυτοῖ πάρεσιν (Pl. Apol. 33). (Καθέζεσθαι ἐς τὸ Ἡραῖον, ἐπὶ τὴν ἑστίαν, ἄλλοσέ ποι, *to seat, betake, oneself thither*.) Conversely, prepositions and adverbs denoting rest and continuance, stand with verbs which in themselves denote the antecedent motion, e. g. ἐκ τῆς πόλεως, οὐ κατέφυγεν, Xen. Cyr. 5, 4, 15. Ἀνέβην ἐνθάδε, Xen. Hell. 1, 7, 16. Ἐνταῦθα ᾄα, Pl. Apol. 36.

b) The prepositions ἀπό and ἐξ, together with παρά, are sometimes (as also occasionally in English) annexed adjectively with the article to a substantive, where one should rather expect ἐν or παρά with the dative (denoting residence in or at a place, or with some one), viz. when a motion of the person or thing to another place, or a residence at another place is denoted: Κλεάνδρος, ὁ ἐκ Βυζαντίου ἀρμοστής, μέλλει ἔξειν (Xen. An. 6, 4, 18; *the governor from Byzantium*). Οἱ ἀπὸ θαλάσσης Ἀκαρῶνες ἀδύνατοι ἦσαν ἐνυβοθεῖν (Thuc. 2, 80). "Οστις ἀφικνέιτο τῶν παρὰ βασιλείας πρὸς Κύρον, πάντας οὕτως διετίθη ὥςθ' ἑαυτῷ μάλλον φίλους εἶναι ἢ βασιλεῖ (Xen. An. 1, 1, 15). (Δημοσθένης ἔτι ἐτύγγανεν ὦν μετὰ τὰ ἐκ τῆς Αἰτωλίας περὶ Ναύπακτον, Thuc. 3, 102, *was still, after the events in Aetolia, about N.*) So likewise ἐκθινδε, ἐκείθεν. Ἀγγελοι τῶν ἐνδοθεν (Thuc. 7, 73).

a) Between a preposition and its case, besides the definitions belonging to this case (e. g. ἐκ τῶν ἔργων τῆς ἐπιμελείας, Thuc. 3, 46, for ἐκ τῆς ἐπ. τ. ἔργων, ἐπὶ πολλὰς ναῦς κεκτημένους, Xen. Hell. 5, 1, 19, *against people possessed of many ships*), there

[§ 80.] may stand a particle of transition or connexion (as *τέ, γέ, μέν, δέ, γάρ, αὖ, οὖν, ἀρα*), sometimes several of these, and enclitic cases of the pronouns, e. g. *ἐν αὐτοῖς δημοσίοις κινδύνοις* (*Pl. Rep.* 9, 577). *Πρὸς μὲν ἀρα σοι τὸν πατέρα* (*Pl. Crit.* 50). (*Ἐξ, οἶμαι, τῆς ἀκροτάτης ἐλευθερίας*, *Pl. Rep.* 8, 564.)

REM. An adjective or participle, as apposition to the governed word, stands sometimes between this and the preposition: *ἐν μόνῃ τῶν πασῶν πῶλεων τῇ ὑμετέρᾳ* (*Dem.* 8, 64). *Διὰ φιλίας τῆς Θράκης πορεύομαι* (*Xen. Hell.* 3, 2, 9).

b) Prepositions are often put after their case by the poets (*ἀναστροφή*), but in prose only *περί* is thus put (when the substantive has the emphasis, e. g. *Εὐβοίας μὲν πέρι*, sometimes after several words: *ὣν ἐγὼ οὐδὲν οὔτε μέγα οὔτε μικρὸν πέρι ἐπαῖω*, *Pl. Apol.* 19), and most frequently *ἔνεκα*. (*Ὦν ἄνευ* in Xenophon.)

c) The position between the adjective and its substantive is rare in prose (chiefly with pronouns: *τοιᾷδε ἐν τάξει*), in the poets frequent.

d) The preposition may stand between an adjective and an adverb of degree belonging to the adjective: *πολὺ ἐν δεινότεροις, ὥς διὰ βραχυτάτων*.

REM. Whether the preposition with connected substantives shall be repeated with each, depends upon the consideration, whether the connected words coalesce into one notion, or whether they are separated (as with *ἀλλά, οὔτε, ἤ*); sometimes, however, the preposition is omitted, where we should have expected it to be repeated, e. g. with *ἤ*<sup>1</sup>. If to the governed substantive there is annexed a comparison by *ὥς* (*ὥς περ*), in Greek the comparison is often put first, and usually is immediately followed by the preposition without repeating this with the principal substantive: *Ὡς περὶ μητρός καὶ τροφοῦ τῆς χώρας, ἐν ᾗ τεθράμμεθα, βουλεύεσθαι δεῖ* (*Pl. Rep.* 3, 414 = *περὶ τῆς χ. ὥς περὶ μητρός*). *Ὡς πρὸς εὐβουλευομένους τοὺς ἐναντίους παρασκευάζεσθαι χρὴ* (*Thuc.* 1, 84).

§ 81. *Εἰς, until, for*, is connected with adverbs of time: *εἰς αἰε, εἰς αὔθις, εἰς αἰῶν, εἰς ἔπειτα, εἰς ὁπότε* (*Æsch.* 3, 99), *μέχρι* with adverbs of place: *μέχρι ἐνταῦθα, μέχρι δεῦρο, βουλεύεσθαι, μέχρι ὅποι τὴν σοφίαν ἀσκητέον ἐστίν* (*Pl. Gorg.* 487). (Also *μέχρι ὅψε*, *Thuc.*)

## CHAPTER VII.

### *The Verb and its kinds, and the Gerundive*<sup>2</sup>.

§ 82. IN point of syntax, it is indifferent, whether the active (transitive or intransitive) signification is attached to a verb of active form, or to the middle of an otherwise active verb, or to a deponent, whether it be only in the middle (form), or have the passive tenses in an active signification. Which form is the usual one, must be learnt from the Lexicon. If of an active verb the middle is also used (not only in the forms which coincide with the passive, but also in those in which middle

<sup>1</sup> Poetically, *Δελφῶν κατὰ Δαυλίας* for *ἀπὸ Δ. καὶ ἀπὸ Δ.*

<sup>2</sup> § 82 and 83, strictly speaking, do not belong to syntax.

and passive are distinct, and with difference of meaning), then concerning the signification we must remark :

a) Most commonly, the middle voice denotes the same transitive action as the verb in the active does, but as undertaken in reference to the subject itself, and in its interest, or as performed upon something belonging to or concerning the subject, e. g. αἰροῦμαι, *I take me, choose myself a* — (ἡγεμόνα), παρασκευάζομαι, *procure myself* (παρασκευάζω, *prepare*), δουλοῦμαι τινα, *make a person my slave* (δουλῶ τινα τῷ βασιλεῖ), πορίζομαι, *get me* (πορίζω, *bring about*), αἰτοῦμαι, *ask for myself*, τίθεμαι νόμον, *make a law* (at the same time also for myself), διαμετροῦμαι σῖτον, *mete out grain to myself, have it meted to me* (διαμετρῶ, *mete out*), προσβάλλομαι τὰ ὕπλα, *hold out before me, couch, lay in rest*, ἀμφιβάλλομαι ἱμάτια, *ἀποσειομαι τὸ γῆρας, shake off old age from me*, περιρρίγνυμι τὸν χιτῶνα, *tear off my coat*, ἐσπασάμην τὸ ξίφος, *drew my sword*. Πλαταιῆς παῖδας καὶ γυναῖκας ἐκκεκομισμένοι ἦσαν ἐς Ἀθήνας (*Thuc. 2, 78, had conveyed away their wives and children*). Οἱ στρατιῶται ἤκονον καὶ λόγχας καὶ μαχαίρας καὶ λαμπρύνοντο τὰς ἀσπίδας (*Xen. Hell. 7, 5, 20; their spears and swords* —).

REM. 1. Some verbs which, when they are simple, have active forms, by composition take the form of a middle deponent, with such a signification, e. g. μεταπέμπομαι, *send after, for* (*Thucydides* also μεταπέμπω), ἐφέλκομαι, *drag with me*. Sometimes ἐαυτῷ (ἐμναυτῷ, σαναυτῷ) is added to the middle in this sense, to mark it more strongly, e. g. ἐαυτῷ δύνανται περιποιῆσθαι. Sometimes the active and the middle are used with little difference, because the reference to the subject itself is not necessary to be expressed, e. g. πρᾶττω, *exact, call in*, and πρᾶττομαι (*for myself*), φέρομαι μισθόν, but also simply φέρω, ἀποτέμνω, *send away*, ἀποπέμπομαι, *send away from me*.

REM. 2. Ποιοῦμαι ὕπλα, *make myself arms*, i. e. *have them made for me*, διδάσκομαι, ἐδιδάξαμην τὸν υἱόν, *I had my son instructed* (but ἀποκτείνω, *cause to be killed*, without such a reference, &c.).

b) Sometimes the middle denotes an action upon and in the subject itself; this however is not the case, when the subject is at the same time plainly conceived as special object of the action, and consequently an express reflexive relation takes place, but where the action is rather taken as a merely intransitive one, without a definite external object (in the accusative), e. g. λούομαι (ἐλουσάμην), ἀλείφομαι (ἡλειψάμην), ἐπιδείκνυμαι (ἐπεδείξαμην), *show myself* (my art and skill), τρέπομαι (ἐτραπόμην), *turn oneself to, attend to, a thing*, ἔχομαι (ἐσχόμην), *keep (myself) close* (τινός, *to something*), ἀπέχομαι, *abstain from*, λαμβάνομαι, *lay hold upon* (τινός, *something*). With expressly reflexive signification, the active stands with ἐαυτόν, e. g. σώζειν, ἀποκτείνειν ἐαυτόν, ἀναλαμβάνειν ἐαυτόν, παρέχω ἐμαυτόν τέμνειν (*to cut*), (rarely ἐπισφάττεσθαι ἐαυτόν τινι,) and where the

[§ 82.] notion of a condition in which the subject is, or into which it is brought, or of something that goes on in it, is more strongly prominent, there the passive form (middle with passive aorist) is very frequent, where the English sometimes, and much oftener the German, has the reflexive form, e. g. *φέρομαι* (*ἤνέχθην*), *κινούμαι* (*ἐκινήθην*, *put myself in motion, get in motion, am set in motion*), *ἄθροίζομαι* (*ἡθροίσθην*, but *ἡθροισάμην δύναμιν*, *gathered me a force*, as in *a*), *διεσπάρην*, *ἐπεραιώθην*, *ὠρμήθην*, *ἐπλανήθην*, *ἀπηλλάγην*, *συνεθίσθην*, *διηνέχθην*, *ἐμαλθακίσθην*, sometimes where the passive view does not seem very obvious, e. g. in *φαίνομαι* (*ἐφάνην*). (*Ἐπαυσάμην*, *I ceased*, *ἐπαύσθην*, *was made to cease*.)

REM. 1. A similar view lies at the foundation of the form of several verbs as deponent with middle or passive aorist, e. g. *νεανειύομαι*, *behave myself like a young man*, *ἐνεανειυσάμην*, but *ὀργίζομαι*, *become wroth* (*am wroth*), *ὀργίσθην* (*ὀργίζω*, *move to wrath*, rare), *μαίνομαι*, *become mad*, *ἐμάνην*. Where the view wavered between the two, the result was a deponent with alternating form of middle and passive; cf. the *Accidence*.

REM. 2. Sometimes a verb lays aside the transitive signification, and yet keeps the active form. Originally, this is apt to take place in consequence of an ellipse, some object, more general or special, being understood, and the verb thereby acquiring a specific meaning, although in process of time the ellipse quite disappears from the signification, e. g. *ἄγω* (*viz. τὸ σπράττενμα*), *lead on* (*in war*), *ἐλαύνω*, *ride* (*τὸν ἵππον*), *βάλλω λίθοις*, *pelt with stones*, *ἐξβάλλω*, *make an attack, charge*, *μεταβάλλω*, *change myself* (*undergo a change*), *ἔχω εἰς Σκιώνην*, *steer* (*τὴν ναῦν*), *ἐπέχω*, *hold up, stay, pause*, *ἀνίημι*, *leave off, cease*, *σπρέφω*, *ὑποσπρέφω*, *turn round*, *φυλάσσω*, *keep guard*. Sometimes both the active and passive are used in the same signification, e. g. *ὑποφαίνει* ἢ *ἡμέρα* and *ὑποφαίνεται*.

REM. 3. In some particular transitive verbs, certain forms have intransitive signification, especially the perfect, plusquamperfect, and aor. 2, in *ὄνω*, *φύω*, and *ἵστημι*, then the perf. 2, and its pluperf. in certain verbs, e. g. *ὄλωλα* (cf. the *Accidence*).

c) Sometimes the middle assumes a somewhat different and more special active signification, in which there lies concealed an original relation to the subject, e. g. *φυλάττω*, *guard*, *φυλάττομαι*, *am on my guard against* (*τι* or *τινά*), *ἀποδίδωμι*, *give back, pay*, *ἀποδίδομαι*, *give back from me*, i. e. *sell*, *γράφω*, *write*, *γράφομαι*, *indite, lay a charge against*, *ἐπαγγέλλω*, *announce, pass the order for something*, *ἐπαγγέλλομαι*, (*announce myself*), *promise, make profession of*, *ἀμύνω*, *ward off*, *ἀμύνομαι*, *ward off from myself, defend myself against*. (*Τιμωρῶ τινα*, *help*, intransitively, *τιμωροῦμαι τινα*, *avenge myself upon some one*.)

REM. 1. Sometimes the middle is used, without any strongly marked difference, but still in certain particular constructions of the verb, e. g. *ποιῶ*, *make, bring forth*, but *ποιῶμαι λόγον*, *θῆραν*, *hold* (*in periphrases*); *ποιῶμαι περὶ πολλοῦ*, *ἐν ὀργῇ ποιῶμαι τινα*, *ποιῶμαι τὸν ποταμὸν ὀπισθεν*, *get the river in my rear*.

REM. 2. Sometimes out of the purely passive conception (with the passive [§ 82.] forms) there develops itself a new active signification, as a deponent passive, e. g. φοβῶ, *I make afraid*, φοβοῦμαι, ἐφοβήθην τοὺς πολέμιους, *I fear*, καταπλήττω, *beat down, dismay*, κατεπλάγην τὴν δύναμιν αὐτῶν, *was dismayed at*, αἰσχύνω, *put to shame*, αἰσχύνομαι, ἡσχύνοθην (τινά or τί), *to be ashamed of; to feel shame at*. (Πείθω, *persuade*, πείθομαι, *obey*, ἐπείσθην, but with the dative.)

d) In some instances the distinction almost entirely disappears, so that active and middle of the same verb are used in the same signification; e. g. this is often the case with παρέχω and παρέχομαι, *afford, supply, exhibit*, προτρέπω and προτρέπομαι, *put forward, instigate*, ἀποκρύπτω and ἀποκρύπτομαι, *conceal* (ἀποκρύπτομαι ἑμαυτόν, *Pl. Rep.* 3, 393, but usually ἀποκρύπτομαί τινά τι, *hide a thing from*). (Compare the use of the fut. middle with the other tenses active, on which see *Accidence*.)

REM. 1. Λοιδορῶ τινα, λοιδοροῦμαι τινι, with change of construction.

REM. 2. There are also intransitive verbs which have both an active and a middle with different signification, the middle denoting the action more as referred to the subject alone, the active in relation to others; e. g. ἄρχω, *begin*, i. e. *am the first among several (take the lead)*, ἀρχομαι, *begin*, i. e. *take the first step (of my own actions)*, βουλευώ, *am counsellor*, βουλεύομαι, *deliberate, take counsel*, συμβουλευώ τινί, *give counsel*, συμβουλευοῦμαι τινι, *take counsel with some one (on my own concerns)*. Some other intransitive verbs have active and middle used with no perceptible difference of meaning; but usually the one form is more frequent than the other, e. g. περῶμαι more frequent than περῶ. (Ἐτρεψάμην, *put to flight*, ἐτραπόμην, *turned myself*.)

Of the use of the several forms in middle and passive it is to be remarked :

§ 83.

a) The future middle, like the tenses which coincide for act. and pass., is often used in a purely passive sense, e. g. θρέψομαι = τραφήσομαι, βλάψομαι, ὠφελήσομαι = βλαβήσομαι, ὠφελήθῃσομαι (rarely the future of the *verba liquida*, φανούμαι = φανήσομαι), but not of those verbs which to the present active take the future in the middle (cf. the *Accidence*), e. g. λήψομαι, γνώσομαι, γελάσομαι. (But aor. 2 middle, in a passive sense, is very rare and limited to a few verbs; thus κατασχόμενος.)

b) Of transitive deponents the perfect middle is used in the passive beside the active sense, e. g. εἰργασμαι, κεκτημένος (κατακέχρηται, *is used up*, *Isocr. Paneg.* 74, although the verb governs the dative); so from transitive medial deponents sometimes the passive aor. and fut. are formed and used as such, e. g. εἰργάσθην (middle εἰργασάμην), ἐκτέθην (ἐκτησάμην), αἰτιαθείς (ἡττιάσάμην), ἐργασθήσομαι. The other tenses of a transitive deponent in the middle are rarely used passively, e. g. ὠνούμενα καὶ πιπρασκόμενα (*Pl. Phæd.* 69).

c) That in Greek there are passives of sundry verbs which are not transitive, or do not take a proper object-accusative, was noted in § 26, § 27, § 35 b. R. 3, § 36 a. R. 4, and § 56, R. 2.

a) The gerundive of transitive verbs (active or middle) is an adjective with the signification *fit* or *necessary*, and is predicated of the (420)

§ 84.

[§ 84.] subject with εἰμί. (The εἰμί is often omitted in the indicative, sometimes also in the infinitive.) Ὀφελητέα σοι ἢ πόλις ἐστίν (*Xen. Mem.* 3, 6, 3). Νικίας ἔλεγεν, ὅπλαταγωγούς (ναῦς) ἐκ τῶν ξυμμάχων μεταπεμπτέας εἶναι (*Thuc.* 6, 25). Ποιητέα ἂ λέγεις.

(421 a) b) Of intransitive verbs the gerundive is formed only in the neuter, and is used with ἐστίν as an impersonal predicate, which is construed with the dative or genitive when the verb governs these cases. Ἰτέον ἐστίν (ιτητέα ἐστίν, § 1 b, R. 4). Ἐπιχειρητέον τῷ ἔργῳ. Ἀπτέον τοῦ πολέμου (from ἄπτομαι in middle). Ἐπιμελητέον τῶν βροσκημάτων.

(421 b) c) As from intransitive, so, by analogy, from transitive verbs also, the gerundive is used impersonally with ἐστίν, and governs the accusative: Θεραπευτέον τοὺς θεοὺς (*Xen. Mem.* 2, 1, 28). Ἀσκητέον τὴν σοφίαν. Τοὺς παῖδας εἰς τὸν πόλεμον ἀκτέον καὶ γευστέον αἵματος (*Pl. Rep.* 7, 537, from γεύειν τινὰ αἵματος, to give one a taste of blood).

REM. From verbs which are used both in active and middle in different senses, the gerundive may be used impersonally in both significations, e. g. γυμναστέον τὸ σῶμα (γυμνάζω) and γυμναστέον ἐστίν, one must exercise (γυμνάζομαι), πειστέον, one must obey (πειθομαι).

§ 85. The name of the person who has to perform the action, is taken by the gerundive in the dative (of relation, by § 34): Ὀφελητέα ἡμῖν ἢ πόλις. Ἰτητέον σοι. But with the impersonally used gerundive the name of the acting person also stands in the accusative: Οὐ δουλευτέον τοὺς νοῦν ἔχοντας τοῖς οὕτω κακῶς φρονοῦσιν (*Isocr. Euag.* 7). Τὸν βουλούμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον (*Pl. Gorg.* 507). Οὐ δίκαις καὶ λόγοις διακριτέα ἐστίν, μὴ λόγῳ καὶ αὐτοὺς βλαπτομένους (*Thuc.* 1, 86; we must not seek to decide by law and words not being ourselves injured in words only).

REM. The acting person was conceived in general, without the special relation denoted by the dative, and yet not as actual grammatical subject (nominative).

## CHAPTER VIII.

### *The relations of Adjectives (and Adverbs), especially the degrees of Comparison.*

§ 86. a) The adjectives which express *order* and *sequence*, as also those (300) which denote *inclination*, *contentment* with an action, or a *multitude* and *vehemence*, together with some others (e. g. μόνος), stand in Greek as apposition to the subject, sometimes also to the object, where we use an adverb to denote the situation and relation of the

subject (or object) during the action: Οἱ Ἀθηναῖοι πρότεροι ἐπῆρσαν. [§ 86.] Ἡρόδοτος πρῶτος τὰ Περσικὰ συνέγραψεν (but πρῶτον τὰ Περσικά, *first the Persian war*, then something else). Ὑστάτος ἦκω. Ὁ δῆμος Μιλτιάδῃ συνχώρησε πρώτῃ γραφῆναι παρακαλοῦντι τοὺς στρατιώτας (*Æsch.* 3, 186). Ὁ ἐπιβὰς πρῶτος τοῦ τείχους. Τρεψαμένων τῶν Ἀθηναίων τοὺς Χίους πρώτους, νικᾶται καὶ τὸ ἄλλο στράτευμα (*Thuc.* 8, 55. Here more usually πρῶτον τοὺς Χ.).—Ἐκόντες ἀμαρτάνετε. (Οἱ ἄκοντες ἀμαρτόντες, *Dem.* 24, 49.) Λύσανδρος τὰς πόλεις ἐκούσας παρελάμβανεν. Ἄσμενος (and ἀσμένως) ὑμᾶς εἶδον.—Ὁ ἄνεμος ἐκπνεῖ μέγας (*Thuc.* 6, 104). Κρήνη ἀφθονος ῥέουσα (*Xen. An.* 6, 2, 4).—Οἱ Ἀθηναῖοι ὑποσπύνδους τοὺς νεκροὺς ἀπέδωσαν τοῖς Συρακουσίοις. Μόνοις τοῖς καλῶς τετραμμένοις σωφροσύνη ἐγγίγνεται (*Isocr. Panath.* 198). (\*Ἀπρακτος ἀποχωρῶ, &c. [= *re infecta.*])

REM. In particular, note the use of the adjectives in *αῖος* formed from the numerals, in apposition to the subject, to denote the day on which the thing took place: Διεφθείροντο οἱ πλεῖστοι ἐναταῖοι καὶ ἐβδομαῖοι (*Thuc.* 2, 49). Τεταρταῖοι ἐπὶ τοῖς ὁρίοις ἐγένοντο (*Xen. Cyr.* 5, 3, 8). (Σκοταῖος, *Xen.*, ὄρθριος, *Pl.*) In the poets some other adjectives of place and time are also used instead of adverbs: Χρόνιος ἐφάνην (*Soph.*). Θυραῖος οἶχυν (*Soph.*). Ταχὺς ὀρμῶμαι (*Soph.*).

b) Often where we should put the adjective as attributive to an indefinite substantive (subject, object, or preposition with its case), the adjective stands as apposition to the substantive with the definite article prefixed, the substantive notion being put as something given, and previously known or presupposed, and the adjective being put as its predicate; the principal point being to describe the nature, condition, or circumstances of that thing (see § 12, with the examples): Τοὺς στρατηγούς ὀλίγους χρὴ ἐλέσθαι (*Thuc.* 6, 72, *it behoves to choose few generals: the generals to be chosen should be few*). Τοὺς ἀκουσμένους ἑτέρους τοιούτους ἔχουσιν (*Pl. Phæd.* 58; *they have other such hearers*). Διαχειμᾶζειν ἐν ἀφθόνοις τοῖς ἐπιτηδείοις (*Xen. An.* 7, 6, 31). (Cf. § 100 a.)

a) Adjectives with the article in the masculine, whether singular or plural, are used as substantives to denote a certain class of persons: Συμφέρει τοῖς πολίταις, τὸν ἀσθενῆ παρὰ τοῦ πλουσίου δίκην, ἣν ἀδικῆται, δύνασθαι λαβεῖν (*Dem.* 45, 67). In the neuter, the singular denotes a certain notion in general, something as a whole; the plural, on the other hand, denotes the several individuals of a certain kind: Τὸ ἀγαθόν, τὸ δίκαιον, τὸ μέσον (*the mean*), τὸ ὑπήκοον τῶν ξυμμάχων (*the obedient portion of the allies*),—τὰ ἀγαθὰ, τὰ καλὰ, τὰ πολιτικά (*affairs of the state*). The neuter of adjectives in *ικός* denotes the collective body of persons of a certain kind: τὸ Ἑλλη-

[§ 87.] *νικόν* (*the Grecian race, the Grecian portion of a certain population*), τὸ βαρβαρικόν, τὸ ξυμμαχικόν, τὸ πελταστικόν. (Τὸ ναυτικόν, *the naval force*.) It is more rare, especially in prose, for a masculine adjective without the article to be used of indefinite persons of a certain kind: Ἀγαθῷ οὐδείς οὐδέποτε ἐγγίγνεται φθόνος (*Pl. Tim.* 29). (Usually ἀνὴρ ἀγαθός. On the other hand, in the neuter: Δεινὰ λέγεις. Ἐν δεινότεροις νῦν ἐσμεν ἢ τότε. Even in the singular: Ἄτοπον λέγεις, *Pl. Conv.* 175, = ἄτοπον τι. Οὐκ ἔχουσι τοῦτου βέλτιον λέγειν, *Pl. Soph.* 247, *any thing better*.)

REM. 1. The poets and some prose writers (Thucydides) use a neuter adjective with the article instead of the corresponding abstract substantive: ἐκ τοῦ περιχαροῦς τῆς νίκης (*Thuc.* 7, 73, *from the exceeding joy of victory*), διὰ τὸ ἀνθρώπειον κομπῶδες (*Thuc.* 5, 68, *from the natural boastfulness of man*).

REM. 2. From prepositions and adjectives are formed adverbial expressions, e. g. διὰ βραχείων, *briefly*, ἐκ τοῦ φανεροῦ, *openly*.

b) Certain adjectives are used quite as substantives (with or without the article, with a genitive or possessive pronoun) to denote persons or things; thus, ἐχθρός, φίλος (οἱ ἐμοὶ δυσμενεῖς, εὔνοι, *Pl.*), ἀγαθόν, κακόν, *a good, an evil*. With some, especially in the feminine, a particular substantive was originally understood, e. g. ἡ πατρίς, *the father-land, country* (πόλις, γῆ), δεξιὰ, ἀριστερά (χείρ), ἡ μουσική, ἡ γραμματική (τέχνη).

REM. 1. Especially, there is in some expressions an omission of the following substantives: γῆ (ἡ ὑμετέρα, ἡ οἰκουμένη, ἡ βασιλεύς), δόδος (τὴν ἐπὶ Βασιλῶνος ἔναι, see § 17, and in adverbial expressions, § 31 d, Rem., μακρὰν ἀπείναι), ἡμέρα (ἡ ἐπιούσα, ἡ ὑστεραία, ἡ αὔριον, Ἐλαφβολιῶνος ἔκτη ἱσταμένου), μοῖρα (ἡ ἐμαρμένη, ἐπ' ἴσῃ καὶ ὁμοίᾳ), and others in particular constructions and phrases, e. g. ἡ ἐμὴ νικᾷ (γνώμη), τὴν ἐναντίαν τίθεσθαι (ψῆφον), χιλίας λαμβάνειν (δραχμάς), or in technical terms, e. g. ἡ ὀρθή, ἡ γενική (πτῶσις), ὁ μέλλων (χρόνος) in Grammar.

REM. 2. Names of nations are used adjectively of persons: οἱ Μακεδόνες ἱππεῖς. The words ἀνὴρ and ἄνθρωπος have another substantive joined to them as if this were an adjective to them: ἀνὴρ μάντις, ἄνθρωπος δούλη, ἄνθρωποι πολῖται, especially ἄνδρες in addresses: ὦ ἄνδρες δικασταί. (Poetically, τύχη τις σωτήρ, for σωτήρια, *Soph. Œd. R.* 80.)

§ 88. a) Adjectives in the neuter plural, are sometimes used in the manner indicated under *Accusative*, § 27, a, to characterize the substantive notion implied in the verb (where the action admits of a plural conception, i. e. a number of individual acts of the kind), so that the adjective is almost used as an adverb: "Ἕλλοντο ὑψηλά (*Xen. An.* 4, 9, 5, *made high leaps*). Θαυμασὰ ἐκπλήττονται φιλία τε καὶ οἰκειότητι καὶ ἔρωτι (*Pl. Conv.* 192, *are put in wondrous* (sorts of) *motion*). Τὸ παλαιὸν Ἑλληνικὸν (*the ancient Greeks*) ὁμοιότροπα τῷ



νῦν βαρβαρικῶ ἰδαιτᾶτο (*Thuc.* 1, 6). Πολλά (πολλὰ χρῆσθαι τινι) [§ 88.] and πυκνά, *frequently*, are used quite as adverbs.

REM. The poets also use other adjectives in the neuter plural quite as adverbs, e. g. ἀλεκτρα γηράσκειν ἀννυμέναί τε (*Soph. El.* 962). (Φονικὸς ὅμοια τοῖς μάλιστα τοῦ βαρβαρικοῦ, *Thuc.* 7, 29.)

b) Some adjectives are used adverbially in the neuter singular with certain intransitive verbs, to denote the sensible quality of the action: μέγα φθέγγεσθαι, βοᾶν, λέγειν, ἡδὺ (κακὸν) ὕζειν, ὀξὺ ὀραῖν. (Also μέγα φρουεῖν.)

REM. Of certain adjectives with the article used as adverbs, see § 14, a. Rem. 3.

To the comparative of an adjective or adverb, the second member § 89. of the comparison is joined by ἢ, *than*, in the same case as the first, (303) when the same verb or the same governing term also belongs to the second member, and might be repeated with it: Μείζων εἶ καὶ πλείω ἔχεις ἢ ἐγώ. Τίνι ἂν μάλλον πιστεύσαιμι ἢ σοί; If this is not the case, then, properly speaking, a new sentence should be formed with εἰμί, or some other verb, to be taken from the first member; usually, however, the verb is dropt, so that the nominative stands alone: Ἀνδρὸς πολὺ δυνατωτέρου, ἢ ἐγώ, υἱὸν δ' Ἀρμενίων βασιλεὺς πίνοντα παρ' ἑαυτῷ συνέλαβεν (*Xen. Cyr.* 5, 2, 28). Τοῖς νεωτέροις καὶ μάλλον ἁκμαζουσιν, ἢ ἐγώ, παραινῶ ταῦτα ποιεῖν (*Isocr. Pac.* 145). Τῶν ἄλλων οἰκετῶν οὐκ ἠθέλεν Ἀφοβος παραλαμβάνειν οὐδένα τῶν ταύτ' εἰδόντων μάλλον ἢ Μιλύας (*Dem.* 29, 56, viz. οἶδεν). But when it would be necessary to understand εἰμί, the Greeks not unfrequently retain, by an attraction, the preceding case: Πλουσιωτέρῳ ἂν, εἰ ἐσωφρόνεις, ἢ ἐμοί, τὸν ἵππον ἐδίδους (*Xen. Cyr.* 8, 3, 32, = ἢ ἐγώ εἰμι). Ἥδη τινὲς καὶ ἐκ δεινωτέρων ἢ τοιῶνδε ἐσώθησαν (*Thuc.* 7, 77).

REM. 1. Occasionally a comparative is followed by the preposition πρό, *before*, or παρά (*ἀντί*).

REM. 2. For μάλλον ἢ (*rather than*), the Greeks are fond of saying, μάλλον ἢ οὐ, when the principal proposition is negative, or interrogative in the negative sense, or expressive of censure (so that what is said in the last member, is considered as the thing which holds, or must be done, &c., to the exclusion of the other): Οὐ περὶ τῶν ἐμῶν ἰδίων μάλλον τιμωρήσεσθε Πολυκλέα ἢ οὐχ ὑπὲρ ὑμῶν αὐτῶν (*Dem.* 50, 66). Τί οὖν δεῖ ἐκείνον τὸν χρόνον ἀναμένειν, ἕως ἂν ὑπὸ πλῆθους κακῶν ἀπείπωμεν, μάλλον ἢ οὐχ ὥς τάχιστα τὴν εἰρήνην ποιήσασθαι; (*Xen. Hell.* 6, 3, 15.) Ὡμὸν τὸ βούλευμα πόλιν ὅλην διαφθεῖραι μάλλον ἢ οὐ τοὺς αἰτίους (*Thuc.* 3, 36).

When the first member of the comparison is a nominative or an § 90. accusative, ἢ may be omitted, and the second member put in the (304) genitive (see § 64). This is also done, not unfrequently, where the first member is a dative: Μείζων ἐμοῦ εἶ. Οἰκίαν τῆς ἡμετέρας πολὺ μείζω κέκτησαι. Δυσιτελεῖν οὔεται πᾶς ἀνὴρ πολὺ μάλλον ἰδίᾳ τὴν

[§ 90.] ἀδικίαν τῆς δικαιοσύνης (*Pl. Rep.* 2, 360). Ὑμῖν αἴσχιον τῶν ἄλλων ἐστὶ τὸ δοκεῖν ἐξηπατῆσθαι τοὺς ἀγαθὸν τι ποιήσαντας (*Dem.* 20, 135, = ἡ τοῖς ἄλλοις). Τοῦτο καὶ ἡμῖν, τοῖς ἥττοσιν ἐκείνου, ξυμφέρουν (*Pl. Rep.* 1, 338, = ἡ ἐκείνός ἐστιν). Ἐξεστὶν ἡμῖν μᾶλλον ἐτέρων καθ' ἡσυχίαν βουλεύειν (*Thuc.* 1, 85, = ἡ ἐτέρους)<sup>1</sup>.

REM. 1. Strictly considered, the comparative should take after it the genitive only where a substantive (or substantively conceived word) is directly compared with the first member as the subject of the comparative, or of an adjective or verb to which an adverb in the comparative is attached: thus, οἰκία μείζων τῆς ὑμετέρας = ἡ ἢ ὑμετέρα, οἰκίαν μείζω ἢ τὴν ὑμετέραν or ἡ ἢ ὑμετέρα ἐστίν, σὺ μᾶλλον ἐμοῦ = ἡ ἐγώ: but by a less exact way of putting the comparison, and from a desire of brevity, the Greeks also put with the comparative the genitive of a substantive which is compared with another in reference to the degree of a third object [*comparatio compendiaria*]: (ἐγὼ μείζω οἰκίαν ἔχω σοῦ = ἡ σὺ): "Ἐδοξε τῷ ἀνδρὶ ἄλλος μείζων ἑαυτοῦ λαβεῖν, *Xen. Cyr.* 2, 2, 4, = ἡ αὐτὸς λάβοι. Χώραν ἔχετε οὐδὲν ἥττον ἡμῶν ἐντιμον (*Xen. Cyr.* 3, 3, 41, = ἡ ἡμεῖς). Οἱ Πελοποννήσιοι πλείους ναυσὶ τῶν Ἀθηναίων παρήσαν (*Thuc.* 8, 52, = ἡ οἱ Ἀθ.). (With even less exactness the genitive in some other places is put with the comparative, e.g. Ἀθλιώτερόν ἐστι μὴ ὑγιούς σώματος μὴ ὑγιεῖ ψυχῇ συνοικεῖν, *Pl. Gorg.* 479, = ἡ μὴ ὑγιεῖ σώματι συνοικεῖν.)

(364,  
R. 1)

REM. 2. Pleonastically, the comparative takes first the genitive of a pronoun, and then, with ἡ, a more particular statement: Ποιήσετε τοὺς πολλοὺς ἐν ἀπάσας ταῖς πόλεσι τοῦτο ποιῆσθαι σύμβολον τῆς αὐτῶν σωτηρίας, ἐὰν ἡμῖν ὥσι φίλοι, οὗ μείζον οὐδὲν ἂν ἡμῖν γένοιτο ἀγαθὸν ἢ παρὰ πάντων ἐόντων ἀνυπόπτου τυχεῖν ἐννοίας (*Dem.* 15, 4). Τίς ἂν αἰσχίων εἴη ταύτης δόξα ἢ δοκεῖν χρήματα περὶ πλείονος ποιῆσθαι ἢ φίλους; (*Pl. Crit.* 44.)

REM. 3. By attaching to a comparative with αὐτός the genitive of a reflexive pronoun, or personal pronoun used reflexively, it is expressed, that the subject has for a certain time or for a certain case a higher degree than usual of the quality denoted by the adjective: Πάντα ἄνδρα καὶ θαρράλειώτερον καὶ ἀνδρείωτερον ἂν ποιήσειεν αὐτὸν αὐτοῦ οὐκ ὀλίγῃ ἢ τῆς ὀπλομαχίας ἐπιστήμῃ (*Pl. Lach.* 182). Θαρράλειώτεροί εἰσιν αὐτοὶ ἑαυτῶν, ἐπειδὴν μάθωσιν, ἢ πρὶν μαθεῖν (*Pl. Prot.* 350, where ἡ annexes a more particular statement).

(304,  
R. 4)

REM. 4. (a) To express that something surpasses hope, description, &c., the comparative is used with one of the genitives ἐλπίδος (μείζων ἐλπίδος), λόγου (κρείττων λόγου, better than can be told), καιροῦ (πορρωτέρω τοῦ καιροῦ), γνώμης, τοῦ δειντος, and the like. (Ἐυθρότερος τοῦ ὄντος, than in reality.) (b) Too great for (in proportion to) is expressed by the comparative with ἡ κατὰ: Μείζους ἐπιθυμίαι ἡ κατὰ τὴν ὑπάρχουσαν οὐσίαν (*Thuc.* 6, 15). (Also μείζων παρά —, μείζον ἢ πρὸς —.) (c) Too great to —, μείζων ἢ (ὥστε) with the infinitive, see § 150, c (μέγας ὥστε, *ibid.* b).

§ 91. Like comparatives are constructed ἄλλος (ἄλλα ἢ τὰ γινόμενα, and with the genitive, ἄλλα τῶν δικαίων, different form —), the adjectives in πλάσιος denoting (many)fold greater, &c. than, together with προτεραῖος, ὑστεραῖος. Πολλαπλάσια

<sup>1</sup> Even μετὰ τῶν πρεσβυτέρων ἡμῶν (*Pl. Prot.* 314), instead of ἡ ἡμῶν, by § 89.

ἀπέδωκα τῶν ληφθέντων (ἢ ὅσα εἴληφα). Διπλάσια Ἀλκιβιάδῃ ἤξιον αἱ πόλεις διδόναι [§ 91.] ἢ ἄλλῃ τινὶ τῶν στρατηγῶν (*Lys.* 19, 52). Τῇ προτεραιᾷ τῆς μάχης<sup>1</sup>.

REM. 1. Ἡ is also used after words denoting an opposition, and after διαφέρω : τοῦναντίον ἢ τὸ προσδοκώμενον (*Pl. Legg.* 12, 966). Τὸ τῶν ἀνδρῶν γένος διαφέροντως ἔχει ἢ τὸ τῶν γυναικῶν (*Pl. Rep.* 5, 455). (Δικάων ἐστὶ ποιεῖν τοῦναντίον ἢ δὲ σύ λέγειν, *Pl. Rep.* 1, 339, and αὐτὸ τοῦναντίον ἐροῦμεν ἢ τὸν Σιμωνίδην ἔφαμεν λέγειν, *Pl. Rep.* 1, 334, without pronoun. Οἱ Πλαταιῆς προσέβαλλον τῷ τείχει τῶν Πελοποννησίων ἐκ τοῦμπαλιν ἢ οἱ ἄνδρες αὐτῶν ὑπερέβαινον, *Thuc.* 322, or ἢ ᾧ. Also τῇ ὑστεραιᾷ ᾧ, τῇ ὑστεραιᾷ ὅτε for ἢ ᾧ, or ἢ ὅτε.)

REM. 2. With ἄλλος note the expression οὐδὲς ἄλλος πλὴν (αὐτός, none other but only himself), and the adverbial expression ἄλλ' ἢ (further than, save only), after a negation or in a question equivalent to a negation : Ἐάν σωφρονῇτε, τοῖς μαθηταῖς συμβουλευέσθε, μηδέποτε μηδενὶ ἀνθρώπων διαλέγεσθαι ἄλλ' ἢ ὑμῖν τε καὶ αὐτοῖς (*Pl. Euthyd.* 304). Ἄνδρες οὐδαμῇ φυλάττοντες ἡμᾶς φανεροὶ εἰσιν ἄλλ' ἢ κατὰ ταύτην τὴν ὁδόν (*Xen. An.* 4, 6, 11); also with ἄλλος preceding : Τίς ἂν εἰς ἄλλο τε ἀποβλέψας ἢ δεῖλῃν ἢ ἀνδρείαν πόλιν εἴποι ἄλλ' ἢ εἰς τοῦτο τὸ μέρος, ὃ προπολεμεῖτε καὶ στρατεύεται ὑπὲρ αὐτῆς; (*Pl. Rep.* 4, 429.) (Often incorrectly written ἄλλ' ἢ, as if from ἀλλά.)

When a magnitude expressed in numbers is increased by πλεόν § 92. (πλείον, πλεῖν), or diminished by ἔλαττον (μείον), these words, with (305) or without ἢ, are attached to the denomination of the magnitude, without influencing its case. Πλέον ἢ τριάκοντα πλείθρα γῆς κτήσασθαι (*Lys.* 19, 29). Οὐσία πλέον ἢ πέντε ταλάντων (*Lys.* 19, 42). Ἐν πλεόν ἢ διακοσίοις ἔτεσιν (*Thuc.*). — Ἡ λεία ἐπράθη ταλάντων οὐκ ἔλαττον πέντε καὶ εἴκοσιν (*Thuc.* 6, 95). Οἱ ἱππεῖς ἀποκτείνουσι τῶν ἀνδρῶν οὐ μείον πεντακοσίους (*Xen. An.* 6, 2, 24). Πέμψω ὄρνις ἐπ' αὐτὸν πλεῖν ἑξακοσίους τὸν ἀριθμόν (*Arist. Aves.* 1251). When the case is nominative or accusative, πλεόν and ἔλαττον themselves may stand in the nominative or accusative, and govern the name of the magnitude in the genitive : Εἰσενήνεκται ὑπὲρ Ἀριστοφάνους καὶ τοῦ πατρὸς οὐκ ἔλαττον μυῶν τετταράκοντα (*Lys.* 19, 43). Πολύστρατος οὐ πλέον ὀκτῶ ἡμερῶν ἦλθεν εἰς τὸ βουλευτήριον (*Lys.* 20, 14).

REM. Also frequently πλείους (μείους, ἐλάσσους) ἢ χίλιοι and πλείους χιλίων, e.g. Οὐ μεθεκτίον τῶν πραγμάτων πλείοσιν ἢ πεντακισχιλίοις (*Thuc.* 8, 65). Πλεονεστία τρήρεσι μὲν οὐκ ἐλάσσον ἢ ἑκατόν, ὀπλίταις δὲ τοῖς ξύμπασι πεντακισχιλίων οὐκ ἐλάσσον (*Thuc.* 6, 25). Ξενοκλῆς συνοικεῖ τῇ γυναικὶ πλείῳ ἢ ὀκτῶ ἔτη ἡδῇ (*Isæ.* 3, 31). (Ὀλίγῃ ἐλάσσους πεντήκοντα, *Thuc.* 4, 44; πεντήκοντα as genitive<sup>2</sup>.)

a) A comparison of two properties of the same subject is expressed § 93. by two comparatives : Φιλόμηλον οἱ πολλοὶ βελτίονα ἡγοῦνται εἶναι ἢ (307)

<sup>1</sup> Περιττὰ τῶν ἀρκούντων, *Xen. Cyr.* 8, 2, 22.

<sup>2</sup> Νεώτερος τριάκοντα ἐτῶν (*Xen. Mem.* 1, 2, 35), = γεγωνὸς ἔτη ἔλαττον (ἢ) τριάκοντα.

[§ 93.] πλουσιώτερον (*Lys.* 19, 15). (Ἀγαθὸς μᾶλλον ἢ πλούσιος, *rather good* —.)

(308) b) The comparative sometimes denotes, without any definite comparison, a *somewhat* (tolerably) high degree, e. g. αὐθαδέστερόν τι ἀποκρίνεσθαι (*Thuc.* 8, 84). Ἐνθυμούμαι, μὴ ἀγροικότερον ἢ λέγειν (*Pl. Gorg.* 462). Of some particular adjectives (*good, bad, beautiful*) the comparative is sometimes applied in the neuter to an action or procedure merely to denote a reference to the opposite procedure: Ἐθνόμην (*sacrificed in order to consult the god*), εἰ βέλτιον εἴη ὑμῖν τε ἐμοὶ ἐπιτρέψαι ταύτην τὴν ἀρχὴν καὶ ἐμοὶ ὑποστῆναι (*Xen. An.* 5, 9, 31). Μαλακώτεροι ἢ ὥς κάλλιον αὐτοῖς (*Pl. Rep.* 3, 410); especially in negation (οὐ κρεῖττον, βέλτιον, κάλλιον, χεῖρον, κάκιον): Πάλιν ἀναμνησκου οὐ γὰρ χεῖρον πολλάκις ἀκούειν (*Pl. Phæd.* 105, *it does no harm, one is none the worse for* —). Πρὸς τὸ φυλάττειν οὐ κάκιον ἐστὶ φοβεράν εἶναι τὴν ψυχὴν (*Xen. Econ.* 7, 25). (Νεώτερος and καινότερος with the accessory meaning of an alteration of what previously existed.)

(308, R. 2) c) By an irregularity, the comparative takes after it a superfluous μᾶλλον, e. g. αἰσχυνηρότερος μᾶλλον τοῦ δέοντος (*Pl. Gorg.* 487). Αἰρετώτερόν ἐστι μαχομένους ἀποθανεῖν μᾶλλον ἢ φεύγοντας σώζεσθαι (*Xen. Cyr.* 3, 3, 51). Conversely, in verbs denoting a wish or choice, μᾶλλον is now and then omitted before ἢ (Ἀγασίλαος ἤρετό σὺν τῷ γενναίῳ μειονεκτεῖν ἢ σὺν τῷ ἀδίκῳ πλεονεχεῖν, *Xen. Ag.* 4, 5). (Οὐδὲν ἢ instead of οὐδὲν ἄλλο ἢ.)

§ 94. The comparative is used to denote the highest degree, in speaking  
(309) of two persons (also of two sets of persons): Ὁ πρεσβύτερος τῶν παίδων παρὼν ἐτύγχανεν (*Xen. An.* 1, 1, 1). Πότεροι μᾶλλον χαίρουσι καὶ λυποῦνται, οἱ φρόνιμοι ἢ οἱ ἄφρονες; (*Pl. Gorg.* 498.)

§ 95. The superlative often denotes merely a very high degree [*superlative of eminence*]: Κάλλιστα λέγεις. Κῦρος φιλομαθέστατος ἦν. (Without the article, § 8, Rem. 3.) The exclusive sense is gathered from the context, or from a partitive genitive annexed.

REM. 1. A superlative belonging to the predicate, sometimes governs a partitive genitive, which refers to the subject of the proposition, or to some other word of which the predicate holds in the highest degree: Οἱ Ἀθηναῖοι πάντων ἀνθρώπων πλείεσθ σίτῃ χρώνται ἐπεισάκτῃ (*Dem.* 18, 87). Φιλοσοφία ἐστὶ παλαιότατή τε καὶ πλείεστη τῶν Ἑλλήνων ἐν Κρήτῃ καὶ ἐν Λακεδαιμονίῃ (*Pl. Prot.* 342). Ἀθήναζε ἀφίξει, οὐ τῆς Ἑλλάδος πλείεστη ἐστὶν ἐξουσία τοῦ λέγειν (*Pl. Gorg.* 461). A genitive with the superlative of an adverb in the predicate, may refer, not only to the subject, but also to the object or another case: Σωκράτης προετρέπετο πάντων μάλιστα τοὺς συνόντας πρὸς ἐγκράτειαν (*Xen. Mem.* 4, 5, 1, *above all else to self-command*).

REM. 2. The superlative with the genitive of a reflexive pronoun, or personal pronoun used reflexively, denotes the highest degree to which the property attains in one and the same subject at a certain time: Εἶθε σοι, ὦ Περικλείς, τότε συνεγνώμην, ὅτε δεινότατος σαυτοῦ ἦσα (*Xen. Mem.* 1, 2, 46).

§ 96. For additional force, the superlative takes before it the words

(denoting the excess or distance from others) πολλῶ, μακρῶ (παρὰ [§ 96.] πολύ, poet. πολύ), e.g. μακρῶ εὐνούστατος (*Arist. Pac.* 673). ("Ὅσω μέγιστον τὸ τῶν φυλάκων ἔργον, τοσούτῳ ἂν εἴη τέχνης τε καὶ ἐπιστήμης μεγίστης δεόμενον, *Pl. Rep.* 2, 374; in the same degree, as —.) The highest possible degree is denoted by additions such as ὡς (ὅπως) δυνατόν, ὡς, ὅπως (ἤ) δύναμαι, as—as possible (e.g. ναῦς ὡς δύνανται πλείστας πληροῦσιν, *Thuc.* 7, 21, ὡς δύναμαι μάλιστα and ὡς μάλιστα δύναμαι, ὅσος, ὅπόσος with δύναμαι or οἶός τ' εἰμί (e.g. ὅπόσον δύνανται πλείστον σίτον λαμβάνουσιν, *Xen. Œcon.* 20, 28, δύνανται ὅσην οἶός τε ἦν πλείστην συμπαρασκευασάμενος, *Isocr. Phil.* 101), — or also by simply putting before the superlative ὡς or ὅτι (ὁ,τι), with adverbs also ὅπως (ἤ), e.g. ὡς βέλτιστος, ὡς ἄριστα, ὅτι μάλιστα, ὅτι πλείστον χρόνον, ὅπως ἄριστα (ἤ ῥᾶστα). [Cf. Lat. *quam* (*quantum, ut*) *maxime*; alone, or combined with *possum*, &c.]

REM. 1. Expressions such as οἱ μάλιστα ἀνοητότατοι (*Pl. Tim.* 92) (πλείστον ἔχθιστος, *Soph. Phil.* 631), are rare. Especially we may note the superlative with οἶος: χωρίον οἶον χαλεπώτατον (*Xen. An.* 4, 8, 2), literally, *a place such as the most difficult is* (with ἐστίν omitted); but by attraction οἶος and the superlative are treated as one word: ὄντος πάγου οἶου δεινοτάτου (*Pl. Conv.* 220).

REM. 2. A special way of adding force to the superlative, in some writers, is the prefixing of ἐν τοῖς (without regard to the gender of the superlative), e.g. ἐν τοῖς πρώτοις (*Thuc.* 1, 6, *first of all*), ἐν τοῖς πλείεσται νῆες (*Thuc.* 3, 17), ἐν τοῖς μάλιστα (*Pl. Crit.* 52, *most of all*), which perhaps originated in an ellipsis, the original expression being ἐν τοῖς μάλιστα, with the participle of the verb understood (ἐν τοῖς μάλιστα ὁμολογῶ, = ἐν τοῖς μάλιστα ὁμολογοῦσιν ὁμολογῶ), whence ἐν τοῖς came to be used as an adverb.

REM. 3. Sometimes the superlative may be said to take the place of the comparative, by taking (as also does μόνος) to the partitive genitive the word ἄλλων (or ἄλλον by itself, as the partitive genitive), which, in strictness, is suitable only to the comparative, e.g. Μάλιστα τῶν ἄλλων ἀνθρώπων. Ἦ μόνοι ἢ κάλλιστα τῶν ἄλλων (*Pl. Rep.* 1, 353). Μόνοι τῶν ἄλλων Ἑλλήνων (*Æsch.* 2, 37, *alone among, or of all, the Greeks*)<sup>1</sup>.

## CHAPTER IX.

### *Peculiarities in the Adjective construction of the Demonstrative and Relative Pronouns, and in their relations in the sentence.*

a) The demonstrative and relative pronouns take their gender and § 97. number in accordance with the substantive words to which they (312) refer, or which the speaker has in his thoughts (e. g. ἥδε, *this woman*).

<sup>1</sup> Μεγίστη στρατεία τῶν πρὸ αὐτῆς (*Thuc.* 1, 10), = *megistē pasōn mēchri ekēinou tou χρόνου καὶ μείζων τῶν πρὸ αὐτῆς*.

[§ 97.] When the pronoun refers to several connected substantives of different genders, the rule § 2, *b* and *d*, is followed: ἀδελφοὶ καὶ ἀδελφαί, οὓς εἶχον. Ἐκκλησιάζομεν περὶ πολέμου καὶ εἰρήνης, ἃ μεγίστην ἔχει δύναμιν ἐν τῷ βίῳ τῶν ἀνθρώπων (*Isocr. Pac.* 2). Likewise a relative in the neuter may refer to a number of inanimate antecedents, even when they are all masculine or feminine: Ταῦτα εἶπον οὐ πρὸς τὴν εὐσέβειαν οὐδὲ πρὸς τὴν δικαιοσύνην οὐδὲ πρὸς τὴν φρόνησιν ἀποβλέψας, ἃ σὺ διῆλθες (*Isocr. Panath.* 217).

REM. The relative to an antecedent in the dual, may stand in the plural: τῷ χεῖρε, ἃς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλων ἐποίησεν (*Xen. Mem.* 2, 3, 18).

b) When a demonstrative or relative pronoun, not referring to a particular substantive, denotes something comprising a number of units or individuals, it stands in the neuter plural: Ταῦτα οὕτω ἤκηκόειν. Ἐρῶ σοι, ἃ οἶδα. (Ταῦτα γὰρ καὶ καλὰ καὶ δίκαια, μὴ περιορᾶν πόλεις ἀρχαίας ἐξανεστώσας, *Dem.* 16, 25, where the pronoun is conceived in a general way: *this procedure* <sup>1</sup>.)

§ 98. a) A demonstrative pronoun to which a substantive is attached as  
(313) predicate-noun by εἰμί, or by a verb denoting *to call, consider as*, &c., is apt to assume the gender and number of the substantive (attraction): Οὗτος ὅρος ἐστὶ δικαιοσύνης ἀληθῆ τε λέγειν καὶ ἃ ἂν λάβῃ τις, ἀποδιδόναι (*Pl. Rep.* 1, 331). Κίνησις αὕτη μεγίστη τοῖς Ἑλλήσιν ἐγένετο (*Thuc.* 1, 1; different from αὕτη ἡ κίνησις, § 11, R. 1). Αὕτη πενία ἐστὶ σαφής, τὸ δεόμενόν τινος μὴ ἔχειν χρῆσθαι (*Xen. Econ.* 8, 2). Καὶ ψυχῆς ἄρα καθ' ὅσον ἂν εὐρίσκωμεν κακίας ἀφαίρεσίν τινα, καθαρόν αὐτὸν λέγοντες ἐν μέλει φθελγόμεθα (*Pl. Soph.* 227).

REM. The pronoun however stands in the neuter, when the general reference of the demonstrative is purposely retained, and with a stress upon it: Εὐδαιμονίαν τοῦτο νομίζω, τὸ πολλὰ ἔχοντα πολλὰ καὶ δαπανᾶν (*Xen.*). Τοῦτο πῶς οὐκ ἀμαθία ἐστίν; (*Pl. Apol.* 29.)<sup>2</sup> Οὐ λόγων κόμπος τάδε μᾶλλον ἢ ἔργων ἐστὶν ἀλήθεια (*Thuc.*). Ἐγωγὴ φημι ταῦτα φλυαρίας εἶναι (*Xen. An.* 1, 3, 18). (Τούτῳ τροφῇ χρῶνται, *Xen. Mem.* 3, 11, 6.)

(315) b) A relative pronoun, having an antecedent and also followed by another substantive as predicate-noun, may conform itself to either: the latter, when the relative clause merely adds a remark as apposi-

<sup>1</sup> In questions the singular τί is applied to such a subject of the neuter plural: Τί ταῦτά ἐστιν; (*Xen. An.* 2, 1, 22.) Σκεψώμεθα, τί ποτ' ἐστὶν ἃ σὺ ἐμοὶ ὀνειδίζεις (*Pl. Gorg.* 508). Σκεπτέον, τί τὰ συμβαίνοντα (*Pl. ibid.*).

<sup>2</sup> Ἀπόλλων τάδ' ἦν (*Soph. Ed. R.* 1329, it was *A.*). Οὐκ Ἴωνες τάδε εἰσὶν οὐδὲ Ἑλλήσποντιοι (*Thuc.* 6, 77, *these are not Ionians, here are no Ionians*). Τοῦτο ἀνάγκη (*Pl. Gorg.* 475) = ἀναγκαῖον.

tion to a notion in itself known or defined, so that even without the [§ 98.] relative clause the sense would be complete: 'Ἡ πόλις τοῦ μεγίστου νοσήματος οὐ μεθέξει, δὲ στάσις καλεῖται (*Pl. Legg.* 5, 744, where the relative clause is essential to the completeness of the notion, "the disease called faction").—Φίλον, δὲ μέγιστον ἀγαθὸν εἶναι φασιν, οἱ πολλοὶ ὅπως κτήσονται, οὐ φροντίζουσιν (*Xen. Mem.* 2, 4, 2, where the relative clause might be omitted, without making the notion incomplete). 'Ἡ τοῦ ρεύματος ἐκείνου πηγὴ, ὃν ἕμερον Ζεὺς ὠνόμασεν (*Pl. Phædr.* 255). When the antecedent is the predicate of the principal proposition, or the purport of the entire proposition, the relative may also, if a predicate-noun be attached, either be put in the neuter, or, which is more frequent, conform itself to the predicate-noun: Οἱ αὐτοὶ πολέμιοι ἡμῖν ἦσαν, ὅπερ σαφέςτάτη πίστις (*Thuc.* 1, 35). Οὐδὲν ἄδικον διαγεγένηναι ποιῶν, ἣνπερ νομίζω μελέτην εἶναι καλλίστην ἀπολογίας (*Xen. Apol.* 3).

Sometimes the reference of a pronoun to its antecedent is less exact, the sense of § 99. the antecedent being considered rather than its grammatical form. (316)

a) A masc. or fem. antecedent may be followed by a pronoun in the neuter, which puts the notion as a thing in a general way: Ἐπειδὴ τοίνυν ἡ αὐτὴ ἀρετὴ πάντων ἐστὶ, πειρῶ εἰπεῖν καὶ ἀναμνησθῆναι, τί αὐτό φησι Γοργίας εἶναι (*Pl. Meno.* 73, *that it*, the thing in question, is). Ὁμολογοῦμεν ἐπιστήμης μηδὲν εἶναι κρεῖττον, ἀλλὰ τοῦτο αἰεὶ κρατεῖν, ὅπου ἂν ἐνῇ, καὶ ἡδονῆς καὶ τῶν ἄλλων ἀπάντων (*Pl. Prot.* 357).

b) A pronoun refers to an antecedent contained in, and to be extracted from, a previous word, e. g. a relative to the personal pronoun involved in a possessive pronoun: Καὶ οἰκία γε πολλὰ μείζων ἡ ὑμέτερα τῆς ἐμῆς, οἷ γε οἰκία χρῆσθε γῇ τε καὶ οὐρανῷ (*Xen. Cyr.* 5, 2, 15)<sup>1</sup>. Especially after a collective term, or the name of a city or country, the pronoun refers to the individuals composing the class, or inhabiting the place: Συνεφεύπετο δὲ τοῖς πελτασταῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὣν ἦρχε Κλεάνωρ (*Xen. An.* 4, 8, 18). Μελέτω σοι τοῦ πλήθους καὶ περὶ παντὸς ποιοῦ κεχαρισμένως αὐτοῖς ἄρχειν (*Isocr. ad Nic.* 15). Θεμιστοκλῆς φεύγει ἐκ Πελοποννήσου ἐς Κέρκυραν, ὣν αὐτῶν εὐεργέτης (*Thuc.* 1, 136). Καὶ ἀπὸ Πελοποννήσου παρέσται ὠφέλεια (= βοήθεια), οἱ τῶνδε κρείσσους εἰσὶ τὸ παρὰ πᾶν τὰ πολέμια (*Thuc.* 6, 80).

c) A substantive in the singular is followed by a relative pronoun in the plural, the thought passing on to more of the same kind, and to the whole genus: Αὐχμηρὸς τις καὶ ἀπὸ παντὸς περιουσίαν ποιούμενος, θησανροποιὸς ἀνὴρ, οὓς δὴ καὶ ἐπαινεῖ τὸ πλήθος (*Pl. Rep.* 8, 554).

d) A preceding εἰ τις (ἦν τις) has sometimes a demonstrative referred to it in the plural, and in like manner a plural term may be the antecedent of the indefinite relative ὅστις, ὃς ἂν: Εἰς γε μὴν δικαιοσύνην εἰ τις Κύρῳ φανερός γενόιτο ἐπιδεικνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων (*Xen. An.* 1, 9, 16). Ἦν παρὰ ταῦτα ἀδικεῖν τις ἐπιχειρῇ, τούτοις Κύρδς

<sup>1</sup> Ἐρχεται πόλιν τὴν Εὐρυτείαν· τόνδε γάρ (viz. Εὐρυτον) μεταίτιον μόνον βροτῶν ἔφασε τοῦδ' εἶναι πάθους (*Soph. Trach.* 260).

[§ 99.] τε καὶ ἡμεῖς πολέμοι ἐσόμεθα (*Xen. Cyr.* 7, 4, 5). Αἱ γυναῖκες ἰκέτευον πάντας, ὅτῳ ἐντυγχάνουσιν, μὴ φεύγειν καταλιπόντας αὐτάς (*Xen. Cyr.* 3, 3, 67). Αἱ πόλεις προαγορεύουσι τοῖς πολίταις τὴν κατάστασιν τῆς πόλεως μὴ κινεῖν, ὥς ἀποθανουμένους, ὃς ἂν τοῦτο ὀρᾷ (*Pl. Rep.* 426).

e) Where the antecedent is a neuter term denoting persons, the relative pronoun sometimes (especially in figurative expressions) resumes the natural gender: τὰ τοιαῦτα κινάδῃ, οἱ πεποιήκασιν οὐδὲν οὐδὲ πράξουσιν ἀγαθὸν ὑπὲρ τῆς πόλεως (*Dein.* 1, 40). (Τέκνον τόδε, ὃν οὐδὲν αἴτιον μέλλουσι σὺν ἐμοὶ τῇ ταλαιπώρῳ κτενεῖν, *Eur. Androm.* 570.)

§100. On the construction of the demonstrative pronoun it is to be further remarked:

a) A demonstrative pronoun is put as object, so that it is characterized by an adjective, or by an indefinite substantive with an adjective, attached by way of apposition, in which case the demonstrative, by an attraction (as § 98, a), conforms itself to the attached substantive. (In English we use either a demonstrative adverb, as *herein* or the like, or a circumlocution with relative and verb substantive): Ταῦτ' ἀληθὴ λέγω (*Pl. Prot.* 342, *herein I speak truth*, or, *this that I say, is true*). Λέγε μοι, εἰ τί σοι δοκῶ τοῦτο χαλεπὸν ποιῆσαι, ὅτι ἤτησά σε δοῦναι μοι τὸν βουλόμενον τῶν Μήδων μοι ἔπεσθαι (*Xen. Cyr.* 5, 5, 21). Τούτους ἔλεγον οἱ στρατιῶται βαρβάρωτάτους διελθεῖν (*Xen. An.* 5, 4, 34, *these, the soldiers said, were the most barbarous that* —). Καλὴν ἐκείνην δωρεὰν αὐτῷ δεδώκατε (*Lys.*). Οὐκέτι τοῦτο φαῦλον οὐδ' ἀπλοῦν ἔργον ἐρωτᾷς (*Xen. Cyr.* 1, 6, 27, *what thou here askest, is* —). ("Ἐθός τι τοῦτο Σωκράτης ἔχει, *Pl. Conv.* 175. Τί οὖν δὴ τοῦτο λέγεις; *Pl. Gorg.* 452, *what then meanest thou by this?*)

b) A demonstrative is attached, as apposition, to an interrogative pronoun (τίς οὗτος, τίς ὅδε), to mark that the thing asked about, is something that has been already intimated, or that is at the same time referred to: Ἀγγελίαν φέρω χαλεπὴν καὶ βαρεῖαν. Τίνα ταύτην; (*Pl. Cril.* 43, *what, pray?*) (Τίνας ἔδρας τάςδε θαάζετε; *Soph. Œd. R.* 2.) Ἐνδοῦνται αἱ ψυχαὶ εἰς τοιαῦτα ἥθη ὅποι' ἄτ' ἂν καὶ μεμελετηκυῖαι τύχῳσιν ἐν τῷ βίῳ. Τὰ ποῖα δὴ ταῦτα λέγεις, ὦ Σώκρατες (*Pl. Phæd.* 81, *what meanest thou by these? what are these, that you speak of?*)

c) Οὗτος and ὅδε are added by way of apposition, in the sense of the adverb *here*: Καὶ ἐγὼ ἡρόμην, ὅπου Πολέμαρχος εἶη. Οὗτος, ἔφη, ὀπισθεν προσέρχεται (*Pl. Rep.* 1, 327).

d) A demonstrative pronoun, when not particularly emphatic, is regularly omitted in the accusative, and often even in the dative: Εἰςέσαν παρὰ Κῦρον τῶν στρατιωτῶν τινες, ἀλιψύγτες εἰδέναι, τί σφισιν ἔσται, ἐὰν κρατήσωσιν· ὃ δὲ ἐμπιστὰς ἀπάντων τὴν γνώμην ἀπέπεμπεν (*Xen. An.* 1, 7, 8). Γύλιππος μέρος τι πέμψας πρὸς τὸ φρούριον αἰρεῖ (*Thuc.* 7, 3). Ἐπαγγελαμένον τοῦ Ἀγησιλάου τὴν στρατείαν, διδάσιν οἱ Λακεδαιμόνιοι ὅσαπερ ᾔτησεν (*Xen. Hell.* 3, 4, 3). (Πρεσβυτέρῳ νεωτέρων πάντων ἄρχων τε καὶ κολάζειν προστέτακται, *Pl. Rep.* 5, 465, without a pronoun to κολάζειν, although it governs a different case from ἄρχων.)

e) Sometimes a demonstrative pronoun is put superfluously to enforce some substantive notion preceding in the same sentence; especially οὗτος after substantives which are separated by a parenthetical clause from the rest of the sentence: Κλέαρχος Τολμίδην ἠλεῖον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ, κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε, κτλ. (*Xen. An.* 2, 20). Τοῖς ἀγαθοῖς κακῶς χρωῶνται καὶ τοῖς ὠφελῆιν δυναμένοις τοούτους βλάπτειν τοὺς συμπολιτευομένους ἐπιχειροῦσιν (*Isocr. Nic.* 4).



More rarely and without emphasis αὐτός: Ἡ καί, ὥσπερ τῶν ἄλλων τεχνῶν ἔχομεν [§ 100.] ἂν εἰπεῖν ὅ,τι ἔργον ἐκάστης, οὕτω καὶ τῆς οἰκονομίας δυναίμεθ' ἂν εἰπεῖν ὅ,τι ἔργον αὐτῆς ἐστίν; (*Xen. Eccl.* 1, 2). In comparisons ἐκείνους: Ὁ θεὸς δέδωκεν αὐτοῖς (τοῖς Λακεδαιμονίοις), ὥσπερ ὑμῖν κατὰ θάλατταν εὐτυχεῖν, οὕτως ἐκείνοις κατὰ γῆν (*Xen. Hell.* 7, 1, 9).

REM. Adverbially ταῦτα, therefore (§ 27, a. R. 2), καὶ ταῦτα, and that, and that too (Μένωνα οὐκ ἐξήτει ὁ ἄνθρωπος, καὶ ταῦτα παρ' Ἀριαίου ὦν τοῦ Μένωνος ξένου, *Xen. An.* 2, 4, 15), τάδε in the expression τὰ νῦν τάδε (§ 14, b. R. 2).

In the structure of the relative proposition there are various peculiarities, of which we must note the following. § 101. (322)

a) The substantive defined by the relative clause, is often drawn [attracted] into it, in prose most commonly so that the relative clause precedes the demonstrative: Πολλοὶ τὰ χρήματα καταναλώσαντες, ὦν πρόσθεν ἀπέχοντο κερδῶν, αἰσχροὶ νομίζοντες, τούτων οὐκ ἀπέχονται (*Xen. Mem.* 1, 2, 22). Κύρος, εἰ τινα ὁρῶν κατασκευάζοντα, ἧς ἄρχοι χώρας, καὶ προσδόους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰ πλείω προσεδίδου (*Xen. An.* 1, 9, 19). (With δεῖς: Πάν, ὅ,τι πάσῃων τις πάθος ἄνοιαν ἴσχει, νόσον προσρητέον. *Pl. Tim.* 86.)

REM. Sometimes the substantive, when separated by the relative clause from the remainder of the sentence, takes its case from the relative, but without being drawn into the relative clause: Νικήρατος ἀργύριον μὲν ἢ χρυσίον οὐδ' αὐτὸς ἔφη καταλιπεῖν οὐδέν, ἀλλὰ τὴν ἄλλην οὐσίαν, ἣν κατέλιπε τῷ νιῒ, οὐ πλείονος ἀξία ἐστίν ἢ τεττάρων καὶ ὅκα τάλάντων (*Lys.* 19, 47). Ἐν πόλει ἧ ἥκιστα πρόβημι ἀρχειν οἱ μέλλοντες ἄρξειν, ταύτην ἄριστα καὶ ἀστασιαστότατα ἀνάγκη οἰκείσθαι (*Pl. Rep.* 7, 520). This however is an irregularity (*anacoluthon*) and occurs most frequently in poets. (Τὸν ἄνδρα τοῦτον, ὃν πάλοι ζητῆς, οὗτός ἐστιν ἐνθάδε, *Soph. Oed. C.* 449.)

b) Especially the substantive is drawn into the relative clause, when it is a new term annexed to the preceding: ὁ πατήρ, ὃν μόνον εἶχομεν βοηθόν, ἀπῆν, = ὁ μόνος βοηθὸς ὃν εἶχομεν. An adjective or genitive belonging to the antecedent is also often drawn into the relative clause: Λόγους ἀκούσιν, οὓς σοι δυστυχεῖς ἥκω φέρων (*Eur. Or.* 854). Περί ὧν μεγίστων καὶ καλλίστων ἐπιχειρεῖ λέγειν Ὀμηρος, πολέμων τε καὶ στρατηγιῶν καὶ διοικήσεων πόλεων, δίκαιον που ἐρωτᾷν αὐτόν (*Pl. Rep.* 10, 599). Οἱ Λακεδαιμόνιοι τοὺς ἐμπόρους, οὓς ἔλαβον Ἀθηναίων καὶ τῶν ξυμμάχων, ἐν ὀλκάσι πλέοντας, ἀπέκτειναν (*Thuc.* 2, 67). Οἱ Ἀθηναῖοι τοὺς ὀχετοὺς τῶν Συρακουσίων, οἱ ἐς τὴν πόλιν ὑπονομηδὸν ποτοῦ ὕδατος ἡγμένοι ἦσαν, διέφθειραν (*Thuc.* 6, 100).

a) A demonstrative pronoun standing alone as antecedent to a relative, is often omitted, especially in the nominative or accusative: § 102. Οἷς μάλιστα τὰ παρόντα ἀρκεῖ, ἥκιστα τῶν ἄλλοτριῶν ὀρέγονται (*Xen. Copn.* 4, 42). Τίς μισεῖν δύναται ἂν, ὑφ' οὗ εἰδεῖν καλὸς τε καὶ ἀγαθὸς νομιζόμενος; (*Xen.*) Sometimes even in other cases: Οὐδεμία πάρεστιν, ἧς ἡκεῖν ἐχρῶν (*Arist. Eccl.* 19). Ἀναγκαῖον αὐτοῖς ἐστὶ διαλέ- (324)

[§ 102.] γεσθαι παρ' ὧν ἂν λάβωσι τὸν μισθόν (*Xen. Mem.* 1; 2, 6). Οὐ περὶ ὀνόματος ἢ ἄμφιβιβήτησις, οἷς τοσοῦτων πέρι σκέψις πρόκειται (*Pl. Rep.* 7, 533). "Ὅσα πῶποθ' ἅπαντες ὑμεῖς ἡβουλήθητε, οὐδὲν πῶποθ' ὑμᾶς ἐξέφυγεν (*Dem.* 14, 15). Ἀναλίσκουσιν οὐκ εἰς ἃ δεῖ (*Xen. Oec.* 3, 5; = εἰς ταῦτα, εἰς ἧ, omission of the demonstrative and of the preposition which should be repeated before the relative).

REM. The demonstrative in all cases is frequently omitted, when its place is supplied by the attraction; see § 103. Before relative adverbs of place demonstrative adverbs are omitted: Κατατίθηναι πάλιν ὅθεν ἂν ἕκαστα λαμβάνω (*Xen.*).

(324, R. 3) b) The indefinite pronoun which is the subject to the verb and the antecedent to the relative in ἔστιν ὅς, εἰσὶν οἳ, &c., is usually omitted: Οἱ μὲν πολλοὶ κατέμεινον, ἦσαν δὲ, οἳ ὑπεχώρουν σὺν τῷ βασιλεῖ (*Xen. Cyr.* 3, 1, 3). Τῶν συμμαχῶν ὑμῖν εἰσιν, οἳ διαλέγονται περὶ φιλίας τοῖς πολεμίοις (*Xen. Hell.* 6, 4, 24).

REM. 1. As ἔστιν ὅς, ἔστιν ἧ, so, without change of the verb, ἔστιν οἳ (οὗς, ὧν, οἷς, sometimes even οἵτινες), and this ἔστιν οἳ, thus declined through all the cases, is sometimes treated as a single word, in the sense of *some, certain*, like the word *ἐνιοί* thence formed: Ἐνταῦθα ἔβαλλον ταῖς βώλοισι καὶ ἔστιν οἳ ἐνύγχανον καὶ θωράκων καὶ γέρρων (*Xen. Cyr.* 2, 3, 18). Εἰπέ μοι Ἔστιν οὕστινας ἀνθρώπων τεθαύμακας ἐπὶ σοφίᾳ; (*Xen. Mem.* 1, 4, 2). (With the negation: Προγόνων καλὰ ἔργα οὐκ ἔστιν οἷς μείζω καὶ πλείω ὑπάρχει ἢ Ἀθηναίοις, *Xen. Mem.* 3, 5, 3.) Ἦλθε Γύλιππος στρατιὰν ἔχων ἐκ Πελοποννήσου καὶ ἀπὸ τῶν ἐν Σικελίᾳ πόλεων ἔστιν ὧν (*Thuc.* 7, 11). Οἱ Λακεδαιμόνιοι τῶν ἄλλων Ἑλλήνων τὸν βουλούμενον ἐκέλευον ἔσθαι πλὴν Ἰώνων καὶ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἔθνων (*Thuc.* 3, 92; ἔστιν ἐν οἷς, *Thuc.* 5, 25, in *some things*). (But also εἰσὶν οἳ, *Thuc.* 6, 10.) But the imperfect ἦν οἳ for ἦσαν οἳ is rare, e.g. Ἦν τούτων τῶν σταθμῶν, οὗς πάνν μακροὺς ἤλαυνεν (*Xen. An.* 1, 5, 7).

REM. 2. In the same manner an indefinite pronoun, a pronominal adverb, and the substantive designation of a place, or of a kind and manner, is omitted before relative adverbs of place or manner, especially with ἔστιν: Οἱ ἡγεμόνες τοὺς Ἑλλήνας ἄξουσιν, ἔνθεν ἔξουσι τὰ ἐπιτήδεια (*Xen. An.* 2, 3, 6). Ἀγορὰν οὐδεὶς ἡμῖν παρέξει οὐδ' ὁπόθεν ἐπισιτιούμεθα (*Xen. An.* 2, 4, 5). Ἔστιν ἐνθα ἰσχυρῶς ὠφελοῦσι σφενδονῆται παρόντες (*Xen. Cyr.* 7, 4, 15). Ὁ κόσμος καὶ μὴ φιλοχρήματος μὴδ' ἀνελεύθερος ἔσθ' ὅπῃ ἂν δυσέμβολος ἢ ἀδίκος γένοιτο; (*Pl. Rep.* 6, 486.) Οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν βασιλεύς (*Xen. An.* 2, 4, 3, *it is not to be thought that the king will not* —, i.e. *he undoubtedly will* —). (Ἔστιν ὅπου, ᾗ. Οὐκ ἔσθ' ὅπου.) Also ἔστιν ὅτε, sometimes.

§ 103. When the relative in its own clause should be an accusative of the *object*, but the antecedent is a substantive or a demonstrative in the dative or genitive, the relative often assumes this case by attraction (τῶν δώρων, ὧν —, τοῦτοις, οἷς, instead of ἧ). This may even take place, when the demonstrative follows the relative clause (οἷς —, τοῦτοις, instead of ἧ —, τοῦτοις), or so, that the substantive to which the relative refers, is put in the relative clause (§ 101, a: αἷς ἔλαβον ναυσίν,

περὶ ὧν ἔλαβον νεῶν, for ταῖς ναυσίν, ἃς —, περὶ τῶν νεῶν, ἃς —). A demonstrative, not emphatic and merely introducing the relative clause (§ 102), is usually omitted, and its place supplied by the relative's assuming its case (περὶ ὧν = περὶ ἐκείνων, οὗς, ἃς or ἃ —, οἷς = ἐκείνοις, οὗς, ἃς or ἃ). Τούτων, ὧν νῦν ὑμῖν παρακελεύομαι, οὐδὲν τοῖς δούλοις προστάττω (*Xen. Cyr.* 8, 6, 13). Εἴ τινας ἄλλον δεῖ πρὸς τούτοις, οἷς εἶπε Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν (*Xen. An.* 3, 2, 33). Τίς ἡ ὠφέλεια τοῖς θεοῖς τυγχάνει οὕσα ἀπὸ τῶν δώρων, ὧν παρ' ἡμῶν λαμβάνουσιν; (*Pl. Euthyphr.* 14.) 'Απεστέλλετ' αὐτῇς αὐτὸ τρίτον πρέσβειας ὡς τὸν Φίλιππον ἐπὶ ταῖς καλαῖς καὶ μεγάλαις ἐλπίσι ταύταις, αἷς Αἰσχίνης ὑπέσχητο (*Dem.* 19, 121). Οἷς ἂν οἱ ἄλλοι ἐργάζωνται, τούτοις σὺ χρῆσθαι (*Xen. Mem.* 2, 1, 25). Ὡν Χαρίδημος κακῶς ὑμᾶς ποιεῖν ἐπιχειρεῖ, τούτων αὐτῷ ὀργίζεσθαι ὑμᾶς προσήκει (*Dem.* 23, 184). Συρακούσιοι μὲν τῆς ναυμαχίας τροπαῖον ἔστησαν, Ἀθηναῖοι δὲ, ἧς οἱ Τυρσηνοὶ τροπῆς ἐποιήσαντο τῶν πεζῶν ἐς τὴν λίμνην (*Thuc.* 7, 54). Τοὺς μὲν ἄλλους νόμους ἑάσω, περὶ δ' οὗ πρότερόν ποτ' αὐτὸς Τιμοκράτης ἔθηκε νόμον, διέξιμι (*Dem.* 24, 61). Καλλικρατίδας πρὸς αἷς παρὰ Λυσάνδρου ἔλαβε ναυσί, προσεπλήρωσεν ἐκ Χίου καὶ Ῥόδου πεντήκοντα ναῦς (*Xen. Hell.* 1, 6, 3). Ἡ πόλις ἡμῶν, ὧν ἔλαβε, πᾶσιν μετέδωκεν (*Isocr. Paneg.* 29). Ἀμελῶ ὧν με δεῖ πράττειν (*Xen. Cyr.* 5, 1, 8). Ναυμαχία παλαιάτη ὧν ἴσμεν (*Thuc.* 1, 13). Τοῦτον τὸν οἶνον Κῦρος δεῖται σου ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς (*Xen. An.* 1, 9, 25). Οἱ Θηβαῖοι οἷς εὐτυχήκεσαν ἐν Λεύκτροις, οὐ μετρίως ἐκέχρητο (*Dem.* 18, 18). Because the phrase is, ἃ ἐντύχηκα, *the good fortune I have had*).

REM. 1. This attraction, however, can only take place when the relative clause really serves to assign and define the matter in hand, i. e. is essential to complete the sense; never, when it is only added in continuation or as a remark, e. g. Πάντων, ὧν εἶχον, ἀγαθὸν σοι μετέδωκα, ἃ (not ὧν) σὺ τότε μὲν λόγῳ ἐμεγάλυνες, νῦν δὲ φαυλίζεις. The attraction is also not unfrequently forborne where it might have place, both after substantives and after demonstratives standing alone: Οἱ Κορίνθιοι τὰ σκάφη μὲν οὐχ εἰλκον ἀναδοῦμενοι τῶν νεῶν, ἃς καταδύσειαν, πρὸς δὲ τοὺς ἀνθρώπους ἐτράποντο (*Thuc.* 1, 50). Μέννησθε τοῦ νόμου καὶ τοῦ ὅρκου, ὃν ὁμωμόκατε (*Isæ.* 2, 47; but *Lys.* 10, 32: Βοηθήσατε τοῖς νόμοις καὶ τοῖς ὅρκοις οἷς ὁμωμόκατε). Ἐνεστὶν ἡμῖν τυχεῖν παρὰ τῶν Ἑλλήνων τῆς τιμῆς ταύτης, ἣν περ οἱ ἐν Λακεδαιμόνι βασιλεῖς παρὰ τῶν πολιτῶν ἔχουσιν (*Isocr. de Pac.* 144). Οὐ συμφέροντα ἐκείνοις, οὗς ἐγκωμάζουσιν, ποιοῦσιν (*Dem.* 14, 1). Τοιαύτης τινὸς ἡμῖν ἐπιστήμης δεῖ, ἣ ἐπίσταται χρῆσθαι τούτῳ, ὃ ἂν ποιῇ (*Pl. Euthyphr.* 289). It is very unusual for the attraction to be omitted where the relative corresponds with an omitted demonstrative (Ὅμνυμι ἐμμενεῖν ἃ σοῦ κλέω, *Eur. Med.* 753).

REM. 2. It sometimes happens, that a neuter relative which ought to stand in the nominative (coincident in form with the accusative), passes by attraction into the dative or genitive: Εἴ σοι δοκεῖ ἐμμένειν οἷς ἄρτι ἔδοξεν ἡμῖν, ἔπου (*Pl. Prot.* 353). Βλαβήσονται αἱ τῶν πολεμίων νῆες ἀφ' ὧν ἡμῖν παρεσκευάσται (*Thuc.* 7, 67). (Ἀναλίσκουσιν οὐκ εἰς ἃ δεῖ μόνον, ἀλλὰ καὶ εἰς ἃ βλάβην φέρει, *Xen. Œc.* 3, 5, = εἰς ταῦτα, ἃ —.) Likewise the dative of a relative now and then passes by attrac-

[§ 103.] tion into the genitive: Παρ' ὧν βοηθεῖς, οὐκ ἀπολήψῃ χάριν (*Æsch.* 2, 117, = παρὰ τούτων, οἷς —)¹.

REM. 3. Sometimes the accusative of the neuter relative which is changed by attraction, stands, not as object in the proper sense, but to denote the whole extent of the predicate (by § 27), especially in the plural: Ἐξ ὧν τὰ σαντοῦ ἐπαινεῖς, τίνι δικαίῳ λόγῳ τοῦ μηχανοποιοῦ καταφρονεῖς; (*Pl. Gorg.* 512, *from what thou sayest in praise of thine own.*) Δίκην ἐβούλοντο λαβεῖν ὧν ἐπὶ τῶν ἄλλων ἐτεθίαντο Μειδιαν θρασὺν ὄντα καὶ βδελυρόν (*Dem.* 21, 3). By this means, an attracted relative in the neuter plural sometimes approximates to the signification of a demonstrative with ὅτι. (Ἀνθ' ὧν, *in requital for that* —, i. e. *because, forasmuch as* : Οἱ Ἕλληνες τὰ τεῖχη ἡμῶν καθέλλον ἀνθ' ὧν ἡμεῖς τάκεινων ἐκωλύσαμεν πεσεῖν, *Pl. Menex.* 244; mostly poetical.) From an attraction, and a coalition of a demonstrative and a relative adverb, result the expressions, used as conjunctions, ἀφ' οὗ (= ἀπ' ἐκείνου, ὅτε —, ἀπ' ἐκείνου τοῦ χρόνου, ὅτε —), ἐξ οὗ, ἐν ᾧ, μέχρι οὗ (μέχρις οὗ, but also simply μέχρι, μέχρι ἄν, without οὗ), ἄχρι οὗ (in *Herod.* ἐς ὃ), together with ἐφ' ᾧ or ἐφ' ᾧ τε (= ἐπὶ τοῖςδε, ὥστε, *on condition of* —).

REM. 4. When the relative ought to have before it the same preposition as its antecedent, this preposition is usually dropt, especially when the verb in both clauses is the same: Τὸν πλοῦν ἐποίησάμην ἐκ τῆς Μιτυλήνης ἐν τῷ πλοίῳ, ᾧ Ἡρώδης οὗτος (*Ant.* 5, 20). Ἐγὼ ἐν τῷ χρόνῳ, ᾧ ὑμῶν ἀκούω ἀπορούντων, τί τὸ δίκαιον, ἐν τούτῳ δικαιότερους τοὺς ἀνθρώπους ποιῶ (*Xen. Conv.* 4, 1).

§ 104. (326) a) When in two connected relative clauses, both referring to the same antecedent, the relative would stand first in the accusative, dative, or genitive, and then in the nominative or accusative, the relative is often omitted in the latter clause, and left to be supplied from the former: Τούτοις ἅπαν ἐκείνοι, οἷς τι μέλει τῆς ἑαυτῶν ψυχῆς ἀλλὰ μὴ σώματα πλάττοντες ζῶσι, χαίρειν λέγουσιν (*Pl. Phæd.* 82). Τῶν παρόντων τοῖς ἀνθρώποις ἀγαθῶν, ὅσα μὴ παρὰ θεῶν ἔχομεν, ἀλλὰ δι' ἀλλήλους ἡμῖν γέγονεν, οὐδὲν ἄνευ τῆς πόλεως τῆς ἡμετέρας γέγνηται (*Isocr. Paneg.* 38). Περὶ ὧν δικαστήριον ἔγνωκε καὶ τέλος ἔσχηκε, πῶς οὐ δεινὰ ποιεῖ Τιμοκράτης νόμον εἰσφέρειν, δι' οὗ ταῦτα λυθίσεται; (*Dem.* 24, 73, = καὶ ἂν τέλος ἔσχηκεν.)

b) Sometimes, especially when the relative should stand first in the nominative, and then in a different case, a demonstrative or personal pronoun is put the second time instead of the relative: Ποῦ δὴ ἐκείνός ἐστιν ὁ ἀνὴρ, ὃς συνεθήρα ἡμῖν καὶ σύ μοι

¹ Other more rare and anomalous instances of attraction in the relative: a) Ὁ ἀντιπῶν οἷς ἐκείνοι ἐβούλοντοπραχθῆναι (*Lys.* 12, 27: the subject-accusative of the infinitive attracted. Μὴ ὄντων τῶν ὑπηρετῶν, οἷων δεῖ, *Xen. Cyr.* 8, 1, 12, = οἷους δεῖ εἶναι). b) Δεῖ τοὺς μέλλοντας διοίσειν περὶ τι πρῶτον πρὸς τοῦτο πεφυκέναι καλῶς, πρὸς δ' ἂν προσηγμένοι τυγχάνωσιν (*Isocr. Antid.* 187: the preposition of the demonstrative repeated with the infinitive, to which it does not belong). c) Ἀφ' ἧς ὥρδσατε ἡμέρας (*Dem.* 18, 26, = ἀπὸ τῆς ἡμέρας, ἐν ᾗ ὥρδσατε); ἡμέρα πέμπτη, ἀφ' ἧς ἐξέβαλεν Ἀγασίλαος (*Xen. Hell.* 4, 6, 6: the relative attracted by the preposition of the omitted demonstrative or of the substantive, even when it ought not to have been governed by it). d) Ἡ Μιλησία ἐκφεύγει πρὸς τῶν Ἑλλήνων οἱ ἔνυχον ἐν τοῖς σκευόφοροις ὅπλα ἔχοντες (*Xen. An.* 1, 10, 3, = πρὸς ἐκείνους τῶν Ἑλλήνων, οἱ: the demonstrative with a partitive genitive, after a preposition, omitted before a relative in the nominative). e) Δικιομίζοντο εὐθὺς, ὅθεν ὑπεξέθεντο, παῖδας καὶ γυναῖκας (*Thuc.* 1, 89, = ἐκείθεν, ὅποι: attraction in relative adverbs of place). f) Τούτων δὲ βούλει ἕκαστος (*Pl. Gorg.* 517, *for ὅντινα, quivis*; ὅστις βούλει, *Pl. Crat.* 432).

μάλα ἐδόκειε θανατῶσαι αὐτόν; (*Xen. Cyr.* 3, 1, 38.) Ἄρ' οὖν ταῦτα ἡγεῖσά εἵναι, ὥν [§ 104.] ἂν ἀρῆς καὶ ἐξῇ σοι αὐτοῖς χρῆσθαι ὅ,τι ἂν βούλῃ; (*Pl. Euthyd.* 301.) "Ὅσοι τὸν δῆμον πολλὰ καὶ ἀγαθὰ ἐργασσάμενοι εἰσὶν ὀφείλονται δ' αὐτοῖς χάριν κομίσασθαι παρ' ἡμῶν μᾶλλον ἢ δίκην δοῦναι τῶν πεπραγμένων, οὐκ ἄξιον κατὰ τούτων ὑποδέχεσθαι διαβολὰς (*Lys.* 25, 11).

The indefinite relative ὅστις (in which no attraction of case takes place) is used in some connexions as a simple relative, viz. :

§ 105.

a) In denoting a person or thing which can or shall be something, which serves for something, both after an indefinite substantive and after an indefinite pronoun, which is usually omitted (§ 102, a) : Ἐγεμόνα αἰτήσομεν Κῦρον, ὅστις ἡμᾶς ἀπάξει (*Xen. An.* 1, 3, 14). Αἰσχίνης συνεβούλευεν ἡμῖν πέμπειν τινὰς εἰς Ἀρκαδίαν, οἵτινες κατηγορήσουσι τῶν τὰ Φιλίππου πραττόντων (*Dem.* 19, 306). Οὐκ ἔχομεν, ὅτου σίτον ὠνησόμεθα (*Xen. An.* 3, 1, 20). Οὐκ ἔστιν, ὅτῳ ἐγὼ καταλείψω τὸν ἐμὸν οἶκον (*Xen. Cyr.* 5, 4, 30). Οὐδὲν προσδέομεθα οὔτε Ὀμήρου ἐπαινέτου οὔτε ὅστις ἔπεισι τὸ αὐτίκα τέρψει (*Thuc.* 2, 41).

b) After ἔστιν (without indefinite pronoun, § 102, b. Rem. 1), but mostly after a negative, or in a question equivalent to a negation : Οἱ Ἕλληνες ἐπεὶ προΐδουεν τὰ ἄρματα φερόμενα, δίσταντο· ἔστι δὲ ὅστις καὶ κατελήφθη, ὥς περ ἐν ἵπποδρόμῳ, ἐκπλαγεῖς (*Xen. An.* 1, 8, 20). Εἰπέ μοι· ἔστιν οὗστινας ἀνθρώπων θεαύμακας ἐπὶ σοφίᾳ; (*Xen. An.* 1, 4, 2; with unchanged ἔστιν, as in ἔστιν οἱ). Ἔστιν ὅτῳ ἄλλῳ πλείω ἐπιτρέπεις ἢ τῇ γυναικί; (*Xen. Œcon.* 3, 12.)

REM. Especially note the expression οὐδεὶς ὅστις οὐ (οὐδὲν ὅ,τι οὐ), with omitted ἔστιν, in the sense every, all : Καὶ πεζὸς καὶ νῆες καὶ οὐδὲν ὅ,τι οὐκ ἀπώλετο (*Thuc.* 7, 87). The origin of the phrase being forgotten, it is treated as one word, and οὐδεὶς conforms itself in case to the following ὅστις : Ἀπολλόδωρος κλαῖων καὶ ἀγανακτῶν οὐδὲνα ὄντινα οὐ κατέκλασε τῶν παρόντων (*Pl. Phæd.* 117). Οὐδενὸς ὅτου οὐ πάντων ἂν ἡμῶν καθ' ἡλικίαν πατὴρ εἴην (*Pl. Prot.* 317). Σωκράτης παρέχει ἑαυτὸν ἐρωτᾶν τῶν Ἑλλήνων τῷ βουλομένῳ καὶ οὐδενὶ ὅτῳ οὐκ ἀποκρίνεται (*Pl. Menon.* 70)<sup>1</sup>.

c) After οὕτως in negations, or questions equivalent to such : Τίς οὕτω μαινεται, ὅστις οὐ βούλεται σοὶ φίλος εἶναι; (*Xen. An.* 2, 5, 12.) (Also ὅς : Οὐδεὶς ἂν γένοιτο οὕτως ἀδαμάντινος, ὃς ἂν μένειεν ἐν τῇ δικαιοσύνῃ, *Pl. Rep.* 2, 360.)

d) In relative sentences which single out, in a definite subject, a particular quality, or a particular circumstance, as the ground or explanation of what precedes (*quippe qui, a person who —, one who —*) : Πῶς οὐ κάκιστος πάντων ἀνθρώπων δικαίως ἂν νομίζω, ὅστις, ὡς κατάρταε, περὶ πλείονος φαίνει τοὺς κακούργους ποιοῦμενος τῆς πατρίδος; (*Dem.* 24, 107.) Οὐκουν δικαίως (ἐπινυγόν σε καὶ ἐπέτριβον), ὅστις οὐκ Εὐριπίδην ἐπαινεῖς; (*Arist. Nub.* 1377.) (In the same sense often ὃς, ὃς γε, *Xen. Mem.* 3, 5, 15; *Pl. Phæd.* 96, &c.)

REM. Otherwise ὅστις for ὃς is found only in single, in part uncertain, passages of the poets and Herodotus. Yet ἐξ ὅτου is used as ἐξ οὗ (§ 103, R. 3) with attraction (*Xen. An.* 7, 8, 4).

The relative adjectives οἶος, ὅσος, ἡλικίος in the accusative are § attracted into the dative or genitive in the same manner as ὅς : Μήδων, 106. ὅσων ἐώρακα, πολὺ οὗτος ὁ ἐμὸς πάππος κάλλιστος (*Xen. Cyr.* 1, 3, 2). Τοιαύτας ἐπιδόσεις αἱ πόλεις οὐ λαμβάνουσιν, ἣν μή τις αὐτὰς διοικῇ

<sup>1</sup> Οὐδαμῶς ὅπως (ὥς) οὐ φήσω (*Pl. Rep.* 2, 376; *Pol.* 308).

[§ 106.] τοιούτοις ἦθουσιν, οἷσις Εὐαγόρας εἶχεν (*Isocr. Euag.* 48). (Yet also : Τοσαύτης οὐσίας καταλειφθείσης, ὅσῃν ἐξ ἀρχῆς ἡκούσατε, *Dem.* 27, 60.)

REM. 1. The preposition already given with the demonstrative correlative may be omitted for the relative (§ 103, R. 4) : Οὐ περὶ δνόματος ἡ ἀμφισβήτησις, οἷς τοσούτων περὶ σκέψεως ὅσων ἡμῖν πρόκειται (*Pl. Rep.* 7, 533).

REM. 2. In οἷος (ἡλικός) note the peculiar attraction of the relative and the following subject into the case preceding, with omission of the verb substantive : Πολλῷ ἡδιόν ἐστι χαρίζεσθαι οἷῳ σοὶ ἀνδρὶ ἢ ἀπεχθίσθαι (*Xen. Mem.* 1; 9, 3, = ἀνδρὶ οἷος σὺ εἶ, which complete expression is more rare). Τοῖς οἷοις ἡμῖν τε καὶ ὑμῖν χαλεπὴ πολιτεία ἐστὶ δημοκρατία (*Xen. Hell.* 2, 3, 25). Ἐκεῖνο δεινὸν τοῖσιν ἡλίκουσιν νῦν (*Arist. Eccl.* 465). (Yet also : Σόλων ἐμίσει τοὺς οἷος οὗτος ἀνθρώπους, *Dem.* 19, 254.)<sup>1</sup>

REM. 3. In ὅσος note the elliptical expressions ὅσαι ἡμέραι (viz. εἰσὶν), used as adverb in the form ὁσημέραι (*daily*), and ὅσοι μῆνες, *monthly*, ὅσα ἔτη.

#### § 106, Note on Reflexive and Reciprocal Pronouns<sup>2</sup>.

b. 1. a) Οὗ is a *secondary* or *indirect reflexive*: i. e. is used with (*acc. c.*) *infin.* with *participles*, and in such *secondary* sentences as relate the thoughts, &c., of the *subject* of the principal sentence (e. g. in *object-sentences* introduced by *ὅτι*, *ὥς*, *that*, or by interrogative pronouns or particles; in sentences denoting *purpose*: ἵνα, *ὅπως*, *that*; *μή*, *lest*). Λέγεται Ἀπόλλων ἐκδεῖραι τὸν Μαρσύαν ἐριζοῦντά οἱ περὶ σοφίας (*Xen.*). Κελεύει δὲ οἱ συμπέψαι ἄνδρας (*Xen.*). Εἶπεν ὅτι ἐπιδημεῖν οἱ παρηγγελμένον εἴη (*Xen.*). Ἐγκλήματα ἐποιοῦντο, ὅπως σφίσιν . . . πρόφασιν εἴη (*Th.*).—b) Also in *explanatory* clauses introduced by γάρ : Βραχέα ἀπελογήσαντο, οὐ γάρ προὔτεθον σφίσι λόγος κατὰ τὸν νόμον (*Xen.*).—c) The dative *usually* occurs only as *enclitic*.

Οὗ, & are not found in Attic prose, except in two or three passages (some of them *poetical*) of Plato. Even οἱ is rare in the orators.

2. Sometimes, however, *ἐαυτοῦ* is used as a *secondary reflexive*, and even *αὐτοῦ*, &c., the speaker making the statement *his own*. Νομίζει τοὺς πολίτας ὑπηρετεῖν ἐαυτῷ (*sibi Xen.*). Ὁ Κύρος τοῦ Σάκα ἐδεῖτο πάντως σημαίνειν αὐτῷ (to let him [*Cyrus*] know), ὁπότε κτλ. (*Xen.*)

3. Now and then, even σφίσιν αὐτοῖς, σφᾶς αὐτούς, are found as (*emphatic*) *secondary reflexives*. Ἐπισκήπουσι τιμωρῆσαι σφίσιν αὐτοῖς ἡδικημένους (*Ant.*).<sup>\*</sup>

4. a) In Thuc. and in some late writers οὗ relates to the subject of *its own* verb, and (b) sometimes, even in Attic writers, is used for the simple pron. αὐτοῦ : (1) Τοῖς λίθοις χρώμενος, οὗς οἱ Ἀθηναῖοι προπαρεβάλλοντο σφίσιν (*Th.*).—2) Συνέφασάν-οἱ, καὶ κτλ. (*Xen.*).

5. Ἐαυτοῦ (αὐτοῦ) sometimes refer to the *first* or *second* person. Οὕτω παιδεύεις τοὺς ἐαυτῆς φίλους (*amicos tuos Xen.*). Μηδὲν ἐπιδεικνὺς τῶν ἐαυτοῦ (*rerum mearum : Isocr.*).

6. When it is sufficiently understood from the context that the *action* is *mutual*, the cases of the *reflexive* pronouns (ἐαυτοῦ, &c.) are used for those of the *reciprocal* ἀλλήλων (especially when the opposed notion is *others*). Φθονοῦσιν ἐαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις (*Xen.*).

<sup>1</sup> Τοιοῦτοί εἰσιν οἱ ποταμοί, δι' οἷας ἂν καὶ τῆς γῆς ῥέωσιν (*Pl. Phæd.* 112, i. e. as the land through which).

<sup>2</sup> Principally from Krüger.

## PART II.

THE RELATIONS OF PROPOSITIONS ONE TO ANOTHER,  
ESPECIALLY THE WAY OF DENOTING THE MODE OR  
MANNER OF PREDICATION, AND THE TIME OF THE THING  
PREDICATED.

### CHAPTER I.

*The Moods in general, and especially the Indicative and its Tenses : the  
Indicative with ἄν.*

To denote the relations of propositions, the Greeks have four personal and definite *moods* : the indicative, the subjunctive (conjunctive), the optative, and the imperative, of which the subjunctive and optative are related in point of conception ; and besides these, the infinitive and the participle. § 107.

Both to the indicative (in certain tenses) and to the optative, as also to the infinitive and the participle, may be annexed the particle ἄν (Ionic and Epic κέ and κέν), to denote what is predicated upon the assumption of something being so and so, which is not actually so and so. The same particle, moreover, attaches itself to relative words (ὅς ἄν, ὅταν, &c.), and takes the subjunctive to denote an indefinite contingency.

The *Indicative* is the mood in which a thing is predicated absolutely, without any accessory modifications, or in which a thing is enquired about in the same way. It therefore stands in all both principal and accessory propositions, where no special rules, to be presently described, demand a different mood. § 108. (331, 332)  
Ὁ πατήρ τέθνηκεν. Πόθεν ἦκεις ; Λέγουσιν, ὅτι ἡ πόλις ἤρρηται ὑπὸ τῶν πολεμίων. Ποιητέα ταῦτα, ἐπεὶ ὑμῖν δοκεῖ. Τούτου ἕνεκα οὐκ ἤλθον, ὅτι ᾔδειν τὰ γενησόμενα. Εἰ θεοὶ εἰσίν, ἔστι καὶ ἔργα θεῶν. Εἰ μὲν θεοῦ υἱὸς ἦν Ἀσκλη-

[§ 108.] *πίος, οὐκ ἦν αἰσχροκερδής, εἰ δὲ αἰσχροκερδής, οὐκ ἦν θεοῦ* (*Pl. Rep.* 3, 408. A simply conditional proposition, without any accompanying regard to the condition as actually obtaining or not). *Ὁλοίμην, εἰ τοῦτο πεποίηκα. Εἰ μὴδὲν ἐπεποιήκεις, τί ἐφύβου;*

REM. In some kinds of dependent propositions, which, especially in Latin, are expressed in the subjunctive, the indicative is retained in Greek: on this see at end of Chapter III.

§ 109. The principal *times*, together with imperfect, plusquamperfect, and future perf. passive, are expressed in Greek by the simple tenses of the verbs, and only in some passive forms by corresponding composite forms. To denote other relations of time, there are periphrastic combinations of the perf. participle with the tenses of *εἰμί*, or of *μέλλω*, *am about*, with the infinitive.

§ 110. a) The *Present Tense* is used of that which is, or is conceived to be, now present: *Ὁμολογεῖ τούτοις Ὅμηρος.*

(334)  
(234, R.) REM. 1. The present is often used of that which has been for some time, and still is, going on, especially with *πάλα* [where we used our *progressive* form for the perf. *have been* — *ing*]: *Πάλα τοῦτο σκοπῶ. Οὐ πάλα σοι λέγω, ὅτι ταῦτόν φημι εἶναι τὸ βέλτιον καὶ τὸ κρεῖττον;* (*Pl. Gorg.* 489.) *Πολλὰ ἤδη ἔτη ἐν Ἀθήναις οἰκεῖτε.*

REM. 2. The present of certain verbs denotes, by an idiom of the language, either generally or in certain special senses, the past action as still going on, or still continued in its result; e. g. *ἤκω, am come, φεύγω, am in exile, οἶχομαι, am gone*: *Οἶδα, ὅπῃ οἴχονται* (*Xen. An.* 1, 4, 8). (So sometimes: *ἀδικῶ, am in the wrong in what I have done, ἀποστερῶ, am keeping a person out of possession of —, νικῶ, am conqueror, have conquered*: *Ἀπαγγέλλετε Ἀριαίφ, ὅτι ἡμεῖς γε νικῶμεν βασιλέα καὶ οὐδείς ἐτι ἡμῖν μάχεται*, *Xen. An.* 2, 1, 4.)

REM. 3. Sometimes the present is put for the future, in speaking of being about to do something immediately: *Εἰ φησι τοιοῦτόν τι εἶναι, δεῖξάτω καὶ παρασχέσθω, κἀγὼ καταβαίνω* (*Dem.* 19, 32). (*Εἶμι, ἵεναι, ἰών*, present and future.)

(336) b) In lively connected narrative the *præsens historicum* is often used: *Ἐπειδὴ δὲ ἐτελεύτησε Δαρεῖος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ· ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κῦρον ὡς ἀποκτενῶν* (*Xen. An.* 1, 1, 3).

(336, R.) REM. More rarely in the protasis with *ἐπειδὴ*: *Ἐπειδὴ δὲ Δικαιογένης οὐκέτι ὑμᾶς δύναται ἑξαπατᾶν, πείθει Μενέξενον ἡμᾶς προδοῦναι* (*Isæ.* 5, 13), or in stating an individual fact: *Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο* (*Xen. An.* 1, 1, 1, *there were born to D. and P.* —; *D. and P. had two sons*). But the poets often put the present for the aorist even in speaking of a single fact: *Τίς μ' ἐκφύει βροτῶν;* (*Soph. Œd. R.* 437.) *Διόνυσος, ὃν τίττει ποθ' ἡ Κάδμου κόρη* (*Eur. Bacch.* 2).



In the past the Greek distinguishes two states: the narrative, denoted by the aorist, and the absolute (in English, *have, am*), denoted by the perfect<sup>1</sup>.

The *Aorist* is used in accounts and narratives of past occurrences, in historical connexion, or in stating a past occurrence, without relation to the present and a present result: Πανσανίας ὁ Κλεομβρότου ἐκ Λακεδαιμόνος στρατηγὸς ὑπὸ Ἑλλήνων ἐξέπεμφθη μετὰ εἴκοσι νεῶν ἀπὸ Πελοποννήσου· ξυνέπλεον δὲ καὶ Ἀθηναῖοι τριάκοντα ναυσὶ καὶ ἐστράτευσαν ἐς Κύπρον καὶ αὐτῆς τὰ πολλὰ κατεστρέψαντο (*Thuc.* 1, 49. Of ξυνέπλεον, see § 113). Ὡς ἡθροίσθη Κύρῳ τὸ Ἑλληνικόν (*the Grecian troops*), ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς ὁ Κῦρος ἐτελεύτησεν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται (*Xen. An.* 2, 1, 1. On δεδήλωται, see § 112). Οὐμὸς πατὴρ Κέφαλος ἐπίεσθη μὲν ὑπὸ Περικλέους ἐς ταύτην τὴν γῆν ἀφικέσθαι, ἔτη δὲ τριάκοντα ὥκησεν (*Lys.* 12, 1). Ὡς (ἐπεὶ) εἶδον τὸν πατέρα, ἡσπασάμην. (*See Plusquamperf.*, § 114 c.). Πολλοὶ πόλεις ἔπεισαν πόλεμον ἄρσασθαι πρὸς τοῦτους, ὅφ' ὧν οἱ πεισθέντες ἀπώλοντο (*Xen. Cyr.* 1, 6, 45; of that which has sometimes happened: *Many a time (ere now) have states let themselves be persuaded* —). Ἡδὴ δὲ καὶ τινα οὐκ ἐθέλοντα ἀνίστασθαι ἀλλὰ προῖεμενον αὐτὸν τοῖς πολέμοις καὶ ἔπαισα καὶ ἐβιασάμην πορεύεσθαι (*Xen. An.* 5, 8, 14. *It has happened now and then that I—*).

REM. The Aorist is sometimes used in a somewhat peculiar manner :

a) The Aorist is used of that which has often happened, and consequently (in cases singly occurring) is *wont* to happen; in which sense it may then be found coupled with the present (which expresses the general relation absolutely): Τὰς τῶν φάλων συνουσίας ὀλίγος χρόνος διέλυσσε, τὰς δὲ τῶν σπουδαίων φιλίας οὐδ' ἂν ὁ πᾶς αἰὼν ἐξαλείψειεν (*Isocr. Dem.* 1). Ὁ τύραννος ταῖς μὲν πρώταις ἡμέραις προεγλᾶτε καὶ ἀσπάζεται πάντας ὑπισχναίται τε πολλὰ καὶ ἰδίᾳ καὶ δημοσίᾳ, χρεῶν τε ἡλευθέρωσε καὶ γῆν διένειμε δῆμῳ τε καὶ τοῖς περὶ αὐτὸν καὶ πᾶσιν ἱερώς τε καὶ πῶρος εἶναι προσποιεῖται (*Pl. Rep.* 8, 566). Ὅταν πᾶσι ταῦτα συμφέρῃ τοῖς μετέχουσιν τοῦ πολέμου, καὶ συμπονεῖν καὶ φέρειν τὰς συμφοράς καὶ μένειν ἐθέλουσιν οἱ ἄνθρωποι· ὅταν δ' ἐκ πλεονεξίας καὶ πονηρίας τις ὥσπερ Φίλιππος ἰσχύσῃ, ἡ πρώτη πρόφασις καὶ μικρὸν παῖσιμα ἅπαντα ἀνεχαίτσει καὶ διέλυσεν (*Dem.* 2, 9).

b) The first person of the aorist is sometimes applied to the expression of one's state of mind by words or gestures, occurring at the moment of speaking (the past tense referring to the preceding emotion which is in the speaker's thoughts): Ὡ γὰρ θεῶν, καὶ αὐτὸς ἐμαντοῦ νῦν δι' κατεγέλασα (*Pl. Legg.* 3, 686, *I felt*

<sup>1</sup> The Aorist bears the signification of past time only in the indicative and participle, and in some sorts of [subjunctive] optative and infinitive propositions; of the Aorist in the other moods, see under these in ch. 2, 3, 4, and 5.

[§ 111.] *myself forced to laugh*). (So ἐγέλασα, ᾔνεσα, ἐπῆνεσα, ἡσθην, ἰδεξάμην, ἀπέπτυσα, &c. in the dramatic poets.)

c) Of the Aorist in negative questions which stand in place of a demand or summons (τί οὐκ), see *Imperative*, § 141, R. 3.

d) *Aor. of first attainment*: = *came to* —] Verbs signifying to have a public dignity, office, or power, are often used in the aorist in the sense of attaining to the same: Ἐπειδὴ Θησεὺς ἐβασίλευσεν, εἰς τὴν νῦν πόλιν οὖσαν ξυνώκισε πάντας τοὺς ἐν τῇ Ἀττικῇ (*Thuc.* 2, 15, *became king*; βασιλεύω, *am king*). (So ἤρξα, *came to the government, because Archon*, ἴσχυσα, ἡγησάμην, ἐταμίευσα, ἐτυράννευσα, ἐβούλευσα, *became a councillor, &c.* So in the participle: Βουλευσας ποτὶ Σωκράτης, ἐπιθυμήσαντος τοῦ δήμου παρὰ τοὺς νόμους ἐννέα στρατηγούς μὴ ψήφῳ ἀποκτεῖναι πάντας, οὐκ ἠθέλησεν ἐπιψηφίσαι, *Xen. Mem.* 1, 1, 8.)

§ 112. The *Perfect* is used to denote an action as done and finished, not now going on, but now complete, or subsisting in its consequences: (335, Ὁ πατήρ μου τέθνηκεν (*is dead*: but τοῦ αὐτοῦ ἐνιαυτοῦ ἀπέθανεν, *died in the same year*). Ἐξηπατήμεθα αἰσχιστα ὑπὸ τῶν ῥητόρων. Πολλὰ καὶ μεγάλα οἱ θεοὶ τοὺς ἀνθρώπους εὐηργετήκασιν. Εὐρήκαμεν δὲ πάλα ἐζητοῦμεν. Ὅμηρος πεποίηκε (*has composed*) σχεδὸν περὶ πάντων τῶν ἀνθρωπίνων. Ὁ πόλεμος ἀπάντων ἡμᾶς τῶν εἰρημένων ἀπεστέρηκε καὶ γὰρ πενεστέρους πεποίηκε καὶ πολλοὺς κινδύνους ὑπομένειν ἠνάγκασε (*compelled us while it lasted*), καὶ πρὸς τοὺς Ἕλληνας διαβέβληκε καὶ πάντας τρόπους τεταλαιπώρηκεν (*Isocr. de Pac.* 19). Ὁ δῆμος τῇ βουλῇ πολλάκις τὴν πολιτείαν ἐγκεχείρικεν (*Dein.* 1, 9).

REM. 1. Sometimes it makes little difference, whether a thing is denoted as a result, in reference to the present (perfect), or whether it is simply represented as an action and occurrence of the past (aorist). Φανήσομαι οὐδένα μὲν πώποτε ἀδικήσας, πλείους δὲ καὶ τῶν πολιτῶν καὶ τῶν ἄλλων Ἑλλήνων εὖ πεποιηκῶς ἢ σύμπαντες οἱ πρὸ ἐμοῦ βασιλεύσαντες (*Isocr. Nic.* 35).

REM. 2. In some verbs, the perfect is used with the accessory signification of the present, in consequence of a peculiar way of taking its meaning, the present condition being denoted as produced by a preceding action, and as the result of the same. Such perfects are δέδουκα (δέδια), ἐργήγορα, εἴωθα, εἴοκα, ἔσθηκα, κέκτημαι (*possess, κτῶμαι, acquire*), κέκλημαι (*am called*), οἶδα, πέφυκα (*πεφόβημαι* in some writers = φοβοῦμαι). The plusquamperf. has then the signification of the imperfect: ὥςπερ εἰώθεσαν, *as they used*; ᾔδειν, *I knew*.

§ 113. The *Imperfect* is used of the condition at a certain time, or of actions which at a certain time were going on (still current, and not finished), or of that which was a custom at a certain time, the current or customary view, &c. of a certain person, or often repeating itself: Ἐπὶ Κέκροπος καὶ τῶν πρώτων βασιλέων ἡ Ἀττικὴ κατὰ πόλεις ᾤκεῖτο καὶ αὐτοὶ ἕκαστοι ἐπολιτεύοντο καὶ ἐβουλευόντο. Ἐπειδὴ δὲ Θησεὺς ἐβασίλευσεν, ἐς τὴν νῦν πόλιν οὖσαν ξυνώκισε πάντας (*Thuc.* 2, 15). Ὅστις ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς Κύρον, πάντας οὕτω διατιθεῖς ἀπεπέμπετο ὥςθ' ἑαυτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. Καὶ τῶν παρ' ἑαυτῷ βαρ-

βάρων ἐπεμελεῖτο, ὥς πολεμεῖν ἱκανοὶ εἴησαν. Τὴν δὲ Ἑλληνικὴν δύναμιν ἤθροιζεν ὥς μάλιστα ἐδύνατο ἐπικρυπτόμενος, κ.τ.λ. (*Xen. An.* 1, 1, 5; in the description of Cyrus's preparations for the war with Artaxerxes). Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν. Τοῦτῳ συγγενόμενος ὁ Κῦρος ἡγάσθη τε καὶ δίδωσιν αὐτῷ μυρίους Δαρεικοὺς· ὁ δὲ λαβὼν τὸ χρυσίον στράτευμα συνέλεξεν ἀπὸ τῶν χρημάτων καὶ ἐπολέμει ἐκ Πελοποννήσου ὁρμώμενος τοῖς Θορᾶξι καὶ ὠφέλει τοὺς Ἕλληνας (*Xen. An.* 1, 1, 9; *was still carrying on the war*, at the time in question). Κριτίας καὶ Ἀλκιβιάδης οὐκ ἀρέσκοντο αὐτοῖς Σωκράτους (= οὐχ ὅτι ἤρεσκεν αὐτοῖς Σωκράτης) ὠμίλησάντην, ὃν χρόνον ὠμίλειτῃν αὐτῷ (*Xen. Mem.* 1, 2, 39). Σωκράτης τοὺς ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττετο χρήματα (*Xen. Mem.* 1, 2, 5, but Σ. οὐδένα πώποτε μισθὸν τῆς συνουσίας ἐπράξατο, *Xen. Mem.* 1, 2, 60; *never once demanded*). Κορίνθιοι οὐδὲν τούτων ὑπήκουον (*Thuc.* 1, 29; *said of their state of mind as a whole, not of a single determination*).

REM. 1. Sometimes the imperfect denotes something about to be done, what a person was going or *proposing* to do: Ἡγέστρατος καταβάς τῆς νυκτὸς εἰς κοίλην ναὺν δέικοπτε τοῦ πλοίου τὸ ἑδάφος (*Dem.* 32, 5, *was beginning to cut through* —: he was hindered from doing it). Φίλιππος Ἀλόννησον ἐδίδου, Δημοσθένης δὲ ἀπηγόρευε μὴ λαμβάνειν (*Æsch.*, 3, 83, *was for giving, offered to give*.—And so ἐίδοναι is frequently used). (Ἐπειθον, *I sought to persuade*, ἐπεισα, *I persuaded*.) Ἦν ἄξιος ὁ ἀγών, ὅτι οὐχὶ Ἀθηναίων μόνον οἱ Συρακοῦσιοι περιεγίνοντο ἀλλὰ καὶ τῶν ἄλλων ξυμμάχων (*Thuc.* 7, 56, *had the prospect of conquering* —). Διὰ ταῦτα οἱ Λακεδαιμόνιοι ἐποίησαντο τὴν ξυμμαχίαν καὶ τὸ Πάνακτον εὐθὺς καθήρκετο (*Thuc.* 5, 39, *and they immediately were beginning to pull down —, proceeded to pull down*).

REM. 2. Sometimes (especially by Herodot. and Thucyd.) in continued narrative, an imperfect is used with but little difference from the aorist, the action being denoted as the beginning of one or more undertakings, or as a proceeding of longer duration: Τοῦτο ποιήσαντες οἱ Πλαταιεῖς ἐς τε τὰς Ἀθήνας ἀγγελον ἐπεμπον (*set about sending*) καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν τοῖς Θηβαίοις τὰ τ' ἐν τῇ πόλει καθίσταντο πρὸς τὰ παρόντα, ἣ ἐδόκει αὐτοῖς (*Thuc.* 2, 6). Παρελθόντες οἱ Ἀθηναῖοι ἔλεγον τοιάδε (*Thuc.* 1, 72; but ch. 67, Παρελθόντες δὲ οἱ Κορίνθιοι εἶπον τοιάδε). Τοιαῦτα δὲ ἀφίκοντο διαλεγόμενοι μέχρι τῶν ὁρίων τῆς Περσίδος· ἐπεὶ δὲ αὐτοῖς ἀεγὸς δεξιὸς φανεῖς προηγίτο, προσεζάμενοι θεοῖς καὶ ἥρωσι τοῖς Περσίδα γῆν κατέχουσιν οὕτω διεβαίνον τὰ ὕρια (*set about crossing —; proceeded to cross*). Ἐπειδὴ δὲ διέβησαν, προσεύχοντο αὐθις θεοῖς τῇ Μηδίαν γῆν κατέχουσιν (*Xen. Cyr.* 2, 1, 1). [So especially verbs *jubendi et mittendi*: πέμπειν, ἀποστέλλειν, κελεύειν, βοηθεῖν, &c., *Schmidt*.] The imperfects ἦν (*ἦα*), ἦκον, and ἔφην (*ἦνquam*) are used at the same time in the aorist sense.

REM. 3. The imperfect ἦν is sometimes found where we might expect the present, in reference to an earlier condition, or an earlier appearance: Εἰ ἄρα τὰ ὀφειλόμενα ἐκάστω ἀποδιδόνα φησὶ τις δίκαιον εἶναι, τοῦτο δὲ δὴ νοεῖ αὐτῷ (*has for him the meaning*), τοῖς μὲν ἔχθοροις βλάβην ὀφείλεσθαι παρὰ τοῦ δίκαιον ἀνδρός, τοῖς δὲ φίλοις ὠφέλειαν, οὓς ἦν σοφὸς ὁ τοῦτο εἰπὼν (*Pl. Rep.* 1, 335; viz. as he before seemed to us to be). Πολλοὶ ἄνθρωποι ἀποθνήσκουσι πρότερον πρὶν δῆλοι γενέσθαι, οἳ ἦσαν (*Xen. Cyr.* 5, 2, 9).

a) The *Plusquamperfectum* is used of that which at a certain past 114.

[§ 114.] time had already taken place : 'Η Οἰνόνῃ, οὔσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας, ἐτετείχιστο καὶ αὐτῷ φρουρίῳ οἱ Ἀθηναῖοι ἐχρῶντο (*Thuc.* 2, 18).

b) Instead of the simple plusquamperf. in the active, we have sometimes a periphrastic expression by the participle perf. with ἦν : Οὐπω δύο ἡ τρεῖς δρόμους περιελθλυθότες ἦσθην ὁ Εὐθύδημος καὶ ὁ Διονυσόδωρος, καὶ εἰσέρχεται Κλεινίας (*Pl. Euthyd.* 273).

c) When by means of the conjunctions ἐπεί, ἐπειδὴ (Ionic ἐπεὶ τε), after *that*, or *ως*, *when* (ὡς τάχιστα), it is denoted that one action followed upon another, usually not the plusquamperf. is employed but the aorist, or, if a state and continued relation be denoted, the imperfect : Ἐπειδὴ ἐτελεύτησε Δαρεῖος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν (*Xen. An.* 1, 1, 3). Ἐπεὶ Κῦρος κατεπέμφθη σατράπης Λυδίας καὶ Φρυγίας, πρῶτον ἐπέδειξεν αὐτόν, ὅτι περὶ πλείστου ποιοῖτο, εἴ τῃ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι (*Xen. An.* 1, 9, 7). Οἱ πολέμοι ὡς εἶδον τοὺς Ἕλληνας, ἀντιπορεύονται (*Xen. An.* 4, 8, 17).—Ἐπεὶ ἠσθένει Δαρεῖος καὶ ὑπώπτει τὴν τελευταίαν τοῦ βίου, ἐβούλετό οἱ τὼ παῖδες ἀμφοτέρω παρῆναι (*Xen. An.* 1, 1, 1). Οἱ τῶν Ἀθηναίων στρατηγοί, ὡς αὐτοὺς οἱ Καταναῖοι οὐκ ἐδέχοντο, ἐκομίσθησαν ἐπὶ τὸν Τηρίαν ποταμόν (*Thuc.* 6, 50, *when the Cat. were not for receiving them*).—Ἀλκιβιάδης λόγους ποιησάμενος πρὸς τοὺς Μεσσηνίους, ὡς οὐκ ἐπειθεν, ἀλλ' ἀπεκρίναντο, πόλει μὲν ἂν οὐ δέξασθαι, ἀγορὰν δ' ἐξω παρέξειν, ἀπέπλει ἐς τὸ Ῥήγιον. (*Ibid.*, *when he could not persuade them, when they were not for letting themselves be persuaded; ἀπεκρίναντο* single fact.) The plusquamperf., however, may be used with ἐπειδὴ, where the thing denoted is the complete ending of the preceding action, or the complete production of the state : Πυθόμενος ὁ Κρατῖνος τὰς τούτων ἐπιβουλὰς τὸν μὲν ἄλλον χρόνον ἡσυχίαν ἦγεν, ἐπειδὴ δὲ ὁ κηδεστής μὲν ἦν ὁ Καλλιμάχος κατηγορηκῶς αὐτοῦ (τοῦ Κρατῖνου), Καλλίμαχος δὲ μεμαρτυρηκῶς, ἥ μὴν τεθνάναι τὴν ἀνθρωπιν, ἐλθόντες εἰς τὴν οἰκίαν, ἵνα ἦν κεκρυμμένη, ἀγαγόντες ἐπὶ τὸ δικαστήριον ζῶσαν ἵπασιν τοὺς παροῦσιν ἐπέδειξαν (*Isocr. Call.* 54). Ἐπειδὴ δὲ ἐξηπάτησθε μὲν ὑμεῖς ὑπὸ τοῦ Φιλίππου, ἐξηπάτηντο δὲ οἱ ταλαίπωροι Φωκεῖς καὶ ἀνῆρηντο αἱ πόλεις αὐτῶν, τί ἐγένετο ; (*Dem.* 18, 42.)

(338, R. 5)

REM. 1. In the same way, the aorist, not the plusquamperf., is used after ἕως (ἕως περ), ἔστε, μέχρι, πρὶν (οὐ — πρὶν) : Εὐδικος καὶ Σίμος οἱ Λαρισσαῖοι μέχρι τούτου φίλοι ὠνομάζοντο Φιλίππου, ἕως Θετταλίαν ὑπὸ Φιλίππῳ ἐποίησαν (*Dem.* 18, 48). Οἱ βάρβαροι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλθωσιν (*Xen. An.* 3, 2, 29). Ἐχρῆν τοὺς ῥήτορας μὴ πρότερον περὶ τῶν ὁμολογουμένων συμβουλευεῖν πρὶν περὶ τῶν ἀμφισβητουμένων εἰδέσθαι (*Isocr. Paneg.* 19).

REM. 2. Now and then, the special relation of time which should be denoted by the plusquamperf. is not expressed, but the action is simply set in the past by the aorist : Οἱ Πελοποννήσιοι ὀλίγον μὲν χρόνον ὑπέμειναν, ἔπειτα δὲ ἐτράποντο ἐς τὸν Πάνορμον, ὅθεν περ ἀνηγάγοντο (*Thuc.* 2, 92 ; *had put to sea*).

REM. 3. Of the aorist and perfect (not plusquamperf.) of the indicative in positions dependent upon a governing proposition in a präteritum [in an 'historical tense'], see *Optative*, § 130, b. R. 2.

a) The *Future* denotes simply a future action or a future state or condition : Εἰ τοῦτο ποιήσομεν, ῥαδίως τὰ ἐπιτήδεια ἔξομεν, ὅσον χρόνον ἐν τῇ πολέμῳ ἔσομεθα. 115.

REM. Especially note the use of the future indicative in relative clauses denoting the being intended for, or calculated to serve, a purpose (one who, or, a thing which, may or shall, &c.; whom or which, one may, &c.): Οὐχ ὅ, τι τις κατηγορήσει τούτων, χαλεπὸν εὐρεῖν (Dem. 15, 34). Εἰ οἱ ἐκτινοῦν ἀνθρώπων παραδῶσιν τέχνην τινα τοιαύτην, ἥτις σε ποιήσει μέγα δύνασθαι ἐν τῇ πόλει τῇδε ἀνόμοιον ὄντα τῇ πολιτείᾳ, οὐκ ὀρθῶς βουλευῶν (Pl. Gorg. 513). Other examples in § 105, a.

b) The *Futurum exactum* (in the active, πεποιηκὼς ἔσομαι : in the deponent, εἰργασμένος ἔσομαι ; and in the passive, διεφθαρμένος ἔσομαι, πεπράξομαι) expresses, that at a certain future instant something will be finished, and will show itself as finished. Thus it denotes (1) that which, as the immediate consequence of another action, will there-with ensue and be ready ; (2) that which will be soon accomplished and done ; (3) the future result of a preceding action (it corresponds, therefore, more to the English than to the Latin *futurum exactum*): Ἐὰν καταψηφισάμενοι τούτων θανάτου τιμήσετε, τῇ αὐτῇ ψήφῳ τοὺς τε ἄλλους κυσμιωτέρους ποιήσετε ἢ νῦν εἰσι, καὶ παρὰ τούτων δίκην εἰληφότες ἔσεσθε (Lys. 27, 7). Εἰ παρελθὼν εἰς ὅστις οὖν δύναται διδάξει, τίς παρασκευὴ χρήσιμος ἔσται τῇ πόλει, πᾶς ὁ παρὼν φόβος λελύσεται (Dem. 14, 2). Τί γὰρ ποιήσει (ὁ θεός) ; Φράζει, καὶ πεπράξεται (Arist. Pl. 1027). Μάτην μοι κεκλαύσεται (Arist. Nub. 1436 ; in vain shall I have wept). (Τῆς δυνάμεως ἡμῶν εἰς αἰδίων τοῖς ἐπιγιγνομένοις μνήμη καταλείψεται, Thuc. 2, 64 ; of a future action conceived of as an abiding result.)<sup>1</sup>

REM. In those verbs in which the perfect middle has the signification of the present (§ 112, R. 2), the fut. exact. has the signification of the simple future : μενήσομαι, κекτήσομαι (shall possess, different from κτήσομαι, shall acquire), κекλήσομαι (shall have the name). Likewise two others (εἰρήσομαι, δεδήσομαι).

The verb μέλλω with the infinitive of the future or present, rarely of the aorist, forms a peculiar mode of denoting the future as something which one has at this present time in hand, and is about to do (116, *futurum in presenti*), which notation by means of the imperfect (342) (ἡμελλον) is applied to the past (*futurum in präterito*): Μέλλω ὑμᾶς διδάξαι, ὅθεν μοι ἡ διαβολὴ γέγονεν (Pl. Apol. 21). Ἐνεθυμούντο οἱ Ἕλληνες, ὅτι ἀγορὰν οὐδεὶς ἔτι παρέξειν ἡμελλον (Xen. An. 3, 1, 2).

<sup>1</sup> Si fecero, ἐὰν ποιήσω, see *Subjunctive*.

[§ 116.] Ἀκούω τινὰ διαβάλλειν, ὡς ἐγὼ ἄρα ἔξαπατήσας ὑμᾶς μέλλω ἄγειν εἰς Φᾶσιν (*Xen. An.* 5, 7, 5)<sup>1</sup>.

REM. 1. Especially frequent εἰ μέλλω, *if I am to* —, and ὁ μέλλων, *he that would*, in denoting that which must be done in order to secure some object: Δεῖ στρατιάν, εἰ μέλλει πράξειν τὰ δεόντα, μηδέποτε παύσθαι τοῖς πολεμίοις κακὰ πορσύνουσιν (*Xen. Cyr.* 1, 6, 17). Τὸν μέλλοντα εὖ γεωργήσιν δεῖ τοὺς ἰργάτας καὶ προθύμους παρασκευάζειν καὶ πείθεσθαι θέλοντας (*Xen. Œcon.* 5, 15). But also Ἀνδρείον δεῖ εἶναι τὸν εὐγενῆ νεάνισκον, εἴπερ εὖ μαχεῖται (*Pl. Rep.* 2, 375).

REM. 2. Of the simple indicative future (not *fut. in præterito*) instead of the optative in propositions dependent on a verb in the preterite, see *Optative*, § 130, b. R. 2.

§ 117. a) With the addition of ἂν the imperfect, aorist, and sometimes (347) plusquamperf. of the indicative is used to predicate something which, under the supposition of a certain condition, would find (or have found) place, but which does not do so, because the condition does not exist. The condition is expressed in the indicative with εἰ. Of that which, *as it is*, does not find place, but would do so, and of a condition assumed in opposition to the actual present state of the case, the imperfect is used (εἰ ἐδυνάμην, ἐποίουν ἂν); if the condition and conditional result, under the same supposition, belong to the past, both of them stand in the aorist (εἰ ἐκέλευσας, ἐποίησα ἂν, εἰ μὴ ἐκέλευσας, οὐκ ἂν ἐποίησα). The plusquamperf. with ἂν in conditional propositions, is used only when an action (then or now) completed, and a state which has (then or now) ended, is meant to be denoted. (A plusquamperf. having the sense of the imperf. is used as imperf., e. g. εἰ ἤδειν, ἔλεγον ἂν.) The time in the conditional, and that in the principal, proposition, may differ according to the sense. (There can rarely be occasion to use the plusquamperf. in both clauses.) Εἴ τι ἐμοῦ ἐκῆδον, οὐδενὸς ἂν οὕτως μ' ἀποστερεῖν ἐφυλάττου, ὡς ἀξιώματος καὶ τιμῆς (*Xen. Cyr.* 5, 5, 34). Οὐχ οὕτως ἂν προθύμως ἐπὶ τὸν πόλεμον ὑμᾶς παρεκάλουν, εἰ μὴ τὴν εἰρήνην ἑώρων ἐκ τοῦ πολέμου καλὴν καὶ βεβαίαν γεννησομένην (*Isocr. Arch.* 87).—Εἰ ὁ Φίλιππος τότε ταύτην ἔσχε τὴν γνώμην, ὡς χαλεπὸν πολεμεῖν ἐστὶν Ἀθηναίοις, οὐδὲν ἂν, ὧν νυνὶ πεποίηκεν, ἔπραξεν (*Dem.* 4, 5). Ἴσως ἂν ἀπέθανον, εἰ μὴ ἡ τῶν τριάκοντα ἀρχὴ διὰ ταχέων κατελύθη (*Pl. Apol.* 32).—Εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλείᾳ (*Xen. An.* 2, 1, 4; *had ye not come, we should now* —). Εἰ ἐγὼ ἐτόλμων τοῦτο ποιεῖν, ἐπέτρεψας ἂν, ὦ Δημόσθενες, καὶ οὐκ ἐνέπλησας βοῆς καὶ κραυγῆς τὴν ἀγοράν; (*Æsch.* 2, 86; *had I dared it, wouldst thou have suffered it?*) — Εἰ, ὅ εἰ

<sup>1</sup> Ἡδὴ ἤμελλον ἀλλήλους ἀπολιπεῖν (*Thuc.* 6, 31). (Ἡμέλλησα ἑνάαι.)

ἡρώτων, ἀπεκρίνω, ἱκανῶς ἂν ἤδη παρὰ σοῦ τὴν ὁσιότητα ἐμεμαθήκειν (Pl. *Euthyph.* 14; *I should already have finished my task of learning* —). [§ 117.]  
 Λοιπὸν ἂν ἦν ἡμῖν περὶ τῆς πόλεως διαλεχθῆναι τῆς ἡμετέρας, εἰ μὴ  
 προτέρα τῶν ἄλλων εὖ φρονήσασα τὴν εἰρήνην ἐπεποίητο (Isocr. *Phil.*  
 56; *we were it not the case that it had already concluded a peace*). Εἰ ἐγὼ  
 πάλαι ἐπεχείρησα πράττειν τὰ πολιτικά πράγματα, πάλαι ἂν ἀπολώλειν καὶ οὐτ' ἂν ὑμᾶς  
 ὠφελέκειν οὐδὲν οὐτ' ἂν ἑμαυτὸν (Pl. *Apol.* 31; *I should long ago have perished, without*  
*benefiting either you or myself, from ἀπόλῳλα*)<sup>1</sup>.

REM. 1. Sometimes, either in both clauses or in only one of them, the imperfect (347, R. 2) is used instead of the aorist, of relations belonging to the past; mostly (yet not always, especially in the poets) to denote an abiding state or a continued series of actions: Σωκράτης οὐτ' ἡλίθιος οὐτ' ἀλαζών φαίνεσθαι τοῖς συνοῦσιν ἐβούλετο· ἐδόκει δ' ἂν ἀμφοτέρω ταῦτα, εἰ προαγορεύων ὡς ἀπὸ θεοῦ φαινόμενα ψευδόμενος ἐφαίνετο. Δῆλον οὖν, ὅτι οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν (Xen. *Mem.* 1, 1, 5). Ἐγὼ ἔχθες, εἰ μὴ πολλοῖς διεπύκτευσα, οὐκ ἂν ἐδυνάμην σοι προσελθεῖν (Xen. *Cyr.* 7, 5, 53). Λιπόντες τὰς τάξεις προθέοντες ἀρπάζειν ἦθελον καὶ ἡμῶν πλεονεκτεῖν· εἰ δὲ τοῦτο πάντες ἐποιούμεεν, ἅπαντες ἂν ἀπωλόμεθα (Xen. *An.* 5, 8, 13). The aorist is put instead of the imperfect in the principal proposition only when, with less accuracy, the relation is referred to the past or to a different time: Εἰ μὲν τὸ σῶμα ἐπιτρέπειν σε ἔδει τῷ, διακινδυνεύοντα ἢ χρηστὸν αὐτὸ γενέσθαι ἢ πονηρόν, πολλὰ ἂν περὶ ἐσκέψω, εἰτ' ἐπιτρέπτέον· εἴτε οὐ, καὶ εἰς συμβουλὴν τοῦτε φίλος ἂν παρὲκάσεις καὶ τοὺς οἰκίους, σκοπούμενος ἡμέρας συχνάς, ὃ δὲ περὶ πλείονος τοῦ σώματος ἡγεί, τὴν ψυχὴν, περὶ δὲ τούτου οὔτε τῷ πατρὶ οὔτε τῷ ἀδελφῷ ἐπεκρινώσω, εἴτ' ἐπιτρέπτέον· εἴτε καὶ οὐ τῷ ἀφικόμενῳ τούτῳ ξένῳ τὴν σὴν ψυχὴν (Pl. *Prot.* 313).

REM. 2. Relative and conjunctive clauses which come to be enclosed in such a conditional or conditioned proposition, are expressed in the indicative. Εἰ ξένος ἐτύγχανον ὦν, ξυνεγιγνώσκετε δήπου ἂν μοι, εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν ὧσπερ ἐτεθράμμην (Pl. *Apol.* 17). Εἰ πλούτῳ καὶ κέρδει ἄριστα ἐκρίνετο τὰ κρινόμενα, ἃ ἐπ' ἡνέει ὁ φιλοκερδὴς καὶ ἔψεγεν, ἀνάγκη ἂν ταῦτα ἀληθέστατα εἶναι (Pl. *Rep.* 9, 382). Ἡδέως ἂν Καλλικλείη ἐτι διελεγόμην, ἕως αὐτῷ τὴν τοῦ Ἀμφίλοχος ἀπέδωκα ῥῆσιν ἀντὶ τῆς τοῦ Ζήθου (Pl. *Gorg.* 506). Ἐχρῆν τοὺς ῥήτορας μὴ πρότερον περὶ τῶν ὁμολογουμένων συμβουλευέμεν, πρὶν περὶ τῶν ἀμφισβητούμενων ἡμᾶς ἐδίδαξαν (Isocr. *Paneg.* 19).

b) The condition which does not obtain, is not always expressed in a proposition of its own, but may be given in a different turn of expression, or be implied in the context of the passage as a whole: Βοὸς ἔχοντες σῶμα, ἀνθρώπου δὲ γνῶμην, οὐκ ἂν ἡδυνάμεθα ποιεῖν ἃ ἐβουλόμεθα (Xen. *Mem.* 1, 4, 14). Ὡς τε ἀπελάσαι Χαλδαίους ἀπὸ τούτων τῶν ἄκρων (in order to expel), πολλαπλάσια ἂν ἔδωκα χρήματα ἂν σὺ νῦν ἔχεις παρ' ἐμοῦ (Xen. *Cyr.* 3, 2, 16; *I would have given*). Ξένος οὐδέ τις ἀφίκεται χρόνου συχνοῦ ἐξ Ἀθηνῶν, ὅστις ἂν ἡμῖν σαφές τι ἀγγεῖλαι οἷός τε ἦν περὶ τούτων (Pl. *Phaed.* 57; *who would have*

<sup>1</sup> Ὅποτερον τούτων ἐποίησε Διογείτων, οὐδενὸς ἂν ἦττον Ἀθηναίων πλοῦσιος ἦν (Lys. 32, 23).

[§ 117.] *been in a condition* —). 'Εάλωκα οὐ λόγων ἀπορία ἄλλ' ἀναισχυντίας καὶ τοῦ ἐθέλειν λέγειν πρὸς ὑμᾶς τοιαῦτα, οἳ ἂν ὑμῖν ἥδιστα ἦν ἀκούειν, θρηνοῦντός τέ μου καὶ ὀλοφυρομένου (*Pl. Apol.* 38; *as would have been to you* —). Especially note ἂν with the indicative, where in English we use *otherwise* with the conditional mood, to denote a relation different from the actual one: 'Επιστευόμεν ὑπὸ Λακεδαιμονίων οὐ γὰρ ἂν με ἔπεμπον πάλιν πρὸς ὑμᾶς (*Xen. An.* 6, 6, 33). ('Ἠλπίζον σε παρέσεσθαι' ἢ οὐκ ἂν ἦλθον.)

REM. 1. The hypothetical proposition with ἂν may have an object-proposition (with ὅτι or ὥς, or as dependent question) subordinated to it, or an inference (ὥστε), sometimes also in a different way: 'Ἐδῶς ἂν πυθοίμην, τίν' ἂν ποτε γνώμην περὶ ἐμοῦ εἴχετε, εἰ μὴ ἐτηρηάρχησα (*Dem.* 50, 67). Οὕτω σαφῶς ὁ πατήρ ἐμὸς τοὺς κατὰ πόρους ψευδομένους ἐπέδεικνεν, ὥστε ἡδέως ἂν ὁ δῆμος δίκην παρ' αὐτῶν ἐλαβεν (*Isocr. de Big.* 7; *would have been delighted to take* —). "Ἔστιν οὖν ὅπως ταῦτ' ἂν, ἐκείνα προειρηκώς, ὁ αὐτὸς ἀνὴρ μὴ διαφθαρεῖς ἐτόλμησεν εἰπεῖν; (*Dem.* 19, 308.) Such a proposition may even itself be made the condition: Εἰ τοίνυν ἂν ἐμοὶ τότε ὠργίζεσθε, ὅτι οὐκ ἐτηρηάρχησα, πῶς οὐκὶ νῦν προσήκει ὑμᾶς εἰσπράξαι μοι τὰ ἀναλώματα; (*Dem.* 50, 67; *if then the case be so, that ye would have been angry with me* —.)

REM. 2. Sometimes the aorist (rarely the imperfect) with ἂν denotes what would have happened at a past time, if the attempt had been made, and therefore what *might, could, or should have taken place*: Καὶ αὐτοὶ ἂν ἐπορεύθησαν, ἥπερ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκβῆναι (*Xen. An.* 4, 2, 10). 'Ἐκ τίνος ἂν φιλίας ποτ' ἐδάνεισεν ὁ πατήρ ὁ ἐμὸς τῷ νανάρχῳ τὰς χιλίας δραχμάς, ὃν οὐκ ἐγίνυνσκεν; (*Dem.* 49, 50; *could (or should) my father have lent* —?). Οἱ Πέρσαι θᾶττον, ἢ ὥς τις ἂν ᾤετο, μετεώρους ἐξεκόμισαν τὰς ἀμάξας (*Xen. An.* 1, 5, 8). Οὐ γὰρ ἦν, ὅτι ἂν ἐποιεῖτε μόνοι (*Dem.* 18, 43; *there was nothing that you could have done alone*). Especially note ἡβούλωμην ἂν, *I should* (under other circumstances) *have wished, I could have wished* (said of wishes that are not to be fulfilled, *vellem*): 'Ἡβούλωμην ἂν, ὥσπερ πρόχρηρόν ἐστιν ἐπαινέσαι τὴν ἀρετὴν, οὕτω ῥάδιον εἶναι τοὺς ἀκούοντας πείσαι ἀσκήν αὐτὴν (*Isocr. de Pac.* 36).

REM. 3. Sometimes the imperfect or aorist with ἂν is used to denote what in time past might, upon a given occasion, take place, i. e. what was wont to, and now and then did, take place. (The imperfect more of the recurrence of a state, or of an operation lasting some time; the aorist, of the repetition and recurrence of several actions.) Κῦρος, μεταξὺ τῶν ἀρμάτων καὶ τῶν θωρακοφόρων διαπορευόμενος, ὁπότε προσβλέψῃ τινας τῶν ἐν ταῖς τάξεσι, τοτὲ μὲν εἶπεν ἂν. (*would say*) 'Ὡ ἄνδρες, ὥς ἡδὺ ὑμῶν τὰ πρόσωπα θεάσασθαι' τοτὲ δ' αὖ ἐν ἄλλοις ἔλεξεν 'Ἄρα ἐννοεῖτε, ἄνδρες, κ. τ. λ. (*Xen. Cyr.* 7, 1, 10). 'Αναλαμβάνων οὖν τῶν τραγῳδοποιῶν καὶ τῶν διθυραμβοποιῶν τὰ ποιήματα, ἃ μοι ἐδόκει μάλιστα πεπραγματεῦσθαι, διηρώτων ἂν αὐτούς, τί λέγοιεν (*Pl. Apol.* 22).

§ 118. In some cases, however, the apodosis has the imperfect without ἂν, although depending on a condition which is intimated as not existing.

(348) a) In speaking of what in a certain case in the past or present would be right, suitable, allowable, &c., but was not done, or is not done, the imperfects ἐχρῆν, προσήκειν, ἔδει, ἤρμοττεν (καλῶς εἶχεν), ἐξῆν (ἦν, ὑπῆρχεν), and adjectives (also



gerundives) with ἦν (κάλλιον, δίκαιον, κρεῖττον), are put without ἄν, in order to denote the duty or proper conduct unconditionally. Εἰ ἅπαντες ὠμολογοῦμεν Φίλιππον τὴν εἰρήνην παραβῖναι, οὐδὲν ἄλλο εἶδε τὸν παρίοντα (an orator, who rose to speak) λέγειν καὶ συμβουλεύειν ἢ ὅπως ἀσφαλίστατα αὐτὸν ἀμνησούμεθα (Dem. 9, 6). Καλὸν ἦν τοῖςδε, εἰ καὶ ἡμαρτάνομεν, εἶσαι τῇ ἡμετέρᾳ ὀργῇ (Thuc. 1, 38). Εἰ αἰσχρόν τι αἱ γυναῖκες ἐμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν (Xen. Mem. 2, 7, 10). (Εἰ δ' ἦν ἀναγκαῖον ῥηθῆναι, οὐ Δημοσθένους ἦν ὁ λόγος, Æsch. 3, 229; it was not for D. to say it.) Τῶν ἐμοὶ συγγεγονότων τινὰ ἐχρῆν Μέλητον παρασχέσθαι μάρτυρα (Pl. Apol. 34). But also εἶδε ἄν: Εἰ ἐγὼ ἔτι ἐν δυνάμει ἦν τοῦ ραδῖως πορεύεσθαι πρὸς τὸ ἄστυ, οὐδὲν ἄν σε εἶδε δεῦρο ἵεναι (Pl. Rep. 1, 328; thou hadst no need, there would be no occasion, &c.)<sup>1</sup>.

b) By a rhetorical mode of expression, the imperfect without ἄν is used to denote what would be (or have been) an immediate and easily-foreseen consequence of any thing (instead of the aorist with ἄν.—The consequence or prospective result denoted as already in the act of taking place). Ὀρμημένων τῶν ἐν Σάμῳ Ἀθηναίων πλείν ἐπὶ σφᾶς αὐτοὺς (against their countrymen at home), ἐν ᾧ σαφέστατα Ἰωνίαν καὶ Ἑλλήσποντον εὐθύς εἶχον οἱ πολέμοι, κωλυτῆς Ἀλκιβιάδης ἐγένετο (Thuc. 8, 86). Οὐτε ὡς ἀποκτείναιεν οἱ θεοὶ τὸ τῶν ἀνθρώπων γένος, εἶχον — αἱ τιμαὶ γὰρ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἠφανίζετο — οὐθ' ὅπως ἔφην ἀσελγαίνειν (Pl. Conv. 190). Ταῦτα πράξας (had I done this—, by such actions), ἃ οὐτός μου κατηγορεῖ, ἐκέρδαινον μὲν οὐδὲν, ἐμᾶντὸν δ' εἰς κίνδυνον καθίστην (Lys. 7, 32). (Ἦν is also now and then put, without this meaning, for ἦν ἄν (would have been), the hypothetical being rhetorically represented as actual: Μετὰ τὴν μάχην εὐθύς ὁ δῆμος, ἐν αὐτοῖς τοῖς δεινοῖς ἐμβεβηκώς, ἡνίκ' οὐδ' ἀγνωμονῆσαι τι θαυμαστὸν ἦν τοὺς πολλοὺς πρὸς ἐμέ, περὶ σωτηρίας τῆς πόλεως τὰς ἐμὰς γνώμας ἐχειροτόνει, Dem. 18, 248. Other omissions of ἄν are very questionable.)<sup>2</sup>

REM. 1. Of ἔν' εἶχον (that I might have) without ἄν (hypothetical final sentence) see Optative, § 131 b. R. 3.

REM. 2. The aorist with ὀλίγου, within a little, almost, always without ἄν: Ὀλίγου ἐξηπάτησάς με (Pl. Meno, 80).

REM. 3. The present and perfect indicative never take ἄν. In the older poetical language (Homer, Pindar, Choral Odes) occasionally ἄν (κέν) occurs with the future indicative by a mixture of a simple mode of assertion with a dubitative (Pres. or Aor. Optat. with ἄν). In Attic writers (except in Choral Odes) this usage is very questionable.

REM. 4. On the place of ἄν, its repetition, &c., see Optative with ἄν, § 139.

<sup>1</sup> Ἡβουλόμην now and then for ἡβουλόμην ἄν (e.g. Arist. Ran. 866).

<sup>2</sup> Ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι, εἰ ἄνεμος ἐπεγένετο τῇ φλογί, Thuc. 3, 74. Ἐκινδύνευσεν stands unconditionally (—and would have been ruined, if —). Οὐ γὰρ δὴ που σοῦ γε οὐδὲν τῶν ἄλλων περιττότερον πραγματευομένου ἔπειτα τοσαύτη φήμη τε καὶ λόγος γέγονεν, εἰ μὴ τι ἔπραττες ἀλλοῖον ἢ οἱ ἄλλοι (Pl. Apol. 20. A mixture of an unconditional expression: has not arisen without thy doing —, and a conditional, if thou didst not —).

## CHAPTER II.

*The Subjunctive (Conjunctive) and its Tenses.*

§ BOTH in the Subjunctive and in the Optative an action or state is put  
 119. as a conception presented to the speaker's mind, without his at the  
 (346) same time enunciating it as real: but the subjunctive denotes the thing as said in reference to present or future time, and to reality, as something demanded, or as something purposed and aimed at, or as a case of possible occurrence; whereas the optative denotes it either in reference to the past, as something that was once purposed and aimed at, or a case conceived as having occurred in the past, or also as a quite indefinite possibility (as a wish, or dubitatively with ἄν). The Greeks, however, in certain kinds of dependent propositions, not unfrequently omit to intimate the reference to the past, so that the subjunctive is put for the optative (but never conversely). In other kinds of dependent propositions, where the optative should stand, it not unfrequently happens, that the relation is left unmarked and the indicative is used.

REM. The subjunctive and optative are far from being constantly used in all sorts of dependent propositions which denote something merely conceived and thought; they are employed only where a need had been felt for denoting this, while in others the speaker, not caring to denote this, uses the indicative (see after *Optative*, at the end of chapter 3). In certain kinds of subordinate propositions, e.g. in object-sentences with ὅτι and ὥς, or in dependent interrogative sentences, the modification is not denoted, when they belong to a governing sentence in the present or future (they stand therefore in the indicative, not in the subjunctive); but is denoted, when the tense used in the governing sentence is a *præteritum* (then they stand in the optative). With less exact accuracy, and by reason of a certain liveliness in the expression, it sometimes happens, that something which is part of a conception belonging to the past, is put as part of a conception belonging to the present, and so the optative passes into the subjunctive, or (where this is not used) into the indicative, without in any remarkable way affecting the thought.

§ a) The *Subjunctive* in the first person (in the singular not usually  
 120. without a preceding φέρε or ἄγε) is used in exhortation and demand,  
 (352 a, affirmatively, or with the negation μή. "Ιωμεν. Μὴ φοβώμεθα. Φέρε  
 b) δὴ, τὰς μαρτυρίας ὑμῖν ἀναγνῶ (*Dem.* 18, 267). Φέρε δὴ καὶ ὅσους  
 αὐτὸς ἐλυσάμην τῶν αἰχμαλώτων, εἶπω πρὸς ὑμᾶς (*Dem.* 19, 169).

b) In the second and third person, the aorist of the subjunctive stands with μή in prohibitions: Μὴ ποιήσῃς τοῦτο. See *Imperative*, § 142.

REM. Rarely, and poetically, μή is used with the first person, in praying that something may not befall the speaker: 'Ἀλλὰ μ' ἐκ τῆςδε ἡγῆς πόρθμευσον ὡς τάχιστα μηδ' αὐτοῦ θανῶ (*Soph. Trach.* 801).

*Subj. dubitativus.*] The subjunctive is used in simple interrogations or in doubting questions (expressive of disapprobation, displeasure, denial), of that which *shall* come to pass, *is to be* done (what one is challenged to do, what one is required to do by the will of another, what can and shall be done), both when they are direct, and when they are dependent on a leading verb in the present or future<sup>1</sup>: τί φῶ; τί δρῶ; Πῶς οὖν δὴ περὶ αὐτῶν τούτων λέγωμεν καὶ πῶς ποιῶμεν; (*Pl. Phil.* 63.) Δοκεῖ χρῆναι, ὦ Ἑρξίμαχε; ἐπιθῶμαι τῷ ἀνδρὶ καὶ τιμωρήσωμαι ὑμῶν ἐναντίον; (*Pl. Conv.* 214.) Δέξεσθε ἡμᾶς ἢ ἀπίωμεν; (*Pl. Conv.* 212. *Will ye receive us, or are we to go away?*) Ἵνα οὖν τριάκοντα ἄνθρωποι λειτουργήσωσιν ἡμῖν, τοὺς ἅπαντας ἀπίως πρὸς ἡμᾶς αὐτοὺς διαθῶμεν; (*Dem.* 20, 22.) Ἄρα, ἔφη ὁ Σωκράτης, μὴ αἰσχυνθῶμεν τὸν Περσῶν βασιλέα μιμήσασθαι; (*Xen. Econ.* 4, 4.) Πόθεν οὖν τις ἄρξεται, πολλῆς οὔσης περὶ τὰ ἀμφιβητούμενα μάχης; (*Pl. Phil.* 15.) Τίνος ἔνεκα ἐφ' ἡμῶν πρῶτον καταδειχθῇ τοιοῦτον ἔργον; (*Dem.* 20, 117; *why is such a deed to be done for the first time in our days?*) — Ἀπορῶ, τήν τ' ἀδελφὴν ὅπως ἐκδῶ καὶ τὰλλ' ὁπόθεν διοικῶ (*Dem.* 27, 66). Βουλεύομαι, πῶς σε ἀποδρῶ (*Xen. Cyr.* 1, 4, 13). Οὐκ ἔχω, ὅπως σοι εἰπῶ ἂ νοῶ (*Pl. Euthyphr.* 11). Οἱ κάπηλοι φροντίζουσιν, ὅτι ἐλάττονος πριάμενοι πλείονος ἀποδῶνται (*Xen. Mem.* 3, 7, 6). Τὰ ἐκπώματα οὐκ οἶδ' εἰ Χρυσάντα τούτῳ δῶ, ἐπεὶ καὶ τὴν ἔδραν σου ὑφῆρπασεν (*Xen. Cyr.* 8, 4, 16). (Ἐχω and οὐκ ἔχω ὁ, τι (δ) with the subjunctive often occur in the sense, *have something (nothing) to* —: Οὐδὲν Σωκράτει διοίσει, ἐὰν μόνον ἔχη, ὅτῳ διαλέγεται (*Pl. Conv.* 194: *somebody to converse with*). Ἐκάτεροι ἔχουσιν ἐφ' οἷς φιλοτιμηθῶσιν. *Isocr. Paneg.* 44.)

REM. 1. When the speaker is less concerned to mark the notion of requirement (the *is to be*), it is not unfrequently omitted, and such a question, whether direct or indirect, is put in the indicative future (as a question what will happen): τί οὖν ποιήσομεν; πότερον εἰς τὴν πόλιν πάντας τούτους παραδεξόμεθα ἢ τοὺς μὲν, τοὺς δ' οὐ; (*Pl. Rep.* 3, 397.) Ἄρ' οὖν θησόμεθα νόμον διὰ ταῦτα μηδὲ τὸ λοιπὸν ἐξεῖναι τῇ βουλῇ μηδὲ τῷ δήμῳ μήτε προβουλεύειν μήτε χειροτονεῖν μηδέν; (*Dem.* 20, 4; *shall we make a law?*) Οὐκ ἔχετε, οἶμαι, ὅ, τι ποιήσετε (*Dem.* 8, 32). Hence the phrase is either οὐκ ἔχω, ὅ, τι χρήσωμαι τῷ ἀνθρώπῳ, τῷ ἀργυρίῳ (*what to do with* —), or, sometimes χρήσομαι. (Εἰπωμεν ἢ σιγῶμεν, ἢ τί δράσομεν; *Eur. Ion.* 758. Ἀμυλῶνται, ὁπότεροι φθῆσονται τὴν πόλιν ἀγαθόν τι ποιήσαντες, *Isocr. Paneg.* 79.)

REM. 2. In deliberating with oneself or others what to do (say, think) now

<sup>1</sup> Viz. regularly; of the subjunctive instead of the optative after a leading verb in a præteritum (§ 119, R.), see *Optative*, § 130 b, and also the following §§.

[§ 121.] immediately, the question is sometimes put in the first person of the present indicative: Πῶς οὖν, ὃ 'Αλκιβιάδῃ, ποιούμεν; οὕτως οὔτε τι λέγομεν ἐπὶ τῇ κύλικι οὐτ' ἐπάδομεν, ἀλλ' ἀτεχνῶς ὥσπερ οἱ διψῶντες πίνεμεθα; (*Pl. Conv.* 214. *What do we then, Alcibiades?* Directly afterwards we have 'Ἀλλὰ τί ποιῶμεν;)

REM. 3. Of the dubitative question in the optative with *ἄν*, see *Optative*, § 136.

§ 122. (355) The subjunctive stands in propositions of intention (*final sentences*) with the conjunctions *ἵνα*, *ὥς* (poet. *ὅφρα*), *ὅπως*, *in order that* (*ἵνα μή*, *ὥς μή*, *ὅπως μή*, sometimes simply *μή*, *that—not; lest*) after a governing verb in the present or future. *Ὡς* and *ὅπως* in this sense sometimes take *ἄν*, never *ἵνα* or the simple *μή*<sup>1</sup>. "*Ὅπως* (without *ἄν*) and *ὅπως μή*, however, sometimes take, instead of the aor. 1 of the subjunctive, the future indicative, whereby the thing intended, is brought out more independently, as a thing that will occur. (See note at end of following §.) Βουλὴς αἰρεῖται, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελῇται, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δι' αὐτὸν εὖ πράττωσιν (*Xen. Mem.* 3, 2, 3). Δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἃς ἔχομεν, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, ἀλλὰ τραπόμεθα, ὅπῃ ἂν τῇ στρατιᾷ συμφέρῃ (*Xen. An.* 3, 2, 27). Τισσαφέρην διανοεῖται τὴν γέφυραν λῦσαι τῆς νυκτός, ὥς μὴ διαβῇτε, ἀλλ' ἐν μέσῳ ἀποληφθῇτε τοῦ ποταμοῦ καὶ τῆς διώρυχος (*Xen. An.* 2, 4, 17). Εἰς καιρὸν ἤκει, ὅπως τῆς δίκης ἀκούσης παρὼν τῆς ἀμφὶ τοῦ πατρός (*Xen. Cyr.* 3, 1, 8). Ἐάν τις σοι κάμνη τῶν οἰκετῶν, παρακαλεῖς ἱατρούς, ὅπως μὴ ἀποθάνῃ (*Xen. Mem.* 2, 10, 2). Ταῦτα γίγνεται, οὐχ ὅπως τοὺς αὐτοὺς ἀνλητὰς ἐπαινώσιν οἱ πολῖται οὐδ' ὅπως τοὺς αὐτοὺς ποιητὰς αἰρῶνται, οὐδ' ἵνα τοῖς αὐτοῖς ἡδωνται, ἀλλ' ἵνα τοῖς νόμοις πείθωνται (*Xen. Mem.* 4, 4, 16). Σὺ, ὦ παῖ, ἂν σωφρονῇς, τοὺς θεοὺς παραιτήσῃ συγγνώμόνάς σοι εἶναι, εἰ τι παρημέληκας τῆς μητρός, μή σε καὶ οὗτοι νομίσαντες ἀχάριστον εἶναι οὐκ ἐθέλωσιν εὖ ποιεῖν (*Xen. Mem.* 2, 2, 14). — Τοῦτ' λαβὼν μου τὸ σκιάδειον ὑπέρεχε ἄνθρωπον, ὥς ἂν μή<sup>2</sup> μ' ὀρώσιν οἱ θεοί (*Arist. Aves* 1509). Ὁ τύραννος πολέμους τινὰς αἰεὶ κινεῖ, ἵν' ἐν χρεῖᾳ ἡγεμόνος ὁ δῆμος ᾗ καὶ, ἔάν τις αὐποπτεῦν ἐλευθέρα φρονήματα ἔχοντας μὴ ἐπιτρέψιν αὐτῷ ἄρχειν, ὅπως ἂν τούτους μετὰ προφάσεως ἀπολλύῃ, ἐνδούς τοῖς πολέμοις (*Pl. Rep.* 8, 567). — Οἱ σύμμαχοι οὐδὲ δι' ἐν ἄλλο τρέφονται ἢ ὅπως μαχοῦνται ὑπὲρ τῶν τρεφόντων (*Xen. Cyr.* 2, 1, 21). Χρὴ ἀναβιβάζειν ἐπὶ τὸν τροχὸν τοὺς

<sup>1</sup> Where *ἵνα ἄν* occurs, *ἵνα* means *where*. With *ὥς* and *ὅπως*, *ἄν* effects no perceptible change of meaning. [Properly '*that, if he may be so*'—ut (sit), *si forte* (sit), Herm. "Qy. ὅπως, ὥς, ἄν—denoting that the thing intended will ensue—ὅπως ἔλθω, *that I may come*, such being the intention whether realized or not; but ὅπως ἂν ἔλθω, *that I may come*, as in the case supposed I shall: almost = *so shall I come*." H. B.]

<sup>2</sup> ὥς ἂν μὴ μ' ὀρώσιν οἱ θεοί, *that, as far as this goes, the gods see me not—so shall the gods not see me; without ἄν, merely to the intent that they, &c.*

ἀναγραφέντας (*to put the persons denounced upon the rack*), ὅπως μὴ πρότερον νύξ ἔσται πρὶν πυθῆσθαι τοὺς ἄνδρας ἅπαντας (*Andoc. 1, 43*).

The subjunctive stands in object-sentences annexed by ὅπως or ὅπως μὴ to the present or future of verbs or phrases denoting, *to endeavour* (*to take care, to work upon others*) that something may, or may not, be done (as ἐπιμελεῖσθαι, σπουδάζειν, παρασκευάζειν, πράττειν, μηχανᾶσθαι, παραγγέλλειν, πρόνοιαν ἔχειν, περὶ πολλοῦ ποιεῖσθαι, πρὸς τοῦτο τὸν νοῦν ἔχειν, &c.). But the future indicative is also used, in order to mark the object prominently as something that will occur, or as a state that continues in the future, and this is the most usual form; somewhat less frequent the subjunctive of the present and aor. 2, while that of the aor. 1 active and middle is even very rare in object-sentences with ὅπως. Now and then ἄν is added to ὅπως, and then always the subjunctive: "Ἄλλον του ἄρα ἐπιμελήσει ἡμῖν ἐλθὼν ἐπὶ τὰ τῆς πόλεως πράγματα ἢ ὅπως ὅτι βέλτιστοι οἱ πολῖται ὤμεν; (*Pl. Gorg. 515.*) Σεύθης κελεύει Ξενοφῶντα προθυμεῖσθαι, ὅπως διαβῇ τὸ στράτευμα (*Xen. An. 7, 1, 5*). Εἰ τίς σοι τῶν γνωρίμων κινδυνεύει δι' ἔνδειαν ἀπολέσθαι, οὐκ οἶε σοι ἄξιον εἶναι ἐπιμεληθῆναι, ὅπως διασωθῇ; (*Xen. Mem. 2, 10, 2.*) Φίλιππος ὠνεῖται παρὰ τῶν πρέσβεων, ὅπως μὴ ἀπίωμεν ἐκ Μακεδονίας (*Dem. 18, 32*). — "Ὡς περ τὸν ποιμένα δεῖ ἐπιμελεῖσθαι, ὅπως σῶαί τε ἔσονται αἱ οἴες καὶ τὰ ἐπιτήδεια ἔξουσιν, οὕτω καὶ τὸν στρατηγὸν ἐπιμελεῖσθαι δεῖ, ὅπως σῶαί τε οἱ στρατιῶται ἔσονται καὶ τὰ ἐπιτήδεια ἔξουσιν (*Xen. Mem. 3, 2, 1*). Καλὸν παρασκευάζειν, ὅπως ὥς βέλτισται ἔσονται τῶν πολιτῶν αἱ ψυχαί (*Pl. Gorg. 503*). Οὐ μικρὰν πρόνοιαν ἔχειν δεῖ, ὅπως κύριος ἔσται ὁ νόμος καὶ μήτε συγχυθήσεται μήτ' αὐ μεταποιηθήσεται (*Dem. 23, 62*). Τί μάλιστα ἐν ἅπασι διεσποῦδασται τοῖς νόμοις; "Ὅπως μὴ γενήσονται οἱ περὶ ἀλλήλους φόνοι (*Dem. 20, 157*)<sup>1</sup>. — Οἱ ναῦται τῷ ναυκλήρῳ περικέχυνται δεόμενοι καὶ πάντα ποιῶντες, ὅπως ἂν σφισι τὸ πηδάλιον ἐπιτρέψῃ (*Pl. Rep. 6, 488*). (Εἰ τὸν ἐχθρὸν κακῶς ποιητέον ἐστίν, κακὸν δὲ μέγιστον αὐτῇ ἡ ἀδικία ἐστίν ἐν τῇ ψυχῇ ἐνοῦσα μὴδὲ τιμωρία ἐκκαθαυρομένη, ἐάν τινα ἀδικῇ ὁ ἐχθρὸς, παντὶ τρόπῳ παρασκευαστέον, ὅπως μὴδὲ ἔλθῃ παρὰ τὸν δικαστήν· ἐάν δὲ ἔλθῃ, μηχανητέον, ὅπως ἂν ἱαφύγῃ καὶ μὴ δῶ δίκην, ἀλλ', ἐάν τε χρυσίον ἥρπακὼς ᾖ πολὺ, μὴ ἀποδιδῶ τοῦτο ἀλλ' ἔχων ἀναλίσκῃ ἀδίκως καὶ ἀθίως, ἐάν τε αὐθανάτου ἀξία ἡδικῇκὼς ᾖ, ὅπως μὴ ἀποθανεῖται, μάλιστα μὲν βιώδεσποτε ἀλλ' ἀθάνατος ἔσται πονηρὸς ὢν, εἰ δὲ μή, ὅπως δὲ πλείστον χρόνον βίωσεται, *Pl. Gorg. 480.*)

REM. 1. "Ὅπως is originally an interrogative particle (*how*), in which signification it is frequently used. Verbs like σκοπεῖν, βουλευέσθαι, &c., denote therefore, in the first instance: to consider *how* a thing *may* be done (as intention), in which sense the fut. indic. is exclusively used (*Ἀνάγκη σκοπεῖν, ὅπως τὰ πράγματα*

<sup>1</sup> Σινωπεῖς Τιμασίωνα κελεύουσι προσταεῦσαι, ὅπως ἐκπλεύσῃ ἡ στρατιά (*Xen. An. 5, 6, 21*).

[§  
123.]

σωθήσεται, *Dem.* 9, 63. Τιμοκράτης τοῖς πονηροῖς, ὅπως μὴ δώσουσι δίκην, ὁδὸν δεικνυσιν, *Dem.* 24, 106); consequently, at the same time, to take measures *that* it may be done, in which sense the subjunctive may also be used. (Οὐ μόνον ψηφίσθαι τὴν εἰρήνην δεῖ, ἀλλὰ καὶ βουλευέσθαι, ὅπως ἄξομεν αὐτὴν καὶ μὴ πάλιν εἰς τὰς αὐτὰς καταστροφὰς παραχᾶς, *Isocr. de Pac.* 25. Τοῦτό μοι δοκεῖ σκεπτεῖν εἶναι, ὅπως ὡς ἐλάχιστα μὲν τραϊματά λαβώμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν, *Xen. An.* 4, 6, 10. Σκοπεῖ, ὅπως μὴ ἔξαρνος ἔσει ἃ νῦν λέγεις, *Pl. Euthyd.* 283.)<sup>1</sup> Then it comes to be used with all verbs which denote an *endeavouring* and an *acting in order to a purpose*, with loss of the interrogative sense, and consequently with mixed construction, rarely with aor. 1, which so much resembles the future. Lastly, it also denotes merely the *intention* (§ 122), in which sense the subjunctive predominates, and the fut. indic. is more rare.

REM. 2. This construction of ὅπως must be kept quite distinct from the relative ὅπως in the expression οὐκ ἔστιν ὅπως, *there is no way in which* —, *it is not possible that* (§ 102, b. R. 2), which never has the subjunctive.

REM. 3. After verbs like σκοπῶ, βουλεύομαι, &c., there may also be attached by ὅπως a dependent interrogative sentence with (potential) optative and ἂν (see § 137), of that which may probably take place : Σκοπῶ, ὅπως ἂν ὁ μὲν πᾶς ὅδε ὁ σὸς καὶ ἡ πᾶς ἥδε ὡς ῥᾶστα διάγοιεν, ἡμεῖς δ' ἂν μάλιστα εὐφραϊνοίμεθα θεώμενοι αὐτούς (*Xen. Conv.* 2).

REM. 4. Elliptically ὅπως, ὅπως μὴ, μηδεῖς, &c. stand often with the second, more rarely with the third or first person of the fut. indic. to denote a command, a prohibition, instead of the imperative (*see to it, that*) : Ὅπως οὖν ἐσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἣν κέκτησθε (*Xen. An.* 1, 7, 3). "Ὅπως ἐπέξει τῷ μαρῷ καὶ μὴ διαλύσῃ (*Dem.* 21, 216. *Prosecute the rascal, and make no terms* 2). "Ὅπως τοίνυν περὶ τοῦ πολέμου μηδὲν ἐρεῖς" οὐδεὶς γὰρ οὐδὲν αἰτιάται περὶ αὐτοῦ σε (*Dem.* 19, 92). (Τούτοις ἐγὼ ἀποκρινούμαι καθ' ἕκαστον ἀκριβῶς καὶ ὅπως, ὥσπερ ἐρωτῶσι προθύμως, οὕτω καὶ ποιῶν ἐβέλησουσιν, *Dem.* 8, 38. "Ὅπως δὲ τὸ σύμβολον λαβόντες ἔπειτα πλησίον καθεδούμεθα, *Arist. Eccl.* 297.) (The aorist subjunctive only in uncertain passages.) (Of another elliptic use of ὅπως μὴ, see § 124, b. R. 1.)

REM. 5. After βούλει, βούλεσθε (mostly interrogative) the aorist subjunctive is used with ὅπως omitted (never the fut. indic.) : Βούλεσθ' οὖν ὑμῖν αὐτοὺς παρασχῶμαι μάρτυρας τουτουσί, ὅτι πάντα τάναντία ἐμοὶ καὶ τούτοις πέπρακται ; (*Dem.* 19, 205.)

REM. 6. Rarely ὡς for ὅπως in object-sentences : Οἱ μὲν τούτου ἐπιμελοῦνται, ὡς ἔχῃ οὕτως, οἱ δὲ οὐκ ἐπιμελοῦνται (*Xen. Econ.* 20, 8).

§ 124. a) The subjunctive stands in propositions with μὴ after verbs and phrases denoting fear and apprehension (δέδοικα, φοβοῦμαι, ὀκνῶ, φροντίζω, οὐδὲν δεινόν, *there is no danger of*, &c.), or taking heed and precautions against (φυλάττομαι, εὐλαβοῦμαι, ὀρῶ, σκοπῶ), to denote

<sup>1</sup> Cf. Σκοποῦσιν, ἐξ ὅτου τρόπου οἱ Μεγαλοπολιταὶ φίλοι ὑμῖν μὴ γενήσονται (*Dem.* 16, 19; *shall be hindered that they may not become* —). Ἀριστεῖς ἐπρασσαί, ὅπη ὠφέλειά τις γενήσεται (*Thuc.* 1, 65; *negotiated how succour should come*).

<sup>2</sup> The present of εἶμι is treated as future.

that of which one is afraid, or against which one is on his guard (*ne*; [§ 124.] *μη οὐ*, *ne non*): *όρω* and *σκοπῶ*, *μή* often merely denotes a suspicion or surmise (*see whether—not*). Of a fear, in reference to the past, *μή* is mostly used with the perfect indicative: *Δέδοικα, μή ἐπιλαθώμεθα τῆς οἰκαδὲ οδοῦ* (*Xen. An.* 3, 2, 25). *Φροντίζω, μή κράτιστον ἦ μοι σιγᾶν* κινδυνεύω γὰρ ἀπλῶς οὐδὲν εἶδέναι (*Xen. Mem.* 4, 2, 39). *Τὰ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν (mistrust and fear) παρέχει τοῖς ἀνθρώποις, μή, ἐπειδὴν ἀπαλλαγῇ τοῦ σώματος, οὐδαμῶς ἔτι ἢ ἀλλ' ἐκείνη τῇ ἡμέρᾳ διαφθείρηται καὶ ἀπολλύηται, ἢ ἂν ἄνθρωπος ἀποθάνῃ* (*Pl. Phæd.* 70). *Τῶν φυλάκων ἐν ἑαυτοῖς μή στασιαζόντων, οὐδὲν δέος, μήποτε ἢ ἄλλη πόλις πρὸς τοὺτους διχοστατήσῃ* (*Pl. Phæd.* 465). *Εὐθύδημος φυλάττεται, μή δόξῃ τὸν Σωκράτην θανατᾶζειν ἐπὶ σοφίᾳ* (*Xen. Mem.* 4, 2, 3). *Ὅρα οὖν, μή τι καὶ νῦν Ἀλκιβιάδης ἐργάσῃται* (*Pl. Conv.* 213). — *Φοβοῦμεθα, μή ἀμφοτέρων ἡμαρτήκαμεν* (*Thuc.* 3, 53).

REM. 1. Now and then *μή* with the future indicative stands after verbs denoting a fear, to express rather a mere *suspicion* of what will happen, and to give prominence to the notion of futurity: *Φοβοῦμαι, μή τινας ἡδονὰς ἡδοναῖς εὐρήσομεν ἐναντίας* (*Pl. Phil.* 13). *Εἰ μαθήσονται οἱ πολέμιοι, χωρὶς γενόμενοι οἱ μὲν κατὰ πρόσωπον ἡμῖν, ὥσπερ νῦν, ἐναντιοῦσθαι, αἱ δ' ἐκ πλαγίου, αἱ δὲ καὶ ὀπισθεν, ὅρα, μή πολλῶν ἐκάστῃ ἡμῶν καὶ ὀφθαλμῶν καὶ χειρῶν δεήσει* (*Xen. Cyr.* 4, 1, 18). Also *μή* after *ὅρῳ* stands with the pres. indic. as a merely interrogative particle (*whether*): *Ὅρωμεν, μή Νικίας οἶεταί τι λέγειν καὶ οὐ λόγου ἕνεκα τὰυτα λέγει* (*Pl. Lach.* 196).

REM. 2. *Μή* stands elliptically with the pres. subjunctive to express a fear, or usually merely a suspicion (*if only—not; I fear that*): *Μή ἀγροικότερον ἦ τὸ ἀληθὲς εἰπεῖν* ὁκνῶ γὰρ Γοργίον ἕνεκα λέγειν (*Pl. Gorg.* 462). *Ἀλλὰ μή οὐ τοῦτ' ἢ χαλεπὸν, θάνατον ἐκφυγεῖν, ἀλλὰ πολὺ χαλεπώτερον, πονηρίαν* θάπτον γὰρ θανάτου θεῖ (*Pl. Apol.* 39). *I fear the difficulty is not* —. *Ἀλλὰ μή οὐχ οὕτως ἔχῃ, ὥ Σώκρατες, ἀλλ' ἀναγκαῖον ἦ εἰδὸτα τίθεσθαι τὸν τιθέμενον τὰ ὀνόματα* (*Pl. Crat.* 436; *that he who gave the names must have given them after knowledge of the things*). See b. REM.

REM. 3. From putting *οὐκ* (*οὐδέεις, οὐκέτι, οὐκουν*) before the elliptic *μή* (*μήποτε*) with a subjunctive, there results the denial of a fear (*I am not afraid that = οὐδὲν δεινόν, μή, there is no danger, no fear, that —, or, of —*), which is frequently used merely as a strong denial of the thing itself; a *future with strong negation*. Instead of the aor. subjunct. sometimes (cf. R. 1) the fut. indic. is used without perceptible difference of meaning: *Ἐπὶ τούτου τοῦ ἵππου καὶ διώκων, ὃν ἂν θέλῃς, αἰρήσεις καὶ ἀποχωρῶν οὐ μὴ δέισῃς τὸν πολέμιον* (*Xen. An.* 7, 3, 26). *Σωκράτης, ὁπόσον ἂν κελύξῃ τις, ἐκπίων οὐ δὲν μᾶλλον μὴ ποτε μεθυσθῇ* (*Pl. Conv.* 214). *Ἐὰν ἀπογνῶτε τὴν γραφὴν ταύτην, ἅπαντές εἰσιν ἀπηλλαγμένοι καὶ δικὴν οὐδέεις οὐδεμίαν μὴ δῶ* (*Dem.* 22, 39). — *Τοιούτου ἐστέρημαι ἐπιτηδείον, οἷον οὐ δέ ν α μ ἦ ποτε εὐρήσω* (*Pl. Crit.* 44). *Καλλικρατίδας εἶπεν, ὅτι ἡ Σπάρτη οὐδὲν μὴ κᾶκιον οἰκεῖται αὐτοῦ ἀποθανόντος, φεύγειν δ' αἰσχρὸν εἶναι ἐφη* (*Xen. Hell.* 1, 6, 32).

REM. 4. From the use of *οὐ μή*, explained in the preceding remark, we must carefully distinguish the use of *οὐ μή*, with the second person of the fut. indic. (never the subjunctive) in questions expressive of a peremptory and vehement prohibition, the *μή* with the verb forming a negative notion (*wilt thou not give over doing it —? wilt thou not not-do it?*). A positive command, in the shape of a question, may

[§ 124.] precede with simple *οὐ*, or follow with *ἀλλά*: *Οὐ μὴ ληρήσεις*; (*Arist. Nub.* 367.) *Οὐ κοῦν καλεῖς αὐτὸν καὶ μὴ ἀφήσεις*; (*Pl. Conv.* 175. *Wilt thou not call him, and not let him go? = call him, do, and don't let him go!*) *Οὐ μὴ λαλήσεις ἀλλ' ἀκολουθήσεις* ἔμοι ἀνύσας τι ἀνυρὶ θάρτων; (*Arist. Nub.* 505.)

b) Instead of *μή*, verbs denoting *to fear, be apprehensive, beware, take care*, take also *ὅπως μή* with the subjunc. or indic. fut. by § 123. Likewise *ὅπως μή* is put after verbs denoting a prohibition (*ἀπαγορεύω*). *Οὐ φοβεῖ, δικάζόμενος τῷ πατρί, ὅπως μὴ ἀνύσιον πρᾶγμα τυγχάνης πράττων*; (*Pl. Euthyphr.* 4.) *Φυλάττου, ὅπως μὴ τοῦ εὐδοξεῖν ἐπιθυμῶν εἰς τοῦναντίον ἔλθης* (*Xen. Mem.* 3, 6, 16). *Δέδοικα, ὅπως μὴ πάνθ' ἄμα, ὅσα οὐ βουλόμεθα, ποιῇν ἡμῖν ἀνάγκη γενήσεται* (*Dem.* 9, 75). *Εὐλαβεῖσθε, ὅπως μὴ ἐγὼ ὑπὸ προθυμίας ἄμα ἐμαυτὸν τε καὶ ὑμᾶς ἐξαπατήσας οὐχίχομαι* (*Pl. Phæd.* 91). *Ἀπείρηταί μοι, ὅπως μὴδὲν ἐρῶ ὧν ἡγοῦμαι* (*Pl. Rep.* 1, 337).

REM. 1. "*Ὅπως μή* is often put elliptically (see a. R. 2) with the fut. indic. (hardly the subjunctive) in the sense, *see to it that — not*: *Εἰ τῶν διωκόντων καὶ κατακαινόντων τοὺς ἡμετέρους πολέμιους δόξομεν ἀμελεῖν, ὅπως μὴ αἰσχροὶ μὲν φανοῦμεθα, ἀσθενεῖς δ' ἐσόμεθα, συμμάχων ἀποροῦντες* (*Xen. Cyr.* 4, 2, 39; *it is to be feared we shall —*). *Ὅπως μὴ ἀπολεῖ μαστιγούμενος, ἐπειδὰν οἶκοι ᾗς* (*Xen. Cyr.* 1, 3, 18). *Οἶμοι τάλας, ὃ Ζεὺς ὅπως μὴ μ' ὀψεται* (*Arist. Aves* 1494). With the indic. of a preterite by *a*: *Ἄλλ' ὅπως μὴ'ν τοῖς τρίβωσιν ἐγκάθηνται οἱ λίθοι* (*Arist. Ach.* 343).

REM. 2. Verbs denoting a fear rarely take *ὥς* (with the indic., as after the verbs denoting *to think, be of opinion*): *Μὴ δέισιτε ὥς οὐχ ἡδέως καθευθήσετε* (*Xen. Cyr.* 6, 2, 30).

REM. 3. (To § 123 and 124.) On the mood in object-sentences after a præteritum, see *Optative*, § 181.

§ 125. The subjunctive is used in conditional sentences with *ἐάν* (*ἤν, ἄν*, from *εἰ ἄν*), which are only used of that which is possible now or at a future time: *Ἄπας λόγος, ἄν ἀπῇ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν* (*Dem.* 2, 12). *Ἦν τις ἀνθιστῇται, πειρασόμεθα χειροῦσθαι* (*Xen. An.* 7, 3, 11).

REM. 1. *Ἐάν* carries with it in a more marked way than *εἰ*, the notion that the supposition is an indefinite, single case, of (merely) possible occurrence<sup>1</sup>: *if = should it turn out to be the fact that*; but the difference is sometimes scarcely perceptible: *Ἐὰν μὲν οὖν (δ' Ἀφοβος) ἀργὸν φῆ γενέσθαι τὸ ἐργαστήριον, λόγον αὐτὸς ἀπενήνοχεν ἀναλωμάτων εἰς ἔργα' εἰ δ' αὖ γενέσθαι ἐργασίαν φήσει, τῶν δ' ἔργων ἀπρασίαν εἶναι, δεῖ δήπου τά γ' ἔργα αὐτὸν ἀποδεδωκότα φαίνεσθαι* (*Dem.* 27, 20).

REM. 2. In the Ionic and Doric poets the subjunctive sometimes follows *εἰ* without *ἄν* (*κίν*): in the Attic poets (except in the Choral Odes), or in prose (except in the archaic phraseology of law) there are no sure examples of this.

<sup>1</sup> [According to Buttmann, *ἐάν* puts the case as *uncertain*, but possible, and to be determined by subsequent experience.]



The subjunctive stands with relative words (pronouns, adjectives, § adverbs) which take *ἄν* (ὅς *ἄν*, ὅστις *ἄν*, οἷος *ἄν*, ὅσος *ἄν*, ὥς *ἄν*, ὅπου 126. *ἄν*, &c.). Hereby, in reference to the present or future, an individual contingency among several that are possible, is put more prominently than by the simple relative (*whoever, whosoever; such . . . as*). Συμ-μαχεῖν τούτοις ἐθέλουσιν ἅπαντες, οὓς *ἄν* ὀρώσι παρεσκευασμένους καὶ πράττειν ἐθέλοντας ἂ *χρή* (*Dem. 4, 6*). Οἱ ἄνθρωποι, ἐν ᾧ *ἄν* (*so long as*) πολεμῶσι, τὸν παρόντα πόλεμον αἰεὶ μέγιστον κρίνουσιν (*Thuc. 1, 21*). "Ἄττ' *ἄν* σοι λογιζομένῳ φαίνεται βέλτιστα, ταῦτα τοῖς ἔργοις ἐπιτέλει (*Isocr. de Nic. 38*). "Ὅσω *ἄν* ἀκριβέστερον τὰ πεπραγμένα μάθητε, τοσούτῳ δικαιότεραν θήσεσθε τὴν ψῆφον (*Dem. 29, 4*). "Ἐπεσθε ὅπῃ *ἄν* τις ἡγήται, κόσμον καὶ φυλακὴν περὶ παντὸς ποιούμενοι (*Thuc. 2, 11*).

REM. 1. Often the difference between *ὅς* and *ὅς ἄν* is very small: *Αἰτία ἐστίν, ὅταν τις ψιλῷ χρησάμενος λόγῳ μὴ παράσχηται πίστιν, ὣν λέγει, ἔλεγχος δέ, ὅταν, ὡν ἂν εἴπῃ τις, καὶ τἀληθὲς ὁμοῦ δείξῃ* (*Dem. 22, 22*).

REM. 2. In the poets this subjunctive is found with the relative put indefinitely, even without *ἄν*; e. g. *Γέροντα δ' ὀρθοῦν φλαῦρον, ὃς νέος πέσῃ* (*Soph. Œd. C. 395*; *to raise up when old one who fell when young*).

REM. 3. Quite distinct from this use of the subjunctive after the relative with *ἄν* (belonging to the relative) is the potential optative with *ἄν* (§ 137), or the hypothetical indicative with *ἄν* (§ 117, b) in a relative sentence: "Ἀρξομαι ἐν-τεῦθεν, ὅθεν καὶ ὑμεῖς ῥᾶσ' *ἄν* μάθοιτε καὶ γὰρ τάχιστ' *ἄν* διδάξαιμι (*Dem. 29, 5*; *from the point, from which you may most easily apprehend, and I most speedily unfold the matter*).

The subjunctive stands with all conjunctions of *time* to which *ἄν* § is annexed (ὅταν, ὁπότεν, ἐπειδάν, ἐπ'άν, ἡνίκ' *ἄν*, ἕως *ἄν*, ἕστ' *ἄν*, μέχρις 127. *ἄν*, μέχρι οὗ *ἄν*, πρὶν *ἄν*); they serve to denote the indefinite point of time, and contingency in the present or future: Τοῦτο καὶ νῦν ποιοῦσιν οἱ βάρβαροι βασιλεῖς, ὁπότεν (*whenever; when*) στρατοπεδεύονται τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυχειρίαν (*Xen. Cyr. 3, 3, 26*). "Ἔως *ἄν* (*so long as*) σώζεται τὸ σκάφος, τότε *χρή* καὶ ναύτην καὶ κυβερνήτην καὶ πάντας ἄνδρα ἐξῆς προθύμους εἶναι ἐπειδάν δὲ ἡ θάλαττα ὑπέρσχωρ, μάταιος ἡ σπονδὴ (*Dem. 9, 69*). Νῦν μὲν ἄπειμι ὥς βασιλέα ἐπειδάν δὲ διαπράξωμαι, ἂ δέομαι, ἥξω ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα (*Xen. An. 2, 3, 29*). Οὐκ ἀναμένομεν, ἕως *ἄν* (*till*) ἡ ἡμετέρα χώρα κακῶται, ἀλλὰ φθάνοντες ἤδη δροῦμεν τὴν τῶν πολεμίων γῆν (*Xen. Cyr. 3, 3, 18*). Σπονδαὶ ἔσονται, μέχρις *ἄν* βασιλεῖ τὰ παρ' ὑμῶν διαγγελῇ (*Xen. An. 2, 3, 7*). 'Εὰν φαίνωμαι ἀδικεῖν, οὐ *χρή* μ' ἐνθένδε ἀπελθεῖν, πρὶν *ἄν* δῶ δίκην (*Xen. An. 5, 7, 5*).

REM. 1. Without *ἄν* these conjunctions stand with the indicative, partly to denote the definite present time ("Ἔως *ἔτι* νέος εἰμί, τὴν ψυχὴν γυμνάζω. 'Ἐν μὲν τῷ στρα-

[§ 127.] τοπέδω οἱ ἄρχοντες περιεώρων Ἀλκιβιάδην ὑπὸ πάντων προπηλακιζόμενον, ἐπειδὴ δὲ ὑμᾶς δεῖ παρ' αὐτοῦ δίκην λαμβάνειν, χαριζόμενοι αὐτῷ ψευδομαρτυροῦσιν, *Lys.* 15, 6; also ἐπεὶ, ἐπειδὴ, ὅτε, ὁπότε, in causal signification: *since, whereas*; partly to denote a past time. Of *πρίν* with the infinitive, and its difference from (οὐ —) *πρίν ἄν*, see *Infinitive*, § 167.

REM. 2. *Πρίν*, *μέχρι*, *ἕως*, *ἕστε* sometimes in the poets take the subjunctive with-  
out *ἄν* (*Μὴ στέναζε, πρίν μάθης*, *Soph. Phil.* 917): *πρίν* and *μέχρι* (*μέχρι οὐ*)  
also in some individual passages of prose writers; e. g. *Οὐ πρότερον αὐτὸν ἀποκτιν-  
νύναι δεῖ, πρίν ἀνάγκην τινὰ ὁ θεὸς ἐπιπέμψῃ* (*Pl. Phæd.* 62). (*Ὅτε* and *ἐπεὶ* only  
in Ionic poets; *ἐπεὶ τε* in *Hdt.*)

REM. 3 (to § 125—127). On the mood, in sentences of the kind here spoken  
of in the *oratio obliqua*, after a *præteritum*, see *Optative*, § 132.

§ (The Tenses of the Subjunctive.) a) The subjunctive has no  
128. narrative tense, and no tense of the relative past, because it never  
denotes an action in reference to the past. The subjunctive has also  
no separate future, as the reference to the future results from the  
construction of the sentence itself, and in some instances is made  
prominent by the transition to the future indicative (see § 123 and 124).  
The subjunctive of the aorist, as it does not at all express the past<sup>1</sup>,  
comes very near in point of signification to the present, and the differ-  
ence is only this, that the aorist denotes the action as single and trans-  
ient, or as taking place at one definite instant distinct from the  
actual present, while the present denotes more in general the action  
and the state as going on, or at least not as occurring singly and  
with limitation to a point of time. Hence the aorist, both in object-  
sentences and in final sentences (of intention), contains a reference to  
the future (*φοβοῦμαι, μὴ γίνωμαι, I fear I shall become, μὴ γίγνομαι,  
lest I become*), and denotes, especially in sentences with *ἄν*, or with  
relatives or temporal conjunctions with *ἄν*, a single and separate  
future action (like the Lat. *futurum exactum* in temporal and con-  
ditional propositions: *ὅταν ὁρῶ, quum, quoties video, ὅταν ἴδω, quum  
videro*). This reference, however, is not always made prominent, so  
that the present stands where the aorist might have stood, to mark the  
action as less transient; and conversely the aorist is used of a present  
action, to denote it as transient and single. Sometimes the difference  
almost entirely disappears. *Φέρε, ἴωμεν. Ἀπορῶ, τὴν ἀδελφὴν ὅπως  
ἐκδῶ* (once for all) *καὶ τὰλλ' ὁπόθεν διοικῶ* (with continuance, and  
generally; *Dem.* 27, 66). *Ἐάν τις κάμνῃ τῶν οἰκετῶν* (*is sick; κάμῃ,  
should become sick; should fall sick*), *παρακαλεῖς ἰατρούς, ὅπως μὴ ἀπο-  
θάνῃ* (*Xen. Œcon.* 11, 9). *Τοῦτον ἡμεῖς φοβίόμεθα; (Dem.* 14, 36; *are  
we to fear? φοβιθώμεθα, are we to take alarm at?) Ἐπισκόπει τοὺς*

<sup>1</sup> [Of course, when = *fut. exactum*, it denotes a future action as *completed*.]

λόγους ἀεὶ τοὺς σαυτοῦ καὶ τὰς πράξεις, ἢ ὡς ἐλαχίστοις ἁμαρτήμασι [§ 128.] περιπίπτῃς (*Isocr. de Nic.* 33). Ὑποδῆματα ὑποδοῦνται, ὅπως μὴ διὰ τὰ λυπούντα τοὺς πόδας κωλύωνται πορεύεσθαι (*Xen. Mem.* 1, 6, 6). (Examples with ὁπότεν and ἕως ἄν with the present, see § 127; with ἔάν § 125, with ὅς ἄν, &c. § 126.)—Σοῦ ἀκούσωμεν; (*Arist. Ach.* 295, single, transient act.) Πολλοὶ ἀποθνήσκουσιν ἐθέλουσιν, ἵνα τελευτήσαντες ἐπαινεθῶσιν (*Isocr. de Nic.* 36). Σείθης κελεύει Ξενοφῶντα προθυμεῖσθαι, ὅπως διαβῇ τὸ στράτευμα (*Xen. An.* 7, 1, 5). Εὐθύδημος φυλάττεται, μὴ δόξῃ τὸν Σωκράτην θανατᾶζειν ἐπὶ σοφίᾳ (*Xen. Mem.* 4, 2, 3; *not to get the appearance as though he*—). (So usually after φυλάττομαι, εὐλαβοῦμαι, cf. on οὐ μὴ, § 124, a. R. 3.) Ἐπειδὴν διαπράξωμαι, ἃ δέομαι, ἤξω ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα (*Xen. An.* 2, 3, 29). Εἰκὸς, τοὺς Ἀθηναίους, ὅταν γνῶσιν ἡμᾶς τετραυχωμένους, πειράσεσθαι ὑπὸ σφᾶς ποιεῖσθαι (*Thuc.* 4, 60).—Ἐπειδὴν σὺ βούλῃ διαλέγεσθαι, ὡς ἐγὼ δύναμαι ἔπεσθαι, τότε σοι διαλέξομαι (*Pl. Prot.* 335, of the *being willing*, as a continued state). Ἦν τις ἀνθιστῇται, πειρασόμεθα χειροῦσθαι (*Xen. An.* 7, 3, 11). Οὐκ ἀναμένομεν ἕως ἄν ἡ ἡμετέρα χώρα κακῶται, ἀλλὰ φθάνοντες ἤδη δροῦμεν τὴν ἐκείνων γῆν (*Xen. Cyr.* 3, 3, 18).—Οἱ μὴ καλῶς βεβουλευμένοι, ἐὰν καὶ κατορθώσωσι (as single act) περὶ τινος τῶν πράξεων, μικρὸν διαλιπόντες εἰς τὰς αὐτὰς ἀπορίας κατέστησαν (*Isocr. Areop.* 11). Ἐπειδὴν αἱ ἐπιθυμίαι παύσωνται κατατείνουσαι καὶ χαλάσσωσι, παντάπασιν τὸ τοῦ Σοφοκλέους γίγνεται· δεσποτῶν πάντων πολλῶν ἔστι καὶ μαινομένων ἀπηλλάχθαι (*Pl. Rep.* 1, 329, said of something that happens to the man at a certain particular point to which it is confined, *have come to cease*).—Ἦν τι σ' ἐγὼ φανῶ κακὸν πεποιηκώς, ὁμολογῶ ἀδικεῖν· ἂν μέντοι μηδὲν φαίνωμαι κακὸν πεποιηκώς μηδὲ βουλευθείς, οὐ καὶ σὺ αὐτὸ ὁμολογήσεις μηδὲν ὑπ' ἐμοῦ ἀδικεῖσθαι; (*Xen. Cyr.* 5, 5, 13.) (In εἰμί, εἶμι, and other verbs which want the aorist, the distinction falls away.)

b) The subjunctive of the perfect serves to denote the action as past and completed, in opposition to the present, after ἔάν and relatives or temporal conjunctions with ἄν. In verbs whose perfect has the signification of the present, the perfect subjunctive is also used as present: Ὁ κύων, ὃν ἄν γινώριμον ἴδῃ, ἀσπάζεται, κἂν μηδὲν πώποτε ὑπ' αὐτοῦ ἀγαθὸν πεπόνθῃ (*Pl. Rep.* 2, 376). Ὅταν οἱ δεσπότες ἐσπουδάκωσι, κλαύμαθ' ἡμῖν (τοῖς δούλοις) γίγνεται (*Arist. Ran.* 813).—Τοσοῦτω πλείω οἱ Θηβαῖοι ποιήσονται θεραπείαν ὑμῶν (*will show you so much the more attention and regard*), ὅσῳ περ ἂν μᾶλλον περὶ σφῶν αὐτῶν δεδίωσιν (*Isocr. Plat.* 36). Ἀπέχεσθε τῶν ἀλλοτρίων, ἵν' ἀσφαλέστερον τοὺς οἴκους τοὺς ὑμετέρους αὐτῶν κεκτήσθε (*Isocr. Nic.* 49, from κέκτημαι, *possess*).

§] REM. Now and then the perf. subjunctive denotes as purpose the complete  
128.] finishing of the act : *Χρὴ ἀκοῦσαι, ἃ τὸν τε δίκαιον καὶ τὸν ἀδίκον τελευτήσαντα περι-  
μένει, ἵνα τελέως ἐκάτερος αὐτῶν ἀπειλήσῃ τὰ ὑπὸ τοῦ λόγου ὀφειλόμενα* (*Pl. Rep.* 10, 614, *may have received*).

## CHAPTER III.

*The Optative and its Tenses : the Optative with ἄν.*

§ THE Optative (on the meaning of which see § 119) in independent  
129 propositions serves only to denote a wish that something may happen, or not happen, now or in the future : often with prefixed εἰ, εἰ γάρ (*if but — !*), εἴθε (*oh that — !*) — (in Homer *αἰ γάρ, αἶθε*). Ἐπειδὴ πάντως ὁρῶ ὑμᾶς, Ἀθηναῖοι, ὠρμημένους στρατεύειν, ξυνενέγκοι ταῦτα (*Ithuc.* 6, 20). Τούτων ἐγὼ εἶην (*Eur. Were I but one of these !*). Σὺ αὐτὸς ἅπαντα ἐπιστήσει, ἄν ἐγὼ βούλωμαι. Ἀλλὰ βουληθείης (*Pl. Euthyd.* 296. *Would that thou mightest will it !*). Μῆτε Θηβαῖοί ποτε παύσαιντο, εἰ ἄρ' εὐξασθαι δεῖ, τοὺς ἑαυτοὺς ἀγαθόν τι ποιοῦντας ἀτιμάζοντες, μήθ' ὑμεῖς, τὰ ἐναντία τούτοις, τοὺς εὐεργέτας τιμῶντες (*Dem.* 20, 109). Εἴθ', ὦ λῶστε, σὺ τοιοῦτος ὢν φίλος ἡμῖν γένοιο (*Xen. Hell.* 4, 1, 38). Οὕτως ὄναισθε τῶν ὄντων ἀγαθῶν ἡμῖν, μὴ περιιδεῖ με ἀπολλύμενον (*Dem.* 28, 20 ; *so may you enjoy —, as you do not suffer me to —*).

REM. 1. Different from the simple wish is a question about possibility in the optative with ἄν : Ὡ Ζεῦ, πῶς ἄν τὸν αἰμυλῶτατον ὀλέσας τέλος θάνομι καὶ τόξ ; (*Soph. Aj.* 388. *How may I find a way to destroy that most crafty man, and then at last myself to die ?* i. e. *Might I but —*.) Πῶς ἄν ὀλοίμην ; (*Eur. Med.* 97.)<sup>1</sup>

REM. 2. A wish relating to the past which can no longer be fulfilled, is expressed by εἴθε with the indicative : Εἴθε σοι τότε συνεγένονην, ὅτε δεινότατος σαντοῦ ἦσθα (*Xen. Mem.* 1, 2, 46). By ὥφελον (*debebam*), εἴθε (εἰ γάρ) ὥφελον (*might I*) : negatively, μὴ ὥφελον, with the infinitive, is expressed a wish that cannot be fulfilled, whether relating to the present or to the past. Εἰ γάρ ὥφελον οἶοι τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἱ τοῖ τε ἦσαν αὐ καὶ ἀγαθὰ τὰ μέγιστα (viz. ἐξεργάζεσθαι, *Pl. Crit.* 44). (Εἰ γάρ ὥφελον, *O, if that could but be ! I wish I might ; Pl. Rep.* 4, 432, with infinitive understood.) Μῆπορ' ὥφελον λιπεῖν τὴν Σκύρον (*Soph. Phil.* 969 ; *oh that I had only never —*).

§ a) The optative (by § 119 with Rem.) is used in dependent sen-  
130. tences which put something merely as a thought, and belong to a principal sentence in the past (aor., imperf., plusquamperf., or historical present) ; in this manner it is put first in object-sentences with ὅτι,

<sup>1</sup> In the editions often erroneously without the note of interrogation.

ὥς after verbs denoting an expression, opinion or knowledge (*verba declarandi et sentiendi*), and in dependent questions both about what *is*, and what *shall be*. (After the present and the future, the indicative is used; in questions of that which shall be, the subjunctive or the indic. future by § 121.) Περικλῆς προηγόρευε τοῖς Ἀθηναίοις ἐν τῇ ἐκκλησίᾳ, ὅτι Ἀρχίδαμος μὲν οἱ ξένος εἴη, οὐ μὲντοι ἐπὶ κακῷ γε τῆς πόλεως γένοιτο (*Thuc.* 2, 13). Προαγορεύω, ὅτι — ἐστὶν — ἐγένετο. Κῦρος μεταπεμψάμενος τοὺς στρατηγούς τῶν Ἑλλήνων ἔλεγεν, ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλεία μέγαν εἰς Βαβυλῶνα (*Xen. An.* 1, 4, 11). Ἐπεὶ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἴη (*Xen. An.* 2, 3, 21). Ἐπεὶ ἀφίκοντο οἱ πρέσβεις οἴκαδε, τὸν Τιμαγόραν ἀπέκτειναν οἱ Ἀθηναῖοι, κατηγοροῦντος τοῦ Λέοντος, ὅτι μετὰ Πελοπίδου πάντα βουλεύοιτο (*Xen. Hell.* 7, 1, 38 = ἐβουλεύετο in the *oratio recta*). Οἱ Ἴνδοι ἔλεξαν, ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεὺς καὶ κελεύσειεν ἐρωτᾶν, ἐξ ὅτου ὁ πόλεμος εἴη Μήδοις τε καὶ Ἀσσυρίοις (*Xen. Cyr.* 2, 4, 7). Τότε ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν (*Xen. An.* 2, 4, 22). Τῇ ὑστεραίᾳ ἦκεν ἄγγελος λέγων, ὅτι Σνέννεσις λελοιπῶς εἴη τὰ ἄκρα (*Xen. An.* 1, 2, 21). Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὥς ἐπιβουλεύει αὐτῷ (*Xen. An.* 1, 1, 3). — Ἡρώτων Πολυκλέα, εἰ ἀναπλεύσειεν (*he had put to sea*) ἔχων ἀργύριον (*Dem.* 50, 55). Ἔδοξεν αὐτοῖς πειρᾶσαι, εἰ δύναιτο ἐπιπλέξαι τὴν πόλιν (*Thuc.* 2, 77). Οἱ Ἐπιδάμνιοι πέμψαντες ἐς Δελφούς τὸν θεὸν ἐπῆροντο, εἰ παραδοῖεν Κορινθίοις τὴν πόλιν (*Thuc.* 1, 25; *whether they should deliver*). Ἀλκιβιάδης ἀπορῶν, ὅτι χρήσαιτο τοῖς παροῦσι κακοῖς, τελευτῶν ἐπὶ Λακεδαιμονίους ἠναγκάσθη καταφυγεῖν (*Isocr. de Big.* 9).

REM. As the perfect denotes the past in reference to the present (as a still existing result), a dependent sentence after the perf. does not take the optative: Ὡς ἠθροίσθη Κῦρῳ τὸ Ἑλληνικόν, ὅτε ἐπὶ Ἀραξέρεν ἑστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη, καὶ ὥς ἡ μάχη ἐγένετο, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται (*Xen. An.* 2, 1, 1). The historical present, in reference to the dependent sentence, may be treated as present or as a präteritum. An infinitive with a participle or a präteritum itself acquires the force of a präteritum.

b) Often, however, the speaker, instead of denoting the relation of the dependent sentence, puts this in a livelier way immediately in the mood and tense which it would have in the *oratio recta*; consequently in the indicative (in questions of what *shall be*, *is to be*, in the subjunctive or future indicative): εἶπον, ὅτι ἐλευθερός εἴην and ὅτι ἐλευθερός εἰμι. Where in the *oratio recta* the present indicative would stand, sometimes the imperfect is put (of that which coincides in time with the principal sentence), so that the mood, but not the tense, is retained from the *oratio recta*: ἤδειν, ὅτι ἐψεύδου. Ἐλεγον οἱ ἐπιτή-

§] δειοί μου, ὡς ἐλπίζουσι τὴν πόλιν ἔξειν μοι χάριν ὑπὲρ τῶν εἰρημένων  
130.] (*Isocr. Phil.* 23). Πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους  
ἔπεισαν οἱ γραφάμενοι Σωκράτην, ὡς ἄξιος εἴη θανάτου (*Xen. Mem.* 1,  
1, 1). "Εγὼ Ἀρχίδαμος, ὅτι οἱ Ἀθηναῖοι οὐδὲν ἐνδώσουσιν (*Thuc.*  
2, 12). "Ηιδει Ἀφοβος σαφῶς, ὅτι ἐξελεγχθήσεται (*Dem.* 29, 9).  
"Ηκεν ἀγγέλλων τις πρὸς τοὺς πρυτάνεις, ὡς Ἐλάτεια κατέληπται (*Dem.*  
18, 169). Ἀνδροτίων ἐτόλμα λέγειν, ὡς ὑπὲρ ὑμῶν καὶ δι' ὑμᾶς ἐχθροὺς  
ἐφ' ἑαυτὸν εἴλκυσε καὶ νῦν ἐν τοῖς ἐσχάτοις ἐστὶ κινδύνοις (*Dem.* 22, 59).  
Ἡτιτάσάτο με Ἀνδροτίων, ἃ καὶ λέγειν ὀκνήσειέ τις, τὰν πατέρα ὡς  
ἀπέκοντα ἐγὼ τὸν ἑμαντοῦ (*Dem.* 22, 2). Πολὺν χρόνον ἠπόρουν, τί  
ποτε λέγει ὁ θεός (*Pl. Apol.* 21). Περιουσίαν χρημάτων οἱ παλαιοὶ οὐκ  
εἶχον οὐδὲ γῆν ἐφύτευον, ἄδηνον ὅν, ὁπότε τις ἐπελθὼν ἄλλος ἀφαι-  
ρήσεται (*Thuc.* 1, 2; *since they could not tell when...*). Σιμμίον λέγοντος  
πάνυ ἐθαύμαζον, εἰ τι ἔξει τις χρήσασθαι τῷ λόγῳ αὐτοῦ (*Pl. Phaed.* 95).  
Ἡρόμην Ἀφοβον, εἴ τινες παρήσαν, ὅτε παρελάμβανε τὴν προῖκα (*Dem.*  
30, 19, = Ἄρα παρήσάν τινες —;). Πελοπίδας εἶχε λέγειν, ὅτι μόνοι  
τῶν Ἑλλήνων βασιλεῖ συνεμάχοντο ἐν Πλαταιαῖς (*Xen. Hell.* 7, 1, 34).  
— Ἐγραφον ἂν διαρρήδην ἥλικα ὑμᾶς εὖ ποιήσω, εἰ εὖ ᾗδειν καὶ τὴν  
συμμαχίαν μοι γεννησομένην (*Dem.* 19, 40)<sup>1</sup>. — Οἱ Πλαταιεῖς ἐβου-  
λεύοντο, εἴτε κατακαύσωσιν [*in or. rect.* κατακαύσωμεν; *subj. dubitat.*]  
τοὺς Θηβαίους, ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ οἶκημα, εἴτε τι ἄλλο  
χρήσωνται (*Thuc.* 2, 4). — Κατανοῶν ὁ Κῦρος, ὡς εὖ μὲν αὐτῷ εἶχον τὰ  
σώματα οἱ στρατιῶται πρὸς τὸ δύνασθαι πόνοους φέρειν, εὖ δὲ τὰς ψυχὰς  
πρὸς τὸ καταφρονεῖν τῶν πολεμίων, ἐπεθύμει τι ἡδὴ πρὸς τοὺς πολεμίους  
πράττειν (*Xen. Cyr.* 3, 3, 9, = εὖ ἔχουσιν).

REM. 1. Now and then the indicative and optative alternate, and are coupled together: Προκλῆς καὶ Γλοῦς ἔλεγον, ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν ἄλλων βαρβάρων (*Xen. An.* 2, 1, 3). Περὶ τῶν σκευῶν (*concerning the tackling*) ἠρώτων Πολυκλῆ, πότερον παραλήψεται παρ' ἐμοῦ ἢ ἰδία σκεύη ἔχων ἡκοι ἐπὶ τὴν ναῦν (*Dem.* 50, 33). "Εγὼ φρόνιχος, ὅτι ἔσοιτο περὶ τῆς τοῦ Ἀλκιβιάδου καθόδου λόγος καὶ ὅτι Ἀθηναῖοι ἐνδέξονται αὐτήν (*Thuc.* 8, 50)<sup>2</sup>.

REM. 2. In this use of the indicative, the special notation of the *præsens*, *præteritum*, or *futurum in præterito* consequently falls away, except where the imperfect is put for the present of the *oratio recta*. The beginner must especially notice how the aor. is retained from the *oratio recta* where we expect the plusquamperf.: "Εγὼν, ὅτι Πρωταγόρας οὐκ ἤρρεσεν αὐτὸς αὐτῷ ταῖς ἀποκρίσεσι ταῖς ἐμπροσθεν (*Pl. Prot.* 335). Ἐπήρου με, εἰ τί μοι ὁ διδάσκαλος ὑγιείας πέρι ἐλέξεν καὶ ῥώμης (*Xen. Cyr.* 1, 6, 12).

<sup>1</sup> So always after a hypothetical imperfect or aorist (with ἂν, or in the sentence with εἰ).

<sup>2</sup> Τότε δὴλον ἐγένετο, οὗ ἕνεκα οἱ Θῶρες τὰς ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσιν (*Xen. An.* 7, 4, 4. Statement in the *præteritum* of a relation existing in the present time).

REM. 3. A hypothetical indicative with *ἄν* (or an imperf. without *ἄν*, put hypothetically) never passes into the optative when the verb of the principal sentence becomes a präteritum, because this would obscure the sense : *Θεμιστοκλῆς ἀπεκρίνατο, ὅτι οὐτ' ἂν αὐτὸς Σερφίφης ὢν ὀνομαστός ἐγένετο οὐτ' ἐκείνος, Ἀθηναῖος* (viz. *ὢν*. *Pl. Rep.* 1, 330). *Διονύσιος ἔλεγεν, ὅτι δυστυχιστάτην ἐκείνην εἶμεν στρατείαν ἐστρατευμένοι, κρείττον δ' ἦν* (would have been) *αὐτῷ τότε* (viz. *ἐν τῷ πολέμῳ*) *ἀποθανεῖν ἢ οἰκαδ' ἐλθόντι τοιαύτῃ τύχῃ χρῆσθαι* (*Lys.* 10, 25).

[§ 130.]

REM. 4. To an object-sentence with *ὅτι* or *ὥς* in the optative, or in the indicative instead of the optative, a continuation may be added in the optative by *οὖν*, or *ὥστε* (so that —, with indic. in *oratio recta*; see *Infinitive*, § 166) : *Ἀποκρίνεται Ποσειδῖππος ὁ κυβερνήτης, ὅτι τριήραρχός τε ἐγὼ τῆς νεῶς εἶην καὶ τὸν μισθὸν παρ' ἐμοῦ λαμβάνου· πλεύσοιτο οὖν, οἱ ἐγὼ κελεύω, εἰς Θάσον* (*Dem.* 50, 50). *Ἀφικνούνται τινες ἀπαγγέλλοντες, ὅτι ὁ πατήρ μου ἀφείται* (was set at liberty) *καὶ Σατύρῳ οὕτως μεταμέλει τῶν πεπραγμένων, ὥστε πίστει τὰς μεγίστας δεδωκώς εἴη* (*Isocr. Thap.* 11). A continuation of the reported speech or opinion, with *γάρ*, also stands after an optative in the optative, after an indicative either in the optative or in the indicative : *Ἦκουον ἔγωγε, ὦ Σώκρατες, ἐκάστοτε Γοργίου πολλάκις, ὥς ἡ τοῦ πείθειν (τέχνη) πολλὴ διαφέρει πασῶν τεχνῶν· πάντα γὰρ ὑφ' αὐτῇ δοῦλα δὲ ἐκόντων* (will the people's consent) *ἀλλ' οὐ διὰ βίας ποιοῖτο* (*Pl. Phil.* 58). *Ἦιδειν, ὅτι Πολυκλῆς παραλαβὼν τὴν ναῦν κακῶς ἡμελλε τριηραρχήσειν· οὔτε γὰρ τοῖς ἐπιβάταις οὔτε τῇ ὑπηρεσίᾳ χρήσοιτο· οὐδεὶς γὰρ αὐτῷ παραμενεῖ* (*Dem.* 50, 44).

a) The optative stands in sentences of intention (*final* sentences) with §  
*ἵνα*, *ὥς*, *ὅπως* (poet. *ὅφρα*), and in object-sentences with *ὅπως* and *μή* after 131.  
 a principal verb of past time (in aorist, imperf., plusquamperf., or historical present). (After a present or future, the subjunctive is put, or in certain cases the indic. fut., § 122, 123.) *Μένων ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δ' ἄρχειν, ὅπως πλείω λαμβάνοι, ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαῖνοι· φίλος τ' ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην* (*Xen. An.* 2, 6, 21). *Κῦρος φίλων ὤετο δεῖσθαι, ὥς συνεργούς ἔχοι* (*Xen. An.* 1, 9, 21). — *Ἐπεμελέτο Κῦρος, ὅπως μήποτε ἀνίδρωτοι οἱ στρατιῶται ἐπὶ τὸ ἄριστον καὶ τὸ δεῖπνον εἰσίοιεν* (*Xen. Cyr.* 2, 1, 29). *Κλέαρχος ἀπεκρίνατο Κύρῳ, ὅτι αὐτῷ μέλοι, ὅπως καλῶς ἔχοι* (*Xen. An.* 1, 8, 13). *Ἔδεισαν οἱ Ἕλληνες, μὴ οἱ Πέρσαι προσαγάγοιεν πρὸς τὸ κέρας* (*Xen. An.* 1, 10, 9). *Φίλιππος ἐν φόβῳ καὶ πολλῇ ἀγωνίᾳ ἦν, μὴ ἐκφύγοι τὰ πράγματα αὐτόν* (*Dem.* 18, 33). *Ἔδεισαν οἱ Κερασούντιοι, μὴ λύσσα τις ὥσπερ κυσὶν ἡμῖν ἐμπεπτῶκοι* (*Xen. An.* 5, 7, 26). *Δέδοικα, μὴ — ἐμπέπτωκε*, § 124). *Εἰ μὴ ᾗδῃσθα σαφῶς τό τε ὅσιον καὶ τὸ ἀνόσιον, τοὺς θεοὺς ἂν ἔδεισας παρακινδυνεύειν, μὴ οὐκ ὀρθῶς ποιήσεις ὑπὲρ ἀνδρὸς θητὸς ἀνδρα πρεσβυτὴν πατέρα διωκάθων φύνον* (*Pl. Euthyphr.* 15). (After a wish in the optative : *Θυμὸν γένοιτο χειρὶ πληρῶσαι ποτε, ἵν' αἱ Μυκῆναι γνῶεν, ὅτι χῆ Σκῦρος ἀνδρῶν ἀλκίμων μήτηρ ἔφν*, *Soph. Phil.* 324.)

REM. *Ὅπως* with the optative in a sentence of intention or an object-sentence rarely retains the *ἄν* (oftenest so in Herodot.) : *Προεθυμέτο Λοξίας ὅπως ἂν κατὰ*

[§ 131.] τοὺς παῖδας τοῦ Κροίσου γένοιτο τὸ Σαρδίων πάθος (*Hdt.* 1, 91). Οἱ Συρακούσιοι τὰς πρῶτας κατεβύρσωσαν, ὅπως ἂν ἀπολισθάνοι ἡ χεὶρ ἐπιβαλλομένη (*Thuc.* 7, 65).

b) Often, however, after a *præteritum*, the sentence of intention or an object-sentence with ὅπως or μή, is put in the subjunctive (indic. fut.) as after a present, the sentence being so put as not to mark that it forms part of a representation belonging to the past (cf. § 130, b): Ἐπιτηδές σε οὐκ ἡγείρον, ἵνα ὥς ἡδιστα διάγῃς (*Pl. Crit.* 43). Ἀριστεύς, ἀποτειχισθείσης Ποτιδαίας, ἐκπλεῦσαι, ὅπως ἐπὶ πλέον ὁ σῖτος ἀντίσχη (*Thuc.* 1, 65). Ἀβροκόμας τὰ πλοῖα κατέκαυσεν, ἵνα μὴ Κῦρος διαβῇ (*Xen. An.* 1, 4, 18). — Περδίκκας ἔπρασσε, ὅπως πόλεμος γένηται Ἀθηναίοις πρὸς Πελοποννησίους (*Thuc.* 1, 57). Αἰσχίνης τὸ καθ' αὐτόν, ὅπως ἐπὶ τοῖς ἐχθροῖς ἡ πόλις ἔσται, παρεσκεύασεν (*Dem.* 19, 250). Οἱ Ἀθηναῖοι τοὺς ξυμμάχους ἐδεδίδεσαν σφῶν, μὴ ἀποστῶσιν (*Thuc.* 5, 14). Κῦρος δῆλος ἦν πᾶσιν ὅτι ὑπερεφοβεῖτο, μὴ οἱ ὁ πάππος ἀποθάνῃ (*Xen. Cyr.* 1, 4, 2). Εἰ μὴ ξυνῆδεν Σωκράτει τε καὶ Ἀγάθωνι δεινοῖς οὔσι περὶ τὰ ἐρωτικά, πάννυ ἂν ἐφοβούμην, μὴ ἀπορήσωσι λόγων διὰ τὸ πολλὰ ἥδη εἰρησθαι (*Pl. Conv.* 193)<sup>1</sup>.

REM. 1. Occasionally the optative and subjunctive alternate and are coupled together: Τιμόθεος δανεῖζεται (*hist. præs.*) χιλίας δραχμάς παρ' Ἀντιφάνους, ἵνα διαδιδοίῃ τοῖς Βοιωτίοις τριηράρχους καὶ παραμένωσιν ἕως ἂν αὐτῷ ἡ κρίσις γένηται (*Dem.* 49, 14). Παρανίσχον (*likewise lifted up*) καὶ οἱ ἐκ τῆς πόλεως Πλαταιῆς ἀπὸ τοῦ τείχους φρυκτοὺς πολλοὺς πρότερον παρεσκευασμένους (*plusquamperf.*) ἐπ' αὐτὸ τοῦτο, ὅπως ἀσαφεῖ τὰ σημεῖα τῆς φρυκτωρίας τοῖς πολέμοις ἢ καὶ μὴ βοηθοῖεν (*Thuc.* 3, 22).

REM. 2. Some writers, as Thucyd., use the subjunctive (indic. fut.) oftener than others.

REM. 3. In stating why something that has *not* happened, ought to have taken place, or was to be wished, ἵνα (ὥς, ὅπως) with the indic. imperfect or aorist is put after a *præteritum*: Εἰ γὰρ ὄφελον οἰοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἰοί τ' ἦσαν αὐ καὶ τὰ ἀγαθὰ τὰ μέγιστα (ἐξεργάζεσθαι, *Pl. Crit.* 44). Καὶ μὴν ἀξιόν γ' ἦν ἀκοῦσαι. Τί δέ; ἦν δ' ἐγώ. (*How so?*) Ἴν' ἤκουσας (= *that you might have heard*) ἀνδρῶν διαλεγομένων, οἱ νῦν σοφάτατοί εἰσι τῶν περὶ τοὺς τοιούτους λόγους (*Pl. Euthyd.* 304; *of those who have to do with —; who occupy themselves with —*).

REM. 4 (to § 130 and 131). When to an object-sentence or sentence of intention dependent on a *præteritum*, another such sentence is attached and made dependent on it, the latter, as a general rule, also takes the optative, but may also take the indicative or subjunctive: Κῦρος προσκαλῶν τοὺς φίλους ἐσπονδαιολογεῖτο, ὥς δηλοῖν, οὗς τιμᾷ (*Xen. An.* 1, 9, 28). Τὸν σοφιστὴν ἐπομεν, ὅτι ἀποροῖμεν, εἰς ὅπτερον τοῖν δυοῖν εἶδοιν θήσομεν (*Pl. Soph.* 264; *we should put*); but when the first passes into the indic. or subjunctive, the latter is also treated as after a present: Οὐ

<sup>1</sup> So for the most part after a hypothetical imperfect or aorist.

<sup>2</sup> [Properly (*where* =) *in which case you heard* (for conditional, *would have heard*).]



τούτου ἕνεκα ἠρχόμεθα διαλεγόμενοι, ἵνα εὐρωμεν, τί ποτ' οὐκ ἔστ' ἐπιστήμη, ἀλλὰ τί ἔστιν (*Pl. Theæt.* 186).

a) In dependent sentences with relatives or conjunctions which are accessory to an object-sentence, or sentence of intention, or infinitive clause, or single infinitive; and are put as forming part of the object (the thing said to be spoken, thought, perceived, &c.), or of the thing intended, and which in the *oratio recta* would stand in the indicative of the present, future, or perfect, or in the subjunctive (with *ἄν* after the relative or conjunction), the optative is used (without *ἄν*), when the principal verb on which the *ὅτι*, *ὅπως*, &c., depends is a præteritum, and so the following verb would regularly be in the optative by § 130 and § 131<sup>1</sup>: "Ἴδιδι Κύρος, ὅτι, εἴ τι μάχης δεήσοι, ἐκ τῶν φίλων αὐτῷ καὶ παραστάτας καὶ ἐπιστάτας ληπτέον εἴη (*Xen. Cyr.* 8, 1, 10 = Εἴ τι μ. δεήσει, λήψομαι). Θηραμένης εἶπεν, ὅτι οὐδὲν αὐτῷ μέλοι τοῦ ὑμετέρου θορύβου, ἐπειδὴ πολλοὺς μὲν Ἀθηναίων εἰδείη τοὺς τὰ ὅμοια πράττοντας αὐτῷ, δοκοῦντα δὲ Ἀνυσάνδρῳ καὶ Λακεδαιμονίοις λέγοι (*Lys.* 12, 74 = Οὐδέν μοι μέλει —, ἐπειδὴ — οἶδα — δοκοῦντα δὲ — λέγω). Ἀναξίβιος ἀπεκρίνατο, ὅτι βουλεύσοιτο περὶ τῶν στρατιωτῶν, ὅτι δύναιτο ἀγαθόν (*Xen. An.* 7, 1, 35 = βουλεύσομαι, ὅτι ἂν δύνωμαι ἀγαθόν).

<sup>1</sup> [These rules have been defended by Madvig in a separate publication, where he lays them down thus: a) *In the oratio obliqua, clauses dependent on an historical tense pass into the optative; but not, if in the oratio recta they would have the imperfect or aorist of the indicative; for then these forms of the verb are retained; b) except in clauses with ὅτι (= because; therein that —, in that [he, &c.]), in which even these tenses pass into the optative.*

a) Thus whilst the sentences δώσω ἃ δυνήσομαι or ἃ ἂν εὐρω, δίδωμι ἃ ἔχω, πέμψω ὅταν δυνήθω become regularly ἔλεγεν ὅτι δώσοι (ἔφη δώσειν) ἃ δυνήσοιτο, ἃ εὐροί, ἔφη δίδόαι ἃ ἔχοι, πέμψειν ὅτε δυνήθῃ, but may also, from the freedom of Greek construction, be expressed thus: ἔλεγεν ὅτι δώσει ἃ δυνήσεται, ἃ ἂν εὐρή, ἔφη πέμψειν, ὅταν δυνήθῃ. On the other hand the sentence ἔδωκα ἃ εἶχον can appear in no other form than ἔλεγεν, ὅτι δόη (ἔδωκεν) ἃ εἶχεν: and so, ὅτε ἔπεμψα τὸν ἄγγελον, οὕτω ταῦτα ᾗδεν, becomes ἔλεγεν, ὅτι ταῦτα οὕτω ᾗδεν (εἰδείην), ὅτ' ἔπεμψε τὸν ἄγγελον: or, ἔφη, ὅτ' ἔπεμψε τὸν ἄγγελον, οὕτω ταῦτα εἰδέναι.

b) He has convinced himself, he says, of the limitation expressed in b, since the publication of his Syntax, from a comparison of the two following passages, to which at present he cannot add a third. *Xen. Hell.* vii. 1, 34: εἶχε γὰρ λέγειν (Πελοπίδας) ὥς Λακεδαιμόνιοι διὰ τοῦτο πολέμησαι αὐτοῖς (τοῖς Θηβαίοις), ὅτι οὐκ ἐβελήσαιν μετ' Ἀγησιλάου ἐλθεῖν ἐπ' αὐτὸν (τὸν βασιλέα) οὐδὲ θῆσαι ἐάσειεν αὐτὸν ἐν Αἰλίδι τῇ Ἀρτέμιδι. The other passage is *Herod.* ii. 121, 5: ἀπηγήσασθαι αὐτὸν (φασιν), ὥς ἀνοσιώτατον μὲν εἶη εἰργασμένος, ὅτι [in our edd. ὅτε, which would be against the rule, but Madvig 'has no hesitation' in reading ὅτι] τοῦ ἀδελφεοῦ . . . ἀποτάμοι (= in [having cut] cutting off —) τὴν κεφαλὴν, σοφώτατον δὲ, ὅτι τοὺς φυλάκους καταμεθύσας καταλύσει τοῦ ἀδελφεοῦ κρεμάμενον τὸν νέκυν.]

[§ 132.] Κλέανδρος εἶπεν, ὅτι Δέξιππον οὐκ ἐπαινοίη, εἰ ταῦτα πεποιηκῶς εἴη (*Xen. An.* 6, 4, 25. Οὐκ ἐπαινῶ, εἰ — πεποίηκεν). Ἐσκοπεῖ Μενεκλῆς, ὅπως μὴ ἔσοιτο ἅπαις ἀλλ' ἔσοιτο αὐτῷ ὅστις ζώντά τε γηροτροφήσει καὶ τελευτήσαντα θάψοι (*Isae.* 2, 10. Σκοπῶ, ὅπως ἔσται ὅστις — γηροτροφήσει — θάψει). Οἱ Ἀθηναῖοι ἐςβάντες ἐς τὴν ὁδὸν τὴν Ἐλωρινὴν ἐπορεύοντο, ὅπως, ἐπειδὴ γένοιτο παρὰ τῷ ποταμῷ τῷ Κακυπάρει, παρὰ τὸν ποταμὸν ἴοιεν ἄνω διὰ μεσογείας (*Thuc.* 7, 80 = ὅπως, ἐπειδὴν — γενώμεθα, ἴωμεν). Οἱ Πλαταιῆς ἀσαφῆ τὰ σημεῖα τοῖς πολέμοις ποιεῖν ἐμνηχύνωντο, ὅπως μὴ βοηθοῖεν, πρὶν σφῶν οἱ ἄνδρες οἱ ἐξιόντες διαφύγοιεν (*Thuc.* 3, 22 = μηχανώμεθα, ὅπως μὴ — βοηθῶσι, πρὶν ἂν — διαφύγωσιν). Γεωμετρίαν Σωκράτης μέχρι τούτου ἐφῆ δεῖν μανθάνειν, ἕως ἱκανός τις γένοιτο, εἴποτε δέήσει, γῆν μέτρῳ ὀρθῶς ἢ παραλαβεῖν ἢ παραδοῦναι ἢ διανεῖμαι (*Xen. Mem.* 4, 7, 2; = δεῖ, ἕως ἂν — γένηται, εἴποτε δέήσει, —). Τισσαφέρνης ὤμοσεν Ἀγησιλάῳ, εἰ σπείσαιο, ἕως ἔλθοιεν, οὐς πέμψει πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ, ἀφεθῆναι αὐτονόμους τὰς ἐν Ἀσίᾳ πόλεις Ἑλληνίδας (*Xen. Ages.* 1, 10. Ἐὰν σπείσῃ, ἕως ἂν ἔλθωσιν, οὐς πέμψω —, διαπράξομαι).

REM. 1. If, on the other hand, the accessory sentence in the *oratio recta* would stand in the aor. or imperf. indic., this is retained in the *oratio obliqua*, because the optative would not express the proper relation of time. We even find, not unfrequently, the aorist indicative, where the *oratio recta* would have the perfect indicative (and where, consequently, the optative might stand in the *oratio obliqua*) ; cf. § 112, R. 1. Οἱ Λακεδαιμόνιοι ἔλεγον, μὴ ἐπηγγέλλαι πω ἐς Λακεδαίμονα τὰς σπονδὰς, ὅτε ἐπέμψαν τοὺς ὀπλίτας ἐς Λέπρεον (*Thuc.* 5, 49). Ἡρόμην, εἰ τινες εἰεν μάρτυρες, ὧν ἐναντίον ἀπέδοσαν (*Dem.* 30, 19. Ἀρά τινες μάρτυρές εἰσιν, — ἀπέδοτε ;). Ἦκουσα, ὅτι Περικλῆς πολλὰς ἐπίσταιτο ἐπιβάδας, ἃς ἐπάρων τῇ πόλει ἐποίει αὐτὴν φιλεῖν αὐτόν (*Xen. Mem.* 4, 7, 2). Λέγουσί τινες Θεμιστοκλέα ἐκούσιον φαρμάκῳ ἀποθανεῖν, ἀδύνατον νομίσαντα εἶναι ἐπιτελεῖσαι βασιλεῖ ἢ ὑπέσχετο (*Thuc.* 1, 138. Ἀδύνατόν ἐστιν ἐπ. ἢ ὑπέσχημαι).

REM. 2. Sometimes the optative stands even in a sentence dependent on an *object-sentence* or sentence of *intention* (one with *ὅτι*, *ὅπως*, &c.), which has itself not taken the optative : Ἐδῆλωσε Κύρος, ὅτι ἔτοιμός ἐστι μάχεσθαι, εἰ τις ἐξέρχοιτο (*Xen. Cyr.* 4, 1, 1). Ἐφοβεῖτο Θεμιστοκλῆς, μὴ οἱ Λακεδαιμόνιοι σφὰς, ὅπότε σαφῶς ἀκούσειαν τὰ περὶ τὸ τεῖχος, οὐκέτι ἀφῶσιν (*Thuc.* 1, 91). Usually, however, in this case the indicative or subjunctive is used.

b) Often in such sentences the same form is retained as they would have in *oratio recta* (cf. § 130, b, and § 131, b). But instead of the indic. present sometimes the imperfect is put (in the same tense with the governing verb ; cf. § 130, b) : Προῦλεγον, ὧ Σώκρατες, ὅτι πάντα μᾶλλον ποιήσοις ἢ ἀποκρινοῖο, εἰ τίς τί σε ἐρωτᾷ (*Pl. Rep.* 1, 337). Ἐλεγον οἱ ἄγγελοι, ὅτι ἤκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, ἂν αἱ σπονδαὶ γένωνται, ἄξουσιν, ἔνθεν ἔξουσιν τὰ ἐπιτήδεια (*Xen. An.* 2, 3, 6. Regularly, οἱ, εἰ — γένοιτο, ἄξοιεν, ἔνθεν ἔξοιεν —). Κύρος

ἐπὶ πρώτῳ τὸν Τιγράνην, ποῖα εἶη τῶν ὀρέων, ὑπόθεν οἱ Χαλδαῖοι καταθέοντες ληΐζονται (*Xen. Cyr.* 3, 2, 1). Ποτιδαῖται ἤλθον ἐς Λακεδαίμονα μετὰ Κορινθίων, ὅπως ἐτοιμάσαιντο τιμωρίαν (= βοήθειαν), ἣν δέη (*Thuc.* 1, 58 = εἰ δεήσοι). Οἱ στρατιῶται κατασχίσειν τὰς πύλας ἔφασαν, εἰ μὴ ἐκόντες οἱ ἔνδον ἀνοίξουσιν (*Xen. An.* 7, 1, 16). Οἱ Πλαταιῆς τοῖς Θηβαίοις ἔλεγον τὰ ἔξω τῆς πόλεως μὴ ἀδικεῖν· εἰ δὲ μή, καὶ αὐτοὶ ἔφασαν αὐτῶν τοὺς ἄνδρας ἀποκτενεῖν, οὐς ἔχουσι ζῶντας (*Thuc.* 2, 5). Παρήγγειλαν οἱ στρατηγοί, ἐπειδὴ δειπνῆσειαν, συσκευασμένους πάντας ἀναπαύεσθαι καὶ ἔπεσθαι, ἥνίκ' ἂν τις παραγγείλῃ (*Xen. An.* 3, 5, 18; observe the alteration of the two forms). Οἱ στρατιῶται οὐκ ἔφασαν ἰέναι, ἐὰν μὴ τις χρήματα διδῶ. Ὁ δὲ Κύρος ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἦκωσιν (*Xen. An.* 1, 4, 12 and 13). Κλέαρχος ἔφη χρῆναι, οἳ ἂν ἐξελεγχθῶσι διαβάλλοντες (*those who should be convicted of circulating calumnious reports*), ὥς προδότας ὄντας τιμωρηθῆναι (*Xen. An.* 2, 5, 27). Φίλιππος, εἰ τοῦτο τῶν παρ' ἑαυτοῦ πεμπομένων ἱερομνημόνων εἰσηγοῖτό τις, ὑπόψεσθαι τὸ πρᾶγμα ἐνόμιζε καὶ τοὺς Θηβαίους καὶ τοὺς Θετταλοὺς, ἣν δ' Ἀθηναῖος ἢ ὁ τοῦτο ποιῶν, εὐπόρως λήσειν (*Dem.* 18, 148). — Κύρος ὑπέσχετο τοῖς Μιλησίοις φυγᾶσιν, εἰ καλῶς καταπράξειεν, ἐφ' ᾧ ἐστρατεύετο, μὴ πρόσθεν παύσεσθαι, πρὶν αὐτοὺς καταγάγοι οἰκαδὲ (*Xen. An.* 1, 2, 2 = ἣν καταπράξω, ἐφ' ᾧ στρατεύομαι, οὐ — παύσομαι, πρὶν ἂν καταγάγω). Μέγα τὸ δέος ἐγένετο, μὴ οἱ Πελοποννήσιοι, εἰ καὶ μὴ διεννοοῦντο μένιν, πορθῶσιν ἅμα προσπίπτοντες τὰς πόλεις (*Thuc.* 3, 33).

REM. It is a rare anomaly, when an accessory sentence passes into the optative, and yet ἂν with the relative or conjunction is retained: Οὐδεὶς ὅστις οὐχ ἡγείτο δίκην με λήψεσθαι παρὰ τῶν ἐπιτρόπων, ἐπειδὴν τάχιστα ἀνὴρ εἶναι δοκιμασθῆναι (*Dem.* 30, 6 = ἐπειδὴν δοκιμασθῶ or ἐπειδὴ δοκιμασθῆναι). (*Soph. Trach.* 687.)

c) The same rule and exception hold for accessory sentences dependent on a participle which has the force of an object-sentence (see *Participles*, § 177, b. 178): Ἡ αἰτία πρόδηλος ἦν ἐπ' ἐκείνους ἥξουσα, εἰ τι πάθοι Χαρίδημος (*Dem.* 23, 12 = πρόδηλον ἦν, ὅτι — ἥξοι). — Τοῦτο πρόδηλον ἦν ἐσόμενον, εἰ μὴ ὑμεῖς κωλύετε (*Æsch.* 3, 90).

d) Likewise the optative stands in dependent sentences which are so immediately attached to a leading sentence whose verb is a *præteritum*, that they form part of the thought of the person mentioned in the leading sentence (of something then present, or future, or so *past* as to be still *present* in its results—the perfect), especially

[1 "This mode of expression is usually met with only with reference to what is

[§ 132.] with *εἰ*, with *ὅτι* (*because, for that*<sup>1</sup>), with *ἕως, μέχρι οὗ* (*until—could*), and with relatives: *Οἱ μὲν εὐχοντο, Ξένιαν καὶ Πασίωνα ὡς δολίους ὄντας ληφθῆναι, οἱ δὲ ᾤκτειρον, εἰ ἀλώσοιντο* (*Xen. An. 1, 4, 7; felt compassion at the thought —*). *Οὐκ ἦν τοῦ πρὸς ὑμᾶς πολέμου πέρασ οὐδ' ἀπαλλαγὴ Φιλίππῳ, εἰ μὴ Θηβαίους καὶ Θετταλοὺς ἐχθροὺς ποιήσειε τῇ πόλει* (*Dem. 18, 145; Philip had, saw no means of ending —*). *Οἱ Ἀθηναῖοι Περικλέα ἐκάκισον, ὅτι, στρατηγὸς ὢν, οὐκ ἐπεξάγοι ἐπὶ τοὺς πολέμιους* (*Thuc. 2, 21*). *Δερκυνλλίδας καὶ Τισσαφέρνης σπονδὰς ἀλλήλοις ἐποιήσαντο, ἕως ἀπαγγελθείη τὰ λεχθέντα ἐς Λακεδαίμονα καὶ ἐπὶ βασιλεία* (*Xen. Hell. 3, 2, 20*). *Ἄνδρα οὐδέν' ἔντοπον ἐώρων, ὅστις ἀρκέσειεν* (*Soph. Phil. 280; from whom I could expect help*). *Ἰπποκράτης, ὁπότε καιρὸς εἴη, ἔμελλε στρατεύειν ἐς τοὺς Βοιωτοὺς* (*Thuc. 1, 77; intended, when it should be the fit time*). But sometimes here also, especially with *εἰ* and in relative sentences, that form (present, future, or perfect indicative) is retained, in which the person mentioned would himself express the thought: *Ἐμακάρισα τὸν Εὐήνων, εἰ ὡς ἀληθῶς ἔχει ταύτην τὴν τέχνην* (*Pl. Apol. 20*). *Τῷ μηδὲν ἑαυτῷ συνειδῶτι δεινὸν εἰσῆει* (*it seemed hard*), *εἰ πονηρῶν ἔργων δόξει κοινωνεῖν τῷ σιωπῆσαι* (*Dem. 19, 33*). — (For the indicative present sometimes the imperfect is found: *Ἐμαντὸν ἀπωλοφυράμην, ὅστις τοῦτο μὲν* (*on the one hand*), *ἐν ᾧ ἐδόκει ὁ δῆμος κακοῦσθαι, ἐγὼ ἀντὶ τούτου* (*therefore*) *κακὰ εἶχον, τοῦτο δέ, ἐπειδὴ ἐφαίνετο εὖ ὑπ' ἐμοῦ πεπονθῶς, πάλιν αὖ καὶ διὰ τούτ' ἐγὼ ἀπολοίμην*, *Andoc. 2, 16*.)

REM. 1. On dependent sentences with a hypothetical imperfect or aorist indicative, see § 117 a. R. 2.

REM. 2. If the leading sentence contains a wish in the optative, a sentence dependent on this also takes the optative: *Ὅλοιό μῃπω, πρὶν μάθοιμ', εἰ καὶ πάλιν γνώμην μετοίσεις* (*Soph. Phil. 961*).<sup>1</sup>

present or future, as compared with the time of the principal action, except in two cases. (1) One of these is again (cf. note on p. 113) that of clauses introduced by *ὅτι*. And since here no change or ambiguity is possible, I assert, without hesitation, though I have not any example at hand, that as Thucyd. 2, 21 says *Περικλέα ἐκάκισον, ὅτι, οὐκ ἐπεξάγοι ἐπὶ τοὺς πολέμιους*, so he might have said *ὅτι οὐκ ἐξαγάγοι*, in the sense of *because he had not led them out*."

"(2) Then an additional thought, referred to *the person spoken of*, may be attached, by means of a relative pronoun, to a single definite notion; and in this added thought, that which would have stood in the *aorist of the indicative*, if there were no intimation of its being the thought of *another*, may be expressed by the *aorist of the optative*, because here, in the case of a principal verb in the present, no *ὅς ἂν* with *aorist of the subjunctive* is conceivable, and therefore no confounding with an aorist of the optative, as representing an *ὅς ἂν c. aor. subj.*, can take place. The only instance I can at present produce is *Soph. Œd. Tyr. 1246: μνήμην παλαιῶν σπερμάτων ἔχουσ', ὑφ' ὧν θάνοι μὲν αὐτός· τὴν δὲ τίκτουσαν λίποι τοῖς οἷσιν αὐτοῦ δύσσεκτον παιδουργίαν*." Madvig, p. 17.]

<sup>1</sup> Occasionally the optative is put, irregularly, in sentences dependent on an

The optative (present or aorist) stands after conjunctions of time § (without ἄν), relative words (without ἄν), and εἰ (if, i. e. *as often as*), 133. in connexion with a leading sentence whose verb is a präteritum, when the thing denoted is, not what took place in a certain individual case, or with a certain individual person or thing, but what recurred and was repeated so often as a case befel, or a person or thing of a certain kind occurred [opt. of *indefinite frequency*]. (Ὅποτε ἀφίκοιτο, *when he came*, if he did come, *whenever he came*; ὅτε ἀφίκετο, *when he came*, ὅταν ἀφίκηται, *when he comes*: "Ὅσους εἶδον, *so many as I saw on the whole*; ὅσους ἴδοιμι, *so many as I saw from time to time, so often as I saw any*.) Κύρος, παρελαύνων τὸν ἵππον εἰς τὸ πρόσθεν ἥσυχος, κατεθέατο τὰς τάξεις· καὶ οὐς μὲν ἴδοι ἐντάκτως καὶ σιωπῇ ἰόντας, προσελαύνων αὐτοῖς, τίνες τε εἶεν, ἤρετο καί, ἐπεὶ πύθοιτο, ἐπῆνεν· εἰ δέ τινας θορυβουμένους αἰσθοίτο, τὸ αἴτιον τούτου σκοπῶν κατασβεννύναι τὴν ταραχὴν ἐπειράτο (Xen. Cyr. 5, 3, 55). Σόλων ἐν ἅπασιν, οἷς ἐτίθει, νόμοις περὶ τῆς πολιτείας μᾶλλον ἐσπούδαζεν ἢ περὶ τοῦ πράγματος αὐτοῦ, οὗ τίθει τὸν νόμον (Dem. 22, 30; *about which, whatever it was* —). Οἱ ὄνοι, ἐπεὶ τις διώκοι, προδράμόντες ἂν εἰστήκεσαν· καὶ πάλιν, ἐπεὶ πλησιάζοι ὁ ἵππος, ταῦτόν ἐποιοῦν (Xen. An. 1, 5, 2. Of ἄν, see § 117 b, R. 3; εἰστήκεσαν counts as an imperfect). Περιεμένομεν ἐκάστοτε, ἕως ἀνοχθεῖν τὸ δεσμωτήριον (Pl. Phaed. 59). (Ὅποτε ἔλθοιεν, οὗ αὐλιεσθαὶ δεῖοι, φύλακας καθίστασαν, with the relative sentence necessary to the completion of the notion likewise in the optative.)

(The Tenses of the Optative.) a) In object-sentences with ὅτι and § ὥς, and in dependent interrogative sentences, which in their inde- 134. pendent form would have the indicative, the tenses of the optative correspond entirely with the same tenses of the indicative (so that the aorist is a präteritum), yet so that the present at the same time comprises the imperfect, and the perfect the pluperfect. In connexion, therefore, with the same leading verb in the präteritum on which the optative sentence depends, the present acquires the sense of the *præsens* or *imperfectum in präterito*, the aorist and the imperfect that of the *präteritum in präterito* (but with the same distinction which appears in the *oratio recta* between the aorist and the perfect), and the future that of the *futurum in präterito*. See the examples in § 130, a. (But in a dependent question which in the *oratio recta* or after a present might have the subjunctive, the aorist has not the signification of a präteritum: Οἱ Ἐπιδάμνιοι τὸν ἐν Δελφοῖς θεὸν ἐπῆρνοντο, εἰ παραδοῖεν Κορινθίους τὴν πόλιν. Thuc. 1, 25 = παραδώμεν οἱ παραώσομεν.) Xen. An. 7, 4, 10. Mem. 4, 2, 10 (σκοπῶν ὅτι ἀποκρίναίτο) and Herod. 5, 67, ἐχρηστηριάζετο εἰ ἐκβάλαι (where even Dobree, with *Werfer*) would read ἐκβάλλῃ.

infinitive in general reflexions: Τοῦ αὐτὸν λέγειν, ἃ μὴ σαφῶς εἰδείη, φεῖδεσθαι δεῖ (Xen. Cyr. 1, 6, 19; *what one does not himself know*). Εἰκὴ κράτιστον ζῆν, ὅπως δύναται τις (Soph. Œd. R. 979).

[§ 134.] REM. As in the indicative the aorist stands now and then where we should expect the perfect (§ 112, R. 1), so also in the optative: Οἱ Πλαταιῆς κήρυκα ἐξέπεμψαν παρὰ τοὺς Θηβαίους, ὅτι τὰ πεποιημένα οὐχ ὁσῶς δράσειαν (*Thuc.* 2, 5; almost = *δεδράκατε*).

b) In the sentences treated of in § 133 (optative of the thing repeated [*indefinite frequency*]), the present optative corresponds with the imperfect indicative, and denotes the action in the dependent sentence to be contemporaneous with that in the leading sentence; the aorist with the aorist indicative after conjunctions of time (§ 114, c), and therefore denotes the action of the protasis as a single act recurring each time before the action of the apodosis; often, however, the difference is very slight: Ὅποτε οἱ τότε βασιλεύοντες αὐτὸν μὲν Εὐαγόραν ὀρώεν, ἐξεπλήττοντο καὶ ἐφοβοῦντο περὶ τῆς ἀρχῆς, ὅποτε δὲ εἰς τοὺς τρόπους ἀποβλέψαιεν, σφόδρα ἐπίστευον (*Isocr.* *Evag.* 24).

c) In all other sentences the present and perfect of the optative answer to the present or perfect of the indicative or subjunctive, the future optative to the future indicative (therefore never in sentences of intention after *ἵνα* or *ὥς*). The aorist answers to the aorist subjunctive, therefore loses the sense of a präteritum, and differs from the present only as giving prominence to the consideration of the action as transient and occupying a single point of time, usually with more express reference to the future. (Cf. § 128.) Μένων ἐπεθύμει ἄρχειν, ὅπως πλείω λαμβάνοι (*Xen. An.* 2, 6, 21; *to get more*, in general or for ever). Ἔδεισαν οἱ Ἕλληνες, μὴ οἱ Πέρσαι προσαγάγοιεν πρὸς τὸ κέρας (*Xen. An.* 1, 10, 9). Ἦιδει Κύρος, ὅτι, εἴ τι μάχης ποτὲ δέησοι, ἐκ τῶν φίλων αὐτῷ καὶ παραστάτας καὶ ἐπιστάτας ληπτέον εἶη (*Xen. Cyr.* 8, 1, 10). Ἔδεισαν οἱ Κερασούντιοι, μὴ λύσσα τις ὥσπερ κυσὶν ἡμῖν ἐμπεπτῶκοι (*Xen. An.* 5, 7, 26). See further examples in § 131 and 132.

REM. 1. As in certain sorts of sentences the distinction between future indic. and aor. subjunctive is but small (with ὅπως in an object-sentence, εἰ δώσω and εἰάν δῶ), so in the same sorts of sentences the distinction is also but small in the optative between the future and the aorist. It should be remarked, however, that in object-sentences in the optative with ὅπως, the aor. is much more frequent than the future. (Both tenses in connexion: Τὸν ἔμπροσθεν χρόνον ἔζων ὑπὸ πολλῆς ἐπιμελείας ὅπως ὡς ἐλάχιστα μὲν ὁποιίμην, ἐλάχιστα δ' ἀκουσοίμην, ἐλάχιστα δ' ἐροίμην, *Xen. Econ.* 7, 5.) Even more rare than in such sentences is the optat. future in sentences of intention with ὅπως or μὴ. (Ἀγαμέμνων ἡγρίαιεν ἐντελλόμενος Χρῦσῳ νῦν τε ἀπιέναι καὶ αὖθις μὴ ἰλθεῖν, μὴ αὐτῷ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσοι, *Pl. Rep.* 3, 393.) In conditional sentences in the *oratio obliqua* after a präteritum, εἰ with the aorist rather denotes the action as a condition going before (εἰ δοίην, *si dedissem* = εἰάν δῶ, *si dederō*), the future, on the contrary, denotes it merely as going on at the same time (εἰ δώσοιμι, *si darem* = εἰ δώσω, *si dabo*); sometimes, however, the future (occasionally even the present) is put where the aorist might stand: Ἐνόμιζε Πασίων εἰ μὲν ἐν Ἀθήναις μένων ἐπιχειροίην (*immediately, where I already was*), ἐκδοθήσεσθαι μ' ὑπὸ τῆς πόλεως Σατύρῳ, εἰ δ' ἄλλος ποι τραπεοίμην, οὐδὲν

μελήσειν αὐτῷ (τῷ Πασίωνι) τῶν ἑμῶν λόγων, εἰ δ' εἰς πλενσοίμην εἰς τὸν Πόντον, ἀποθανεῖσθαι με μετὰ τοῦ πατρὸς ὑπὸ Σατύρου (*Isocr. Trap.* 9). 'Ο ἡγεμὼν ἔφη [§ 134.] εἶναι ἄκρον, ὃ εἰ μὴ τις (*one*) προκαταλήψοιτο, ἀδύνατον ἔσθαι παρελθεῖν (*Xen. An.* 4, 1, 25). In relative sentences ὃς δώσει and ὃς δοίη differ, as ὃς δώσει and ὃς ἂν δῶι. Therefore, Ἐλεγεν ἄξιν αὐτοῦς, ἔνθα λήψονται τὰ ἐπιτήδεια, and εἰπόν τινες, ὅτι εἴη Παγκλέωνι ἀδελφός, ὅστις ἐξαιρήσοιτο αὐτὸν εἰς ἐλευθερίαν (*Lys.* 23, 9), because representing ἄξω, ἔνθα λήψεσθε, and ἔστιν ἀδελφός, ὅστις ἐξαιρήσεται. But ἔφη παραμενεῖν, ἕως ἔλθοιεν οὃς πέμψειεν = οὃς ἂν πέμψῃς (§ 132, a, last example).

[REM. 2. "In fact the *future of the optative* is formed and used for the *sole purpose* (to which it is most strictly confined) of representing the *future indicative* in the *oratio obliqua* after a *præteritum*.—Hence it appears (1) in clauses with ὅτι, ὥς, and in *dependent questions*: (2) in *conjunctive* and *relative* accessory sentences of the *oratio obliqua* after a *præteritum*; and also in such accessory clauses as are immediately attached to a principal sentence (*in præterito*) of the *oratio recta*<sup>1</sup>, whilst they themselves, as *orat. obliqua*, form a *member of the thought* attributed to the person spoken of: οἱ μὲν (κ.τ.λ.) . . . οἱ δὲ ᾤκτειρον, εἰ ἀλώσοιντο = *felt compassion for them at the thought* —).—(3) in sentences with ὅπως (= *how*, *that* — [not after ὅπως, as *final particle*, = *ut*, cf. (5)], inasmuch as here the *future of the indicative* may follow a present. Here, however, it does not occur often (usually the aorist): τοῦτους, ὅπως ὥς βέλτιστοι ἔσονται, αὐτὸς ἐσκόπει (*Xen.*).—(4) *Very seldom* with μή (without ὅπως) after *verba timendi*. I have only remarked *Pl. Euthyphr.* 15, D; and *Xen. Hellen.* vi. 4, 27.—(5) In *final* sentences after ὅπως (ὅπως μή), the fut. of the optative must be looked upon as *doubtful*." (Madvig.)]

(Optative with ἂν, and in conditional sentences in the *oratio recta*<sup>2</sup>.) §  
a) With ἂν the present and the aorist stand in the optative (now and 135.  
then also the perfect as denoting the now existing result, besides the  
perfects which are present in signification) to express a possible con-  
tingency, which will be actual under a certain condition, which it is  
admitted does not at present hold, but is easy to be conceived as  
occurring, and which for the moment one chooses to assume and pre-  
suppose. The condition is expressed by εἰ, with the optative of the  
present or aorist. The apodosis here approximates sometimes to a  
simply conditional apodosis in the indic. future, sometimes to a hypo-  
thetical apodosis in the imperf. indic. with ἂν, so that the thing put  
as contingent is more opposed to the actual state of the case, yet with  
a certain reference to what is still possible or probable; sometimes  
this form is merely a more delicate mode of expression instead of the  
imperf. with ἂν. The aorist differs from the present only in the way  
explained above (§ 134, c): "Ὅσον αἱ μοναρχίαι πρὸς τὸ πρᾶξαι τι τῶν  
δεόντων διαφέρουσι τῶν ὀλιγαρχιῶν καὶ τῶν δημοκρατιῶν, οὕτως ἂν

<sup>1</sup> Printed *obliqua* in Schneidewin.

<sup>2</sup> Not to be confounded with the optative after εἰ in *oratio obliqua* after a *præteritum* (§ 131, 132) and the optat. of recurring acts (§ 133).

[§ 135.] *κάλλιστα θεωρήσαιμεν, εἰ τὰς μεγίστας τῶν πράξεων παρ' ἀλλήλας τιθέντες ἐξετάζειν ἐπιχειρήσαιμεν* (*Isocr. Nic. 17; we might perhaps best see, if —; and therefore we will do so*). *Εἰ ἀμελεῖσαι δόξαιμεν Γαδάτα, τοῦ τοσαῦτα ἡμᾶς ὠφέληκότος, ποίοις λόγοις ἄλλους πείθοιμεν ἂν χαρίζεσθαί τι ἡμῖν;* (*Xen. Cyr. 5, 3, 33. And therefore we will avoid this appearance.*) *Χρὴ ὑμᾶς, ὦ Ἀθηναῖοι, τοιαῦτα φρονεῖν περὶ τῶν ἀτυχούντων δῆμων, οἵαπερ ἂν τοὺς ἄλλους ἀξιόσαιτε φρονεῖν περὶ ὑμῶν, εἰ ποθ', ὃ μὴ γένοιτο, τοιοῦτό τι συμβαίῃ* (*Dem. 15, 21; as you might look for from them, if we imagine that —*). *Ἐπιλήσμων ἂν εἴην, ὦ Ἀγαθῶν, εἰ, ἰδὼν τὴν σὴν ἀνδρείαν, βλέψαντος ἐναντία τοσοῦτω θεάτρῳ νῦν οἰηθείην σε θορυβήσεσθαι ἕνεκα ἡμῶν, ὀλίγων ἀνθρώπων* (*Pl. Conv. 194. I must be forgetful, if I were to think —*). *Εἰ, ἐπὶ πῦρ ἐλθόντος σου καὶ μὴ ὄντος παρ' ἐμοί, ἄλλοσε ἡγησάμην, ὅποθεν σοι εἴη λαβεῖν, οὐκ ἂν ἐμέφου μοι. Καὶ εἰ, βουλομένου μουσικῇ μαθεῖν σου παρ' ἐμοῦ, δεῖξαί μιν σοι πολλὰ δεινότερους ἐμοῦ περὶ μουσικῇ καὶ σοι χάριν ἂν εἰδότας, εἰ ἰθέλοις παρ' αὐτῶν μανθάνειν, τί ἂν ἔτι μοι μέμφοιο;* *Οὕτως οὖν καὶ περὶ τῆς οἰκονομικῆς ποιήσω* (*Xen. Econ. 2, 15*).

b) The condition, instead of being expressed in a sentence of its own, may be intimated by a single word, or by the context: *Ἐκ τῶν ἐμπορίων τῆς Χερρόνησου, ἃ τότε ἂν κλεισθείη* (*which then, i. e. in case Kersobleptes should conquer the Chersonese*), *πλέον ἢ τριακῶσια τάλαντά ἐσθ' ἢ πρόσδοδος* (*Dem. 23, 110*).

c) The protasis retains its form, when the apodosis passes into the infinitive or the participle: *Ἐλπίζω, εἰ τὴν πρὸς ἐμὲ ὁδὸν τράποιο, σφόδρ' ἂν σε τῶν καλῶν καὶ σεμνῶν ἐργάτην ἀγαθὸν γενέσθαι* (*Xen. Mem. 2, 1, 27 = σφόδρ' ἂν ἀγαθὸς ἐργάτης γένοιτο*). See *Infinitive and Participle with ἂν*.

REM. 1. As this form of hypothetical declaration differs but little from a simply conditional statement which refers to the future, it sometimes happens that both forms are combined:

a) The condition is expressed absolutely in the present or fut. indicative, or in the subjunctive with *ἴαν*, but the apodosis nevertheless stands in the optative with *ἂν* as something possible and conceivable: *Οὐ δεινὰ ἂν ἐγὼ πάθοιμι, εἰ μὴ ἐξεσταί μοι ἀπέναι καὶ μὴ ἀκούειν σου;* (*Pl. Gorg. 461.*) *Πολλὴ ἂν τις εὐδαιμονία εἴη περὶ τοὺς νέους, εἰ εἷς μὲν μόνος αὐτοὺς διαφθείρει, οἱ δ' ἄλλοι ὠφελοῦσιν* (*Pl. Apol. 25*). *Ἦν φθάσωμεν, πρὶν τοὺς πολέμιους συλλεγῆναι, ἀναβάντες, ἀμαχεῖ λάβοιμεν ἂν τὸ ἄκρον* (*Xen. Cyr. 3, 2, 5*). The apodosis sometimes expresses, not a direct consequence of the condition, but something which *even then* is only possible, so that the optative with *ἂν* is purely potential, as in the following §: *Εἰ θέλετε σκέψασθαι παρ' ὑμῖν αὐτοῖς, τί δούλον ἢ ἐλεύθερον εἶναι διαφέρει, τοῦτο μέγιστον ἂν εὔροιτε, ὅτι τοῖς μὲν δούλοις τὸ σῶμα τῶν ἀδικημάτων πάντων ὑπεύθυνόν ἐστι* (*is answerable for, must atone for, § 63, d*), *τοῖς δ' ἐλευθεροῖς ὕστατον τοῦτο προσήκει κολάζειν* (*Dem. 24, 167*).

b) The apodosis is put in the indicative, as simply conditional, while the protasis is marked by the optative as an assumed possibility. Often the former is, pro-



perly considered, an unconditional and general assertion, and the optative with *εἰ* only assigns a possible case in which the assertion will apply: *τίνα εὐρήσομεν* [§ 135.] *τῶν τοῖς Τρωικοῖς χρόνοις γενομένων, εἰ τοὺς μύθους ἀφέντες τὴν ἀλήθειαν σκοποῖμεν, τοιαῦτα διαπεπραγμένον οἶα Εὐαγόραν; (Isocr. Evag. 66.)* *Εἰ ἐθέλοις τρεῖς τοιούτους ἀνθρώπους ἐν μέρει ἀνερωτᾶν, τίς τούτων τῶν βίων ἥδιστος, τὸν ἑαυτοῦ ἕκαστος μάλιστα ἐγκωμιάσεται (Pl. Rep. 9, 581.)*—*Ἐπισκοπῶ, ὥς ξένη, εἰ τι συμβαίνοι γίγνεσθαι, πῶς κείται τὰ ἐν τῇ νηϊ (Xen. Econ. 8, 15; if any thing; in case of any thing happening).* *Ἔστιν οἰκονομίαν ἐπισταμένῳ, καὶ εἰ μὴ αὐτὸς τύχοι χρήματα ἔχων, τὸν ἄλλον οἶκον οἰκονομοῦντα μισθοφορεῖν (Xen. Econ. 1, 4; even if he himself should possess no property).* (So likewise where the apodosis becomes infinitive: *Ἡγοῦμαι, εἰ καὶ μηδενὸς ἄλλον μνησθεῖν ἄλλ' ἐνταῦθα καταλείπομι τὸν λόγον, ῥᾶδιον ἐκ τούτων εἶναι γινῶναι τὴν ἀρετὴν τοῦ Εὐαγόρου, Isocr. Evag. 33. I take it to be easy, even if I should mention nothing more —.)*<sup>1</sup>

REM. 2. Other quite occasional and isolated deviations from the regular form of hypothetical statements rest upon an inaccuracy in the expression. On *εἰ* with *one* indicative and *one* optative, when a judgement is pronounced on the connexion between a past fact and a possible action which has not yet occurred (*Δεινὰ ἂν εἶην ἐργασμένος, εἰ τότε μὲν ἔμενον, νῦν δὲ τὴν τάξιν λίποιμι*), see *Connexion of Sentences with μέν* — δέ, § 189, a.

REM. 3. *Εἰ* with the optative, is used in sentences of comparison, which denote something merely thought, but yet possible: *Οἱ τοιοῦτοι ὅμοιον ἐμοὶ δοκοῦσι πεπονθῆναι, ὅλον εἰ τις εὖ σπείρων καὶ εὖ φυτεύων, ὁπότε καρποῦσθαι ταῦτα δέοι, ἐφ' ἣν τὸν καρπὸν ἀσυγκόμιστον εἰς τὴν γῆν πάλιν καταρρεῖν (Xen. Cyr. 1, 5, 10).* (A direct opposition to reality is expressed by the imperf. indicative: *Οὐδέν τι διάφορον πάσχει ἢ εἰ μόνος ἐστρατεύετο, Xen. Cyr. 5, 4, 20.)*

Without any definite condition either expressed or implied in the *§* context, the optative with *ἂν* (present, aorist, sometimes perfect) is 136. very frequently used to denote something as what is conceivable, and, under certain circumstances, could and might easily occur, or to which some person might be inclined; in general, as the form of a modest expression of opinion on the present or the future. (*Optativus potentialis, dubitativus*. The aorist, of that which is single and transient.) *᾿Ωρα ἂν ἡμῖν συσκευάζεσθαι εἴη (Xen. Cyr. 3, 1, 41).* *Ἴσως ἂν οὖν τις ἐπιτιμήσειεν τοῖς εἰρημένοις, ὅτι τὰς μὲν πράξεις ἐπαινῶ, τὰς δ' αἰτίας οὐ φράζω (Isocr. Areop. 36).* *Ταῦθ' ὥς οὐ παρὰ τὸν νόμον ἐστίν, οὗτ' ἂν Ἀνδροτίων ἐχοι λέγειν οὗθ' ὑμεῖς πεισθεῖντε ἂν (Dem. 22, 17).* *Ἡδέως ἂν ἐγωγ' ἐροίμην Λεπτίνην, τίς αὕτη ἢ ἀτέλειά (exemption from taxes) ἐστίν (Dem. 20, 129).* (*Βουλοίμην ἂν, velim.*) *Ἄρ' οὖν ἐθελήσais ἂν, ᾿Ω Γοργία, ὥσπερ νῦν διαλεγόμεθα, διατελέσαι τὸ μὲν ἐρωτῶν, τὸ δ' ἀποκρινόμενος; (Pl. Gorg. 449. Should you feel*

<sup>1</sup> Οἱ ἴπποι τοῖς Πέρσαις νυκτὸς ὥς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσὶ, τοῦ μὴ φεύγειν ἕνεκα, εἰ λυθῇσαν (*Xen. An. 3, 4, 35; that they might not run away, if by chance they should get loose*).

[§ 136.] *inclined? should you mind (doing it)? modest request*) Ἄρα ἐτελήσειεν ἂν Γοργίας ἡμῖν διαλεχθῆναι; (*Pl. Gorg.* 447.) Ποῖ οὖν, ἔφη ἐγώ, τραποίμεθ' ἂν ἐτι; (*Pl. Euthyd.* 290. *Whither then should we [can we, are we to] turn ourselves?* cf. § 121.) Πῶς ἂν ὁλοίμην; (*Eur. Med.* 97, expressing, virtually, a wish.) Χωροῖς ἂν εἴσω (*Soph. Phil.* 674. *Thou mightest go in; [you may go in] approximating to the imperative*). Δέληθές σε, ὅτι καὶ οἱ ραψῳδοὶ πάντες ἐπίστανται τὰ Ὅμηρου ἔπη; Καὶ πῶς ἂν, ἔφη, λελήθοι, ἀκροώμενόν γε αὐτῶν ὀλίγου ἂν' ἐκάστην ἡμέραν; (*Xen. Conv.* 3, 6.)

§ 137. The potential optative with ἂν stands, not only in principal sentences but also in accessory sentences, which admit of such a conception and mode of expression, especially in declarative object-sentences with ὅτι or ὥς, in dependent interrogative sentences which would have the same form in the *oratio recta* (without reference to the time of the principal verb), and in relative sentences (with pronoun or relative particles): Ἀπεκρίνατο Κλεάνωρ, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὕπλα παραδοίεν (*Xen. An.* 2, 1, 10 = Πρόσθεν ἂν ἀποθάνοιμεν ἢ — παραδοίμεν). Ἐννοεῖτε (imperat.), ὅτι ἦττον ἂν — στάσις εἴη ἐνὸς ἄρχοντος (*Xen. An.* 5, 9, 29). Ἐσκόπουν, τίν' ἂν τρόπον ἡσυχίαν ἔχειν Ἀθηνόδωρος ἀναγκασθείη (*Dem.* 23, 11). Ἡρώτων οἱ πρέσβεις τοὺς στρατηγούς, εἰ δοίεν ἂν τούτων τὰ πιστά (*Xen. An.* 4, 8, 7 = Ἄρ' ἂν δοίητε —). Οὐκ οἶδ' ὅτι ἂν τις χρήσαιτο στρατιώταις οὕτως ἀθύμως ἔχουσιν (*Xen. An.* 3, 1, 40). Χρὴ τοὺς μέγα φρονούντας μὴ τοῖς τοιούτοις ἐπιχειρεῖν, ἃ καὶ τῶν τυχόντων ἂν τις καταπράξειεν (*Isocr. Phil.* 41). Εἵπατέ μοι, εἴ τινα ἐγὼ νῦν τῶν ἐμῶν ἀποστέλλοιμι πρὸς τὸν Ἰνδόν, συμπέψαιτε ἂν μοι τῶν ὑμετέρων οἵτινες αὐτῷ τὴν ὁδὸν ἡγοῖντο ἂν; (*Xen. Cyr.* 3, 2, 28; *who could show him the way*). Ἀφοβος τὴν οὐσίαν μοι οὕτως διώκηκεν ὥς οὐδ' ἂν οἱ ἔχθιστοι διοικήσειαν (*Dem.* 27, 48). Μανία τὸν Μειδίαν ἡσπάζετο, ὥς περ ἂν γυνὴ γάμβρον ἀσπάζοιτο (*Xen. Hell.* 3, 1, 14). Ὁ Ἀρμένιος τὰ βασίλεια οἰκοδομεῖν ἤρχετο ὥς ἂν ἰκανὰ ἀπομάχεσθαι εἴη (*Xen. Cyr.* 3, 1, 1; *in such wise as they might be*; i. e. *so that* —). Ὑμεῖς, ὦ Ἀθηναῖοι, ὥς μὲν ἂν εἴποιτε δικαίους λόγους, ἄμεινον Φιλίππου παρεσκεύασθε, ὥς δὲ κωλύσαι' ἂν ἐκείνον πράττειν, ἃ βούλεται, παντελῶς ἀργῶς ἔχετε (*Dem.* 6, 4. *You are prepared for this, how you might be able*; i. e. *to be able*. So ὥς frequently with the potential optative, and an accessory signification of a purpose or aim). Διάφορόν τι ποιεῖς, εἰ τοὺς τοῖς νόμοις πειθομένους φανλίζεις, ὅτι καταλυθεῖεν ἂν οἱ νόμοι, ἢ εἰ . . ψέγοις (*Xen. Mem.* 4, 4, 14; *because the laws might possibly be annulled*). (Potential optative in a conditional sentence: Ἀλλὰ μὴν, εἴ γε μὴδὲ δοῦλον ἀκρατῇ δεξάιμεθ' ἂν, πῶς οὐκ ἄξιον αὐτόν γε φυλάσσειν τοιοῦτον γενέσθαι; *Xen. Mem.* 1, 5, 3: *if we should not even receive*. Cf. § 117 b. R. 1.)<sup>1</sup>

<sup>1</sup> Εἰ δοκοῖν, ὅπου δυνάμην, ἄκρυν ποιεῖν τὸ Λακεδαιμονίων ἀζίωμα, ἐννοῶ, μὴ λίαν ἀν ταχὺ σωφρονισθεῖν (*Xen. An.* 5, 9, 28; *I fear I should but too soon be brought to*

Relative and conjunctive sentences which are appended to a sentence in the optative with *ἄν*, or to a conditional sentence in the optative, to define the hypothetical statement more accurately, without being predicated for themselves as actual, and which belong to present or future time, are themselves (as denoting something assumed or possible) put in the optative (as in *oratio obliqua* after a *præteritum*, § 132). On the other hand, declarative object-sentences and dependent interrogative sentences stand in the indicative, as after a present or future indicative (from which the optative with *ἄν* in a principal sentence, deviates only in form). In object-sentences with *ὅπως*, and in sentences of intention, the subjunctive is also usually put, but also the optative: (a) Πῶς ἄν τις, ἃ γε μὴ ἐπίσταται, ταῦτα σοφὸς εἴη; (*Xen. Mem.* 4, 6, 7.) Χρημάτων ὁ τοιοῦτος ἀνὴρ νέος μὲν ὢν καταφρονοῖ ἄν, ὅσω δὲ πρεσβύτερος γένοιτο, μᾶλλον αἰὲς ἀσπάζετο ἄν (*Pl. Rep.* 8, 549). Οὕτω γιγνομένων (*if such becomes the state of the case*) σαφῶς οἶδα, ὅτι ὁ φρούραρχος δέοιτο ἄν Γαδάτα μένειν, ἕως σὺ ἀπέλθοις (*Xen. Cyr.* 5, 3, 13). Εἰ ἀποθνήσκοι μὲν πάντα, ὅσα τοῦ ζῆν μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ τῷ σχήματι καὶ μὴ πάλιν ἀναβιώσκειτο, ἄρ' οὐ πολλὴ ἀνάγκη, τελευτῶντα πάντα τεθνάναι καὶ μηδὲν ζῆν; (*Pl. Phæd.* 72.)<sup>1</sup>—(b) Οὐδ' ἄν εἰς ἀντείποι, ὡς οὐ συμφέρει τῇ πόλει, καὶ Λακεδαιμονίους ἀσθενεῖς εἶναι καὶ Θηβαίους (*Dem.* 16, 4). Εἴ τις λέγοι ἄνθρωπον ἐστηκότα, κινούντα δὲ τὰς χεῖρας τε καὶ τὴν κεφαλὴν, ὅτι ὁ αὐτὸς ἔστηκὲ τε καὶ κινεῖται, οὐκ ἄν ἀξιούμεν οὕτω λέγειν δεῖν, ἀλλ' ὅτι τὸ μὲν τι αὐτοῦ ἔστηκε, τὸ δὲ τι κινεῖται (*Pl. Rep.* 4, 436). Ὁ πρωρεὺς τῆς νεῶς οὕτως ἐπίσταται ἐκάστων τῶν ἐν τῷ πλοίῳ τὴν χώραν, ὥστε καὶ ἀπὼν ἄν εἴποι, ὅπου ἕκαστα κεῖται καὶ ὅποσα ἐστὶν (*Xen. Œcon.* 8, 14). Οὐκ ἄν ἔχοιμί γ' εἰπεῖν, ὅτι οὐ προσεῖχον τὸν νοῦν Εὐθυδήμῳ καὶ Διονυσόδωρῳ (*Pl. Euthyd.* 272).—(c) Μέγα ἄν ὀνήσαιτε τὸ στράτευμα, εἰ ἐπιμεληθείητε, ὅπως ἀντὶ τῶν ἀπολλολότων ὡς τάχιστα στρατηγοὶ κατασταθῶσιν (*Xen. An.* 3, 1, 38). Ὁκνοῖν ἄν εἰς τὰ πλοῖα ἐμβαίνειν, ἃ Κῦρος ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ (*Xen. An.* 1, 3, 17).—Ἡ ἐμὴ φυλακὴ τῶν ἔνδον, ἔφη ἡ γυνή, γελοία τις ἄν φαίνοιτο, εἰ μὴ σύ γε ἐπιμελοῖτο, ὅπως ἔξωθέν τι εἰσφέρειο (*Xen. Œcon.* 7, 39). Αὐτὸς ἄν ἔχων τὴν ἄλλην δύναμιν περὶ ὧν μὴ πρόσω ὑμῶν εἶναι, ἵνα, εἴ που καιρὸς εἴη, ἐπιφανείην (*Xen. Cyr.* 2, 4, 17).

my senses, for Indic. Fut., § 124 a. R. 1; *ἐννοῶ μὴ* being inserted without influencing the hypothetical form of the sentence).

<sup>1</sup> Dependent sentences containing a statement of the past in the indicative (§ 132 a. R. 1); Τίς οὐκ ἄν μισήσειεν Φίλιππον, εἰ φαίνοιτο τούτοις ἐπιβουλεύων, ὑπὲρ ὧν ὁ πρόγονος αὐτοῦ προεἴλετο κινδυνεύειν; (*Isocr. Phil.* 77.)

[§  
138.]

REM. 1. Now and then, however, a relative or conjunctive sentence has the subjunctive with *ἄν*, as after a condition put simply in the indicative: *Μάλιστα ἂν αἰσθοίμεθα, ὃ ζητοῦμεν, εἰ τοιούδε ποιήσασιν τῇ διανοίᾳ δόντες ἐξουσίαν ἐκαστέρῳ ποιεῖν ὃ, τι ἂν βούληται, τῷ τε δίκαιῳ καὶ τῷ ἀδίκῳ, εἴτ' ἐπακολουθήσασιν θεώμενοι, ποῖ ἢ ἐπιθυμία ἐκότερον ἄξει* (*Pl. Rep.* 2, 359). A dependent sentence which states something independently as matter of fact, has the indicative: *Τίνι ἂν θεῷ εὐχόμενος κάλλιστ' ἂν ἔλθοιμι τὴν ὁδόν, ἣν ἐπινοῶ*; and consequently in the *oratio obliqua* after a *præteritum*: *Ξενοφῶν ἐπήγετο τὸν Ἀπόλλω, τίνι ἂν θεῷ εὐχόμενος κάλλιστ' ἂν ἔλθοι τὴν ὁδόν, ἣν ἐπινοεῖ* (*Xen. An.* 3, 1, 6) or *ἐπινοεῖ* by § 132, a and b.

REM. 2. (to § 135—138.) Whether *ἄν* with the potential optative is sometimes omitted by Attic poets, is uncertain: in prose this is never the case. *Ἄν* with the fut. of the opt. is found only in doubtful readings.

§  
139.

On the use of *ἄν* in general, and with the indicative and optative, remark further:

a) In the copulative, disjunctive, or adversative connexion of two verbs, *ἄν* is commonly put only once (with the first), except where the addition of special definitions to each verb, or the emphasis of the passage, causes the two notions to stand more apart, and gives more prominence to the hypothetical character of each severally: *Εἰ ὁ Φίλιππος ὑμᾶς ἐξελεῖν ἐβουλήθη, οὐκ ἂν ποτε τοὺς χρόνους ἀνελών, ἐν οἷς ἡδυνήθητ' ἂν ἐξελεῖν, τῆνικαὶτ' ἐκάλει, οὐδ' ἂν ἐμὲ, ἡνίκα δεῦρο ἀποπλεῖν ἐβουλόμην, κατεκώλυνεν, οὐδὲ τοιαῦτα λέγειν Αἰσχίνῃ προσεταπτεν, ἐξ ὧν ἡκισθ' ὑμεῖς ἡμέλλετ' ἐξίεναι* (*Dem.* 19, 51). (It is never repeated, where two predicates are put comparatively: *"Ἦδιον ἂν ἀποθάνοιμι ἢ τὰ ὅπλα παραδοῖν.*) Sometimes *ἄν* is left to be understood from a preceding clause, rhetorically corresponding with the latter: *Τί ἐποίησεν ἄν; ἢ δῆλον, ὅτι ὤμωσεν*; (*Dem.* 31, 9.) *Τί οὖν τῷ θεῷ τὸ ψεύδος χρῆσιμον; πότερον διὰ τὸ μὴ εἰδέναι τὰ παλαιὰ ψεύδοιτο ἄν; Γελοῖον μὲντ' ἄν, ἔφη. Ἄλλα δεδιώς τοὺς ἐχθροὺς ψεύδοιτο; Πολλοὺ γε δεῖ* (*Pl. Rep.* 2, 382).

b) Usually *ἄν* is put before the verb, when the emphasis lies on some definition of the verb that stands before it (the verb) in the sentence; otherwise directly after it. In this way, *ἄν* often comes to stand at some considerable distance before the verb, being attached to an interrogative word, a negation, or some other emphatic word in the opening of the sentence: *Εἰ μὲν ἐπαινώ Σεύθην, δίκαιός ἂν με καὶ αἰτίῳσθε καὶ μισοῖτε*; εἰ δὲ, πρόσθεν αὐτῷ πάντων μάλιστα φίλος ὢν, νῦν πάντων διαφορώτατός εἰμι, πῶς ἂν (or οὐκ ἂν) ἐπὶ δίκαιος, ὑμᾶς αἰρούμενος ἀντὶ Σεύθου, ὑφ' ὧν αἰτίαν ἔχοιμι; (*Xen. An.* 7, 6, 15.) Οὕτω γὰρ καὶ ἐπόμενοι ἂν φίλοι τῷ Κύρῳ καὶ πρόθυμοι ἐποίμεθα καὶ ἀπίοντες ἀσφαλῶς ἂν ἀπίοιμεν (*Xen. An.* 1, 3, 19). The *ἄν* of the principal verb is often put in this way, where a participle precedes the verb). When *ἄν* is thus removed to a distance from its verb, it is sometimes repeated in immediate connexion with the verb: *"Ὅσπερ ἄν, εἰ τῷ ὄντι ξένος ἐτύγχανον ὢν, ξυνεγινώσκετε δήπου ἄν μοι, εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον, ἐν οἷσπερ ἐτεθράμην, καὶ δὴ καὶ νῦν ὑμῶν δεομαι τὸν μὲν τρόπον τῆς λέξεως ἔαν, τοῦτ' δὲ τὸν νοῦν προσέχειν, εἰ δίκαια λέγω* (*Pl. Apol.* 17). *Ξενοφῶν ἐπήγετο τὸν Ἀπόλλω, τίνι ἂν θεῷ θύων καὶ εὐχόμενος κάλλιστ' ἂν ἔλθοι τὴν ὁδόν, ἣν ἐπινοεῖ* (*Xen. An.* 3, 1, 6). *Οἶδα ὑμᾶς ταῦτά μοι ἐπισταμένους, ὥστε καὶ ἄλλους εἰκότως ἂν διδάσκειτε* (*Xen. Cyr.* 3, 3, 35).<sup>1</sup>

<sup>1</sup> *Ἄν* repeated where the same verb is put with two single and several definitions (οὔτε — οὔτε, μὲν — δέ): *Εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικά, πάλαι ἂν ἀπολῶλεν καὶ οὗτ' ἂν ὑμᾶς ὠφέληκειν οὐδὲν οὗτ' ἂν ἐμαυτὸν* (*Pl. Apol.* 31). *Δίκαιος μὲν ἂν εἴη, σφόδρ' δ' οὐκ ἂν* (*Xen. Mem.* 1, 6, 12).

REM. An inversion of the place of *άν* is seen in the expression *οὐκ οἶδ' άν εἰ, or οὐκ άν οἶδ' εἰ*, for *οὐκ οἶδα, εἰ — άν*, e. g. 'Εγώ δ' χθές ήκουσα, *οὐκ άν οἶδα εἰ δυναίμην άπαντα εν μνήμῃ πάλιν λαβεῖν* (*Pl. Tim.* 26). *Οὐκ οἶδ' άν εἰ πείσαιμι, πειραῖσθαι δέ χρή* (*Eur. Med.* 941). We may also notice the connexion of the *άν* belonging to the verb with the concessive *καί*, so that *εἰ* after *άν* follows with the indicative or optative according to the usual rules (*κάν εἰ = άν — καί εἰ*): *Νῦν μοι δοκεῖ κάν άσέβειαν εἰ καταγινώσκει τις Μειδίου, τὰ προσήκοντα ποιεῖν* (*Dem.* 21, 51, = *καί εἰ — καταγινώσκει, τὰ πρ. άν ποιεῖν*). Hence sometimes *κάν εἰ* merely for *καί εἰ* in an appended concession: *even if*. (Different from *κάν = καί έάν*.)

c) *Άν* sometimes stands elliptically, so that a verb immediately preceding is understood in the hypothetical indicative or optative: *Οὐδεμία εἰσιν οὕτω καλή παραίνεσις, ήτις τοῖς μὴ δυντας άγαθοῦς αὐθήμερον άκούσαντας άγαθοῦς ποιήσαι* *οὐκ άν οὖν τοξότας γε* (*Xen. Cyr.* 3, 3, 50; viz. *ποιήσκειν*: good archers, at any rate, it would not make them). *Πάλαι γ' άλεκτρύονος ήκουσ' έγώ* *οἱ δ' οἰκέται βέγκουσιν* *άλλ' οὐκ άν πρὸ τοῦ* (*Arist. Nub.* 5; viz. *έρεγκον*: they would not have done that in time past). *Έπ' οὐδενί βρώματι οὐδέ πώματι άνήρ Πέρονς οὕτως έκπλαγείη άν ὥστε μὴ οὐ προνοεῖν, άπερ άν καί μὴ ἐπὶ σίτῳ ὦν* (*Xen. Cyr.* 5, 2, 17; viz. *προνοοίη*). Especially note the elliptical ὥςπερ *άν εἰ* (ὅσον *περ άν εἰ*), as though (strictly speaking: as one might, or would, have done, if —): *Εἰ δ' συμβὰς σκηπτὸς* (sudden burst of calamity) *μὴ μόνον ήμῶν αλλά πάντων τῶν άλλων Έλλήνων μείζων γέγονε, τί χρή ποιεῖν*; ὥςπερ *άν εἰ τις ναύκληρον πάντ' ἐπὶ σωτηρία πράξαντα εἶτα, συντριβέντων αὐτῷ τῶν σκευῶν, τῆς ναυαγίας αἰτιῶτο* (*Dem.* 18, 194).<sup>1</sup>

(Concluding Remarks to Chap. 1, 2, 3.) With respect to the cases in which the Greeks do not mark by the mood of the verb, that the thing said is not absolutely asserted as actual, though there might be occasion so to mark it, but, deviating from the Latin, and, in some cases, from the English idiom, retain the indicative without *άν* (besides those cases which have been named as exceptions in the preceding rules on the optative and subjunctive), the following require to be specially noted: a) declarative object-sentences (with *ὅτι* and *ὥς*) and dependent interrogative sentences after a present or future (after a präteritum in the optative, see § 130); b) relative sentences denoting an intention and definition, after a present or future; cf. § 115 a. R. (after a präteritum in the optative, see § 132 d); likewise those which express the consequence of a quality (Lat. Gr. § 364, *qui = talis ut*, &c.), or a cause (Lat. Gr. § 366, *qui = quum is*), or which belong to a negative statement: *Οὐχ έξουσι δεῖξαι νόμον, καθ' άν έξήν αυτοῖς ταῦτα πράξαι* (*Isa.* 10, 11). c) Accessory sentences which belong to a hypothetical sentence in the indicative with *άν*, or to a condition in the indicative put as not existing; see § 117 a. R. 2. d) Relative or conjunctive sentences which, as members of a dependent statement, are necessary to complete the sense of object-sentences, or sentences of intention, or infinitive sentences (or statements expressed by a single infinitive), where the principal sentences have the verb in the present or future: *Σκεπτέον, μὴ πρότερον τούτῳ γενέσθαι μεγάλους έάσωμεν ή εκείνοι μικροί γενήσονται* (*Dem.* 16, 5: except in the cases where the relative or conjunction is used with *άν* and the subjunctive). (For inferential (or consecutive) sentences with *ὥστε* in the indic. or infin., see *Infinite*, § 166.)

<sup>1</sup> "Ὅςπερ *άν εἰ παῖς*, as if one were a child = like a child (*Pl. Gorg.* 479).

## CHAPTER IV.

*The Imperative.*

§ 141. THE Imperative expresses an entreaty, a command, an instruction or exhortation, together with a concession and permission; in the present tense quite generally, or when the action is continued and recurring; in the aorist, when it is single and transient. Sometimes the distinction between the present and the aorist is small, and it falls away, where only the one or the other form is in use. The imperative of the perfect middle with passive signification is used where the entreaty, command, &c. relates to a completed action. Where the perfect indicative has the signification of a present, the perfect imperative (active and middle) is used in the same signification. *Θάρρει. Τοὺς μὲν θεοὺς φοβοῦ, τοὺς δὲ γονεῖς τίμα, τοὺς δὲ φίλους αἰσχύνοῦ, τοῖς δὲ νόμοις πείθου* (*Isocr. Demon. 16*). *Βοώντων* (*Arist. Ach. 186. Let them cry!*). — *Εἰπέ μοι* (*tell me; but λέγε, speak!*). *Ἐπίσχε* (*hold a moment!*). *Λαβὲ τὰς μαρτυρίας καὶ ἀνάγνωθι* (*Dem. 27, 17, et passim*, but also *λαβέ μοι τὰς μ. καὶ ἀναγίνωσκε, Id. 27, 26*, because the reading, in comparison with the momentary act of taking, forms a continued action). *Σκοπῶμεν κοινῇ, καὶ εἴ πῃ ἔχεις ἀντιλέγειν ἐμοῦ λέγοντος, ἀντίλεγε* (*frequently and at greater length*) *καὶ σοι πείσομαι. εἰ δὲ μή, παῦσαι ἤδη* (*cease at once, and have done with it*) *πολλάκις μοι λέγων τὸν αὐτὸν λόγον* (*Pl. Crito, 48*). *Ἐὰν δούλος ἐλεύθερον ἀποκτείνῃ θυμῷ, παραδιδόντων οἱ δεσπότες τὸν δούλον τοῖς προσήκουσι τοῦ τελευτήσαντος* (*Pl. Legg. 9, 868; but Ibid. 879, παραδότην τὸν δούλον ὁ κεκτημένος*). *Ὅς ἂν ἱεροσυλῶν ληφθῇ, ἐκτὸς τῶν ὄρων τῆς χώρας γυμνὸς ἐκβληθήτω* (*Pl. Legg. 9, 854*). *Περὶ τῶν ἰδίων ταῦτά μοι προειρήσθω* (*Isocr. Paneg. 14; let thus much be said by way of preface*). *Μέμνησο τῶν λόγων. Κεκράγετε. Ἴσθι θνητὸς ὢν.*

REM. 1. Especially note the blending of interrogation and command in the expression *οἶσθ' ὃ (ὥς) δρᾶσον;* (*knowest thou what thou must do? lit. knowest thou what? (how?)—do it*) with command following. (Poetical. In Plato: *τί οὖν; τετάχθω ἡμῖν κατὰ δημοκρατίαν τοιοῦτος ἀνὴρ, ὡς δημοκρατικὸς ὁρθῶς ἀν' ἀγορευόμενος; Τετάχθω, ἔφη. Rep. 8, 562.*)

REM. 2. Instead of the imperative in the second and sometimes in the third person, the older language used also the infinitive, and after this example sometimes the Attic poets (but only for the second person), and occasionally Plato and Thucydides (so that the action is presented in quite a general way): *Καὶ ταῦτ' ἰὼν Εἰσω λογίζον, κἂν λάβῃς μ' ἐψευσμένον, Φάσκειν ἐμ' ἤδη μαντικῇ μηδὲν φρονεῖν* (*Soph. Œd. R. 462*). *Ἐγὼ ἔχων τοὺς μετ' ἐμαντοῦ, προσπεσοῦμαι δρόμῳ κατὰ μέσον*

τὸ στρατόπεδον· σὺ δέ, Κλεαρίδα, ὕστερον, ὅταν ἐμὲ ὁρᾷς ἤδη προσκείμενον, τοὺς μετὰ [§  
 σουτοῦ καὶ τοὺς ἐνυμμάχους ἄγων αἰφνυδίως τὰς πύλας ἀνοίξας ἐπεκθεῖν (*Thuc.* 5, 9). 141.]  
 (On the accus. with inf. see § 168 a. 1.)

REM. 3. Instead of the imperative in commands and invitations, we have also ὅπως (in prohibitions ὅπως μὴ) with the future indicative; see § 123, R. 4. (Πρὸς ταῦτα πράξεις, οἷον ἂν θέλῃς, *Soph. Œd. C.* 956, *thou mayest do* — [as we could say: 'you will do as you please']. An eager and vehement command is expressed in the form of a negative question in the future indicative: Παιῖδες, οὐ σκέψεσθε; (*Pl. Conv.* 212. *Look after it immediately, slaves!*) Οὐκ ἀποδιώξεις σπαντὸν ἀπὸ τῆς οἰκίας; (*Arist. Nub.* 1296. *Be off this moment!*) Invitation or summons is also expressed by a negative question with *Ti* οὐ in the present, or (more commonly) the aorist: *Ti* οὖν οὐ σκοποῦμεν, πῶς ἂν τῶν καλῶν καὶ ἀγαθῶν ἀνδρῶν μὴ διαμαρτάνοιμεν; (*Xen. Mem.* 3, 1, 10.) *Ti* οὖν οὐ διηγῆσω μοι τὴν συνουσίαν σοῦ καὶ Πρωταγόρου, εἰ μὴ τί σε κωλύει; (*Pl. Prot.* 310.) (Λέγοις ἂν, *thou mightest say*; nearly = *say*; see § 136.)

A prohibition is expressed by μὴ (μηδεῖς) with the imperative of § the present, or where, agreeably with the distinction assigned in the 142. preceding paragraphs, the aorist is required, with the subjunctive of the aorist. Μὴ φοβοῦ! Μηδένα φίλον ποιοῦ πρὶν ἂν ἐξετάσῃς, πῶς κέχρηται τοῖς πρότερον φίλοις (*Isocr. Dem.* 24). — Μηδενὶ συμφορὰν ὀνειδίσης, κοινὴ γὰρ ἡ τύχη καὶ τὸ μέλλον ἀόρατον (*Isocr. Dem.* 29). Μηδεὶς ὑπολάβῃ με βούλεσθαι λαθεῖν, ὅτι τούτων ἔνια πέφρακα τὸν αὐτὸν τρόπον ὕπερ πρότερον (*Isocr. Phil.* 93). Μὴ ἀποῦσι μὲν τοῖς τριάκοντα ἐπιβουλεύετε, παρόντας δ' ἀφῆτε (*Lys.* 12, 80). Μὴ θῆσθε νόμον μηδένα, ἀλλὰ τοὺς εἰς τὸ παρὸν βλάπτοντας ὑμᾶς λύσατε (*Dem.* 3, 10).

REM. 1. Μὴ with the imperative of the aorist in the second person is not usual in Attic writers; with the third person, it does now and then occur: Οὐ κεκοσμημένους λόγους ἀλλ' ἀκούσεσθε εἰκῇ λεγόμενα τοῖς ἐπιτυχοῦσιν ὀνόμασι καὶ μηδεὶς ὑμῶν προσδοκησάτω ἄλλως (*Pl. Apol.* 17).

REM. 2. A stern prohibition is also expressed by a question with οὐ μὴ (§ 124 a. R. 4).

## CHAPTER V.

### *The Infinitive and its Tenses.*

THE Infinitive expresses the notion of the verb in general in its § different tenses. By prefixing the article to the infinitive, the notion 143. of the verb is brought out as definite, and having a substantive exist- (387) ence. By this means, the infinitive is at the same time enabled to enter into relations with the other members of the sentence in the manner of a substantive in the different cases.

[§ 143.] REM. The infinitive in Greek (as partly in English) is sometimes annexed, in a somewhat lax connexion, to a predicate for the purpose of defining it more nearly, so that it is difficult to assign the limits of the relation, and sometimes the same combination may be taken in a different sense in different connexions, e. g. *δυνατὸς ποιεῖν* (see § 149, 150; *able to do*, and *in one's power to do* = *possible to be done*). In some constructions, instead of the mere infinitive (more or less rarely) with little or no difference of meaning, the infinitive is used with *ὥστε*, which particle in general denotes an effect or an intention (*so that, in order that*), though sometimes the definite meaning of the particle almost entirely disappears.

§ 144. The infinitive may stand, either as subject or as predicate-noun, when an action is characterized in general (e. g. *Τοῦτο μανθάνειν καλεῖται*).  
 (388) The infinitive as subject has the article, when it stands out as the given and first term of the sentence, of which something is to be predicated; but it is without the article, where the predicate-noun with *ἐστίν* coalesces, so to say, into an impersonal expression which stands forward as the principal term, and is completed by the infinitive (in English: *IT is good, IT is a sin, to* —), or where the predicate consists of a single verb which may be taken in the same way: *Τὸ δίκην δίδόναι πότερον πάσχειν τί ἐστίν ἢ ποιεῖν*; (*Pl. Gorg.* 476.) *Οὐχ οὕτως ἡδὺ ἐστὶ τὸ ἔχειν χρήματα ὥς ἀνιάρδον τὸ ἀποβάλλειν* (*Xen. Cyr.* 8, 3, 42). *Πολλὰ συμβάλλεται εἰς τὰς πράξεις τὸ εὖνους ἔχειν τοὺς ὑπηρέτας. Μεγίστην ἡγοῦμαι συμμαχίαν εἶναι τὸ τὰ δίκαια πράττειν* (*Isocr. Archid.* 59). *Τοῦτό ἐστὶ τὸ ἀδικεῖν, τὸ πλεόν τῶν ἄλλων ζητεῖν ἔχειν* (*Pl. Gorg.* 483. So almost always with an infinitive, which is first intimated by a pronoun). — *Οὐχ ἡδὺ πολλοὺς ἐχθροὺς ἔχειν* (*Dem.* 19, 221). *Οἰκονόμου ἀγαθοῦ ἐστὶν εὖ οἰκεῖν τὸν ἑαυτοῦ οἶκον* (*Xen. Œcon.* 1, 2). "*Ὡςπερ ἐν ἔπποις, οὕτω καὶ ἐν ἀνθρώποις τισὶν ἐγγίγνεται, ὅσῳ ἂν ἐκπλεω τὰ δέοντα ἔχωσι, τοσούτῳ ὑβριστοτέροις εἶναι* (*Xen. Hier.* 10, 1; *it lies in the nature of some men to be*; but *τὸ αἰδεῖσθαι ἐν τοῖς τοιοῦτοις οὐκ ἐνεστίν*). *Νομίζατε ἀσιβήμα μηδὲν ἔλαττον εἶναι τῶν μηδὲν ἡδικηκότων καταγνῶναι ἢ τοὺς ἡσιβηκίτας μὴ τιμωρεῖσθαι* (*Andoc.* 1, 32). (*Ἡλίκᾳ ἐστὶ τὰ διάφορα ἐνθάδε ἢ ἐκεῖ πολεμεῖν, οὐδὲ λόγου προσδεῖ*. *Dem.* 1, 27; *how great the difference is — to make war*.)

REM. 1. "*Ὡςπερ* before the infinitive, in this impersonal mode of expression, is very rare: *Ἀδύνατον ὑμῖν ὥστε Πρωταγόρου τοῦδε σοφώτερόν τινα εἰλέσθαι βραβευτήν τῶν λόγων* (*Pl. Prot.* 338).

REM. 2. To an infinitive predicated generally (without a definite subject), a dependent sentence in the third person may be annexed without an expressly assigned subject, this being the same as the subject mentally supplied to the infinitive (*one, a person*); (but more commonly *τις* is added). *Τὸ θάνατον δεδιέναι οὐδὲν ἄλλο ἐστίν ἢ δοκεῖν σοφὸν εἶναι μὴ ὄντα* *δοκεῖν γὰρ εἰδέναι ἐστίν, ἃ οὐκ οἶδεν* (*Pl. Apol.* 29). *Οὐτ' ἀνταδικοῦν δεῖ οὔτε κακῶς ποιεῖν οὐδένα ἀνθρώπων, οὐδ' ἂν ὀντιῶν πάσῃ ὑπ' αὐτῶν* (*Pl. Crilo.* 49). Likewise *αὐτός, ἑαυτοῦ* may be referred to the subject implied in the infinitive: *Οὐκ ἄρα τοῦτ' ἐστὶ τὸ μέγα δύνασθαι, τὸ ποιεῖν, ἃ δοκεῖ αὐτῷ* (*Pl. Gorg.* 469).

§ 145. The infinitive stands (without article) with verbs, the meaning of which refers directly to a certain action of the same subject, and its



accomplishment, to indicate that action; likewise with impersonal verbs which express a similar relation between a subject and an action (e. g. possibility or duty), and with many phrases which have the signification of such a personal or impersonal verb. Ἐπιθυμῶ αὐτοκράτωρ γίγνεσθαι ἄρχων (*Xen. An.* 5, 9, 21). Ἐγγων (*I resolved*) τὸν ποταμὸν διαβήναι. Ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρεῖναι (*Thuc.* 3, 74). Οὐ πέφυκα δουλεύειν. Αἰσχύνομαι πτωχεύειν. Ὀκνῶ λέγειν. Φοβοῦμαι διελέγχειν σε.—Δέδοκται ἡμῖν (ἔδοξεν) ἀπιέναι. Ἐξῆν μένειν. Συνέβη μοι πεσεῖν. ὦ Ζεῦ, λαβεῖν μοι γένοιτο τοὺς πολεμίους ὥς ἐγὼ βούλομαι (*Xen. Cyr.* 6, 3, 11). Ἐκ τοῦ ταῦθ' οὕτως ἔχειν ὑπάρχει ὑμῖν ἀσφαλῶς οἰκεῖν (*Dem.* 23, 102).—Ἐν νῷ ἔχω ἐκπλεῖν. Οὐχ ὥρα καθεύδειν. Ἀ τυγχάνω ἀκηκώς, οὐδεὶς φθόνος λέγειν (*Pl. Phæd.* 61; *I am quite ready to*—).

REM. 1. Besides the verbs which in general denote a being willing (a requirement or demand, ἀξιώ), an ability (πέφυκα, *am naturally qualified to*, *it is my nature to*), a duty, habit, inclination (φιλῶ), disinclination (οὐ φθονῶ διδάσκειν ὑμᾶς), fear (αἰσχύνομαι<sup>1</sup>, εὐλαβοῦμαι), a beginning, lingering, forgetting; in some writers verbs, which in themselves have no such meaning, are occasionally used in a particular connexion with the infinitive; e. g. ξυμβαίνω τινὶ παραδιδόναι ἑμαυτόν (*Thuc.* 2, 4; *agree with a person to surrender myself*), πιστεύω παρακατατίθεσθαι τινι χρήματα ἢ υἱὸς ἢ θυγατέρας (*Xen. Mem.* 4, 4, 17 = τοῦμῳ), &c. (Poetically: ἐνίκησε δεῦρο μολεῖν, *Soph. Ant.* 233, *the opinion prevailed* = ἔδοξεν). Μένει σε πυθέσθαι παιδὸς δύσφορον ἄταν, *Soph. Ajax*, 641, *it awaits thee*.) In particular, many phrases which govern the infinitive, are formed with a substantive denoting a state of mind, or circumstances in reference to an action, and by itself capable of taking an objective genitive, either with ἐστίν, γίγνεται (e. g. φόβος, ὄκνος ἐστὶ τοῖς Ἕλλησι στρατεύειν ἐπὶ τὸν μέγαν βασιλέα, ἀνάγκη γίγνεται μοι ἀπιέναι, or merely ἀνάγκη ἀπιέναι, οὐδεὶς κινδυνὸς μοι πάσχειν τι), or with another verb (Δέδοικα, μὴ ἂ νῦν οὐ βουλόμεθα, ὅστερον εἰς ἀνάγκην ἐλθωμεν ποιεῖν, *Dem.* 1, 15. Ἀνάγκη τίς μοι ἐκ τύχης παραβάλλει ἐπιμεληθῆναι τῆς πόλεως, *Pl. Rep.* 6, 499. Τῶν ζώων τινὰ φύσιν ἔχει τιθασεύεσθαι, *Pl. Pol.* 264, = πέφυκεν. Ἐν ἀπόρῳ εἴγοντο οἱ Ἐπιδάμνιοι θέσθαι τὸ παρόν, *Thuc.* 1, 25. Τοῖς στρατιώταις ὁρμὴ ἐνέπεσεν ἐκτειχίσαι τὸ χωρίον, *Thuc.* 4, 4). Cf. *Genitive of Infinitive*, § 156, R. 1. Πολλοῦ, μικροῦ δεῶ ποιεῖν τι. Σμικροῦ τιнос ἐνδεής εἰμι πάντ' ἔχειν (*Pl. Prot.* 329). Βραχὺ ἀπολείπομεν διακόσιοι εἶναι (*Thuc.* 7, 70). Παρὰ μικρὸν ἦλθον ἀποθανεῖν (*Isocr. Aegin.* 22).

REM. 2. Some verbs denoting a meditating and endeavouring (μηχανῶμαι, φροντίζω), are usually followed by ὅπως (§ 122, 123) or an interrogative sentence (εἰ πως, ὥς ἂν).

REM. 3. With some of these verbs and phrases ὥστε is now and then prefixed to the infin., the governing verb being conceived more by and for itself: Οἱ Κορίνθιοι εὐθὺς πρῶτον ἐψηφίσαντο ὥστε πάσῃ προθυμίᾳ ἀμύνειν τοῖς Συρακουσίοις (*Thuc.* 6, 88;

<sup>1</sup> Αἰσχύνομαι θεοὺς Κύρον προδοῦναι (*Xen. An.* 2, 3, 22; *I am ashamed in the presence of the gods, to betray Cyrus*).

[§ 145.] *immediately made a decree, the object of which was —*). Πάνν μοι ἐμέλησεν ὥστε εἶδέναι, ὅπόσον οἱ πολέμοι κατέιχον χωρίον (*Xen. Cyr.* 6, 3, 19; *I have taken much pains in the direction towards, i. e. in order to —*). Εἰς ἀνάγκην καθέσταμεν ὥστε κινδυνεύειν (*Isocr. Archid.* 51). (On the insertion of the article, see § 154 b. Rem.)

§ 146. (390) (372) The infinitive stands after the verbs which denote a working upon others in order to move them to an action (such as, *to pray, persuade, instigate, seduce, accustom, command, permit, constrain, counsel, teach, &c.*), or a *forbidding, dissuading, hindering*, to denote the action to which the influence refers; likewise after phrases which have the signification of such a verb: Οἱ νόμοι οὐκ εἰων ἄλλως ποιεῖν (οὐκ εἰων ἡμᾶς ἄλλως ποιεῖν). Ἐκέλευσα τὸν κήρυκα περιμεῖναι με. Δέομαι ὑμῶν συγγνώμῃ μοι ἔχειν. Παραινοῦμέν σοι πείθεσθαι τοῖς βελτίστοιν. Ἐπήρθην (*felt myself impelled*) πάλιν γράφειν περὶ ταύτης τῆς ὑποθέσεως (*Isocr. Phil.* 10). Εἰς τῶν στρατιωτῶν εἶπε (*proposed*) στρατηγούς ἐλέσθαι ἄλλους ὥς τάχιστα (*Xen. An.* 1, 3, 14). Οἱ Ἕλληνες ἐβίων ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεισθαι (*Xen. An.* 1, 8, 19; *called one to another not to —*). Οἱ ἱατροὶ πάντες ἀπαγορεύουσι τοῖς ἀσθενούσι μὴ χρῆσθαι ἐλαίῳ (*Pl. Prot.* 334. Of μή, see *Negations*, § 210). Τί Φίλιππον κωλύσει βαδίζειν ὅποι βούλεται; (*Dem.* 1, 12.)—Περδίκκας προσέφερε λόγους τοῖς ἐπὶ Θράκης Χαλκιδεῦσι ξυναποστῆναι (*Thuc.* 1, 57; *made overtures to the Ch. —*). Ψήφισμα εἶπεν ἐν ὑμῖν Ἀριστοφῶν ἐλέσθαι ζητηγᾶς (*Dem.* 24, 11). Ἡ πόλις ἐν τῷ παρόντι τοῖς πονηροῖς ἐξουσίαν δίδωσι καὶ λέγειν καὶ ποιεῖν ὅ,τι ἂν βουλευθῶσιν (*Isocr. Antid.* 164). Οὐκ ἐνδύσομεν πρόφασιν οὐδενὶ κακῷ γενέσθαι (*Thuc.* 2, 87).

REM. 1. Besides the verbs which in general have such a signification (among them λέγω, εἶπον, *I tell a person to*), some are more rarely, or in a special and derived signification, thus used, e. g. δίδωμι, ἀποδίδωμι, *allow*, ἐξάγω, *seduce* (ἐπειλάσθην τῷ γνῶμῃ τὰ ὅπλα παραδοῦναι, *Thuc.* 4, 37, *let myself be swayed, was induced —*), ἀγγέλλω τινὶ παρῆναι (*send a person word to be forthcoming, συγκαλέσας τοὺς στρατηγούς παρῆναι, Thuc.* 2, 10), τῷ ναυτικῷ περιαγγέλλω πλεῖν (*send round orders to the fleet to sail, Thuc.* 2, 80), παιδεύω τινὰ στρατηγεῖν (*to be commander*), ἐναντιοῦμαι τινὶ μὴ ποιεῖν τι (*oppose a person's doing something*), &c. On phrases with a substantive in itself capable of governing a genitive, see *Genitive of Infinitive*, § 156, R. 1. On the verbs denoting *to hold back from*, &c., see § 156, R. 3.

REM. 2. Some of these verbs, especially those denoting a *giving orders* (παραγγέλλω, διακελεύομαι), or a prohibition (ἀπαγορεύω), also take after them a sentence with ὅπως (ὅπως μὴ): Διακελεύονται τῷ νέφ, ὅπως, ἐπειδὴν ἀνὴρ γένηται τιμωρήσεται τοὺς ἀδικήσαντας (*Pl. Rep.* 8, 549). Some verbs denoting *instance* (e. g. πείθω, δέομαι) occasionally (*Thucyd.*) take the infinitive with ὥστε: Οἱ Ἀμρακιῶται ἐλθόντες πρὸς Εὐρύλοχον πείθουσιν ὥστε μετὰ σφῶν Ἀργεῖ τῷ Ἀμφιλοχικῷ ἐπιχειρήσαι (*Thuc.* 3, 102). Ἀφίκετο ἐπιστολὴ πρὸς Ἀστύοχον ἐκ Λακεδαιμόνου ὥστε ἀποκτεῖναι Ἀλκιβιάδην (*Thuc.* 8, 35: *a letter to, or, that he should —*).

The infinitive stands with verbs denoting an opinion or utterance § (v. *sentendi et declarandi*), when this concerns an action or state of 147. the same subject (φημί εἶναι, ὑπισχνούμαι ἐλεύσεσθαι), and likewise with verbs denoting *to effect* (v. *faciendi*), when the thing effected is an action of the same subject (Γύγης διεπράξατο τῶν ἀγγέλων γενέσθαι τῶν παρὰ βασιλέα, *Pl. Rep.* 2, 360). See the more particular rules under *Accusative with Infinitive*, § 160 and 164.

The infinitive is added in different ways to some verbs to denote § the *intent* of the action: 148.

a) To the verbs signifying *to elect* or *appoint* a person to do or (411, be something; sometimes even to those which denote *to bring* or R. 2) *convey to a place* (send, leave behind), or (more rarely), *give*, in order to be or to do something, so that the object-accusative (in the passive the subject-nominative) of the leading verb is the *subject* of the infinitive. (But with the latter verbs, a participle as apposition is more usual, which may also be used with the former sort; see *Participles*.) Οἱ πρόγονοι τὴν ἐξ Ἀρείου πάγου βουλὴν ἐπέστησαν ἐπιμελείσθαι τῆς εὐκοσμίας (*Isocr. Areop.* 37). Δῆλον, ὅτι κυβερνᾶν κατασταθεὶς ὁ μὴ ἐπιστάμενος ἀπολέσειεν ἂν οὐδ' ἥκιστα βούλοιο (*Xen. Mem.* 1, 7, 3). Καὶ γυναῖκες ἄρα αἱ τοιαῦται τοῖς τοιούτοις ἀνδράσιν ἐκλεκταὶ συνοικεῖν (*Pl. Rep.* 5, 456 = αἰτινες συνοικήσουσιν). Ξενοφῶν τὸ ἡμῖν τοῦ στρατεύματος κατέλιπε φυλάττειν τὸ στρατόπεδον (*Xen. An.* 5, 2, 1). Οἱ Ἀθηναῖοι δέκα τῶν νεῶν προὔπεμψαν ἐς τὸν μέγαν λιμένα (τῶν Συρακουσίων) πλεῦσαί τε καὶ κατασκέψασθαι, εἴ τι ναυτικόν ἐστι καθειλκυμένον (*Thuc.* 6, 50. More usually πλεουσούμενας καὶ κατασκεψομένας). Βοιωτοὶ τοὺς ἱππείας παρείχοντο τοῖς Πελοποννησίοις ξυστρατεύειν (*Thuc.* 2, 12. Usually ξυστρατεύοντας).

REM. In the poets also with εἶμι, ἤκω, βαίνω, and with εἰμί (*am here to —*): Μανθάνειν ἤκομεν ξένοι πρὸς ἄστων (*Soph. Œd. C.* 12). Ποῦ δ' ἦτ' ἀμύνειν οἱ κατὰ στέγας Φρύγες; (*Eur. Orest.* 1473.)

b) To the verbs which denote *to give* (sacrifice, offer), and *take*, in (422) order to do something with or to the object given, &c., so that the object of the governing verb is also the object of the infinitive: Παρέχω ἑμαυτὸν τέμνειν καὶ καίειν (*Pl. Gorg.* 480). Οἱ Φλιάσιοι τὴν πόλιν φυλάττειν τοῖς Λακεδαιμονίοις παρέδωκαν (*Xen. Hell.* 4, 4, 15). Ὅσοι περιῆσαν τῶν Θηβαίων, παρέδωσαν σφᾶς αὐτοὺς τοῖς Πλαταιεῦσι χρῆσασθαι ὅ,τι ἂν βούλωνται (*Thuc.* 2, 4; *to do with them as they pleased*). Εἰ βουλοίμεθα τῷ ἐπιτρέψαι παῖδας παιδεύσαι, ἄρ' ἀξίόπιστον εἰς ταῦτα ἡγησάμεθ' ἂν τὸν ἄκρατῃ; (*Xen. Mem.* 1, 5, 2.) Ὅταν οἱ τύραννοι τοὺς κοσμίους καὶ δικαίους διὰ τὸν φάβον

[§ 148.] ὑπεξαίρωνται, τίνες ἄλλοι αὐτοῖς καταλείπονται χρῆσθαι (*for use*) ἀλλ' ἢ οἱ ἄδικοι καὶ ἀκρατεῖς; (*Xen. Hier. 5, 2.*) (Αἰτῶ πειν, *ask to drink*; αἱ γυναῖκες πειν ἔφερον τοῖς ἀνδράσιν, *Xen. Hell. 7, 2, 9.*)

REM. 1. This infinitive rarely stands in the passive, so that the object of the governing verb is taken as the subject of the infinitive : Μηδέis σε πείσῃ τῷ φαρμάκῳ τούτῳ τὴν αὐτοῦ κεφαλὴν θεραπεύειν, δς ἂν μὴ τὴν ψυχὴν πρῶτον παράσχω τῇ ἐψωδῇ ὑπὸ σοῦ θεραπευθῆναι (*Pl. Charm. 157.*).

REM. 2. Poetical : Στέφεια δίδοτε, φέρετε· πλόκαμος ὃδε καταστέφειν (*Eur. Iph. Aul. 1478*, viz. ἐστίν : *here is my hair to crown, to be crowned.*).

REM. 3. Now and then an infinitive stands with the verbs *give, have, am here*, in the sense to do something *with* (as instrument, means), *do something on, or in*, &c. : Οἱ στρατιῶται οὐκ εἶχον ἀργύριον ἐπισιτιζέσθαι (*Xen. An. 7, 1, 7.*). Ἀριστάρχῳ ἔδοτε ἡμέραν ἀπολογήσασθαι (*Xen. Hell. 1, 7, 28.*). Ἐκεῖ σκιά τ' ἐστὶ καὶ πόα καθίζεσθαι ἢ, ἐὰν βουλόμεθα, κατακλιθῆναι (*Pl. Phæd. 229.*). Especially the infinitive of an intransitive verb compounded with ἐν is often thus used, to denote that something is given up (is there, &c.) in order that something may be done *thereon* (as object), *therein* (as place) : Οὐ πάνν δέδοκται ἑμαυτόν σοι ἐμμελετῶν παρέχειν (*Pl. Phæd. 228.*). Τὰ τῶν Ἑλλήνων ἀτυχήματα Αἰσχίνῃ ἐνευδοκιμεῖν ἀπέκειτο (*Dem. 18, 198.*).

§ 149. The infinitive stands with adjectives denoting ability, cleverness, and capacity, or forwardness and readiness *for* something, excellence *in* something, or the contrary, and with ἄξιος and ἀνάξιος, to define the adjective more nearly (as with the verbs enumerated § 145, so that the subject of the adjective is also that of the infinitive) : Θεμιστοκλῆς ἱκανώτατος ἦν εἰπεῖν καὶ γνῶναι καὶ πράξει (*Lys. 2, 48.*). Τούτου μείζον ἀγαθὸν σωφροσύνη οὐ δυνατὴ πορίσαι ἀνθρώπῳ (*Pl. Phæd. 256.*). Ἄρα δυνατὴ αὕτη ἡ πολιτεία γενέσθαι; (*Pl. Rep. 5, 471.*) Ὁ δῆμος τὸν Εὐφραῖον ἐπιτηδεῖον εἶναι ταῦτα παθεῖν ἔφη (*Dem. 9, 61*; *was fit to be so treated*, i. e. *deserved*—). Ταπεινὴ ὡμὸν ἡ διάνοια ἐγκαρτερεῖν, ἃ ἔγνωτε (*Thuc. 2, 61.*). Μαλακὸς καρτερεῖν πρὸς ἡδονάς τε καὶ λύπας (*Pl. Rep. 8, 556.*). Τὴν βουλὴν κυρίαν ἐποίησαν τῆς εὐταξίας ἐπιμελεῖσθαι (*Isocr. Areop. 39.*)—Ἐτοῖμοι ἦσαν πάντα κινδύνον ὑπομένειν. Οὐ πρόθυμός με εἰ διδάξει (*Pl. Euthyphr. 14.*)—Ἀνὴρ δεινὸς λέγειν. Αἱ εὐπραξίαι δεινὰ συγκρούει τὰ τοιαῦτα ὀνειδῇ (*Dem. 2, 20.*). Πιθανώτατος λέγειν (*Pl. Gorg. 479.*)—Ἀξίός εἰμι πληγὰς λαβεῖν (*Arist. Eccl. 324.*). Ἡ πόλις ἄξιά ἐστι θαναμάζεσθαι (*Thuc. 2, 40.*). Ἀνάξιος τιμᾶσθαι.

REM. With the adjectives which denote, not absolutely a capacity but a quality which comes into consideration on occasion of the action, we have also ὥστε, so as to, e. g. Πότερα παῖδές εἰσι φρονιμώτεροι ὥστε μαθεῖν τὰ φραζόμενα καὶ δεικνύμενα ἢ ἄνδρες; (*Xen. Cyr. 4, 3, 11.*) Ὀλίγοι ἐσμέν ἀμύνειν (*Thuc. 1, 50.*), and ὀλίγοι ἐσμέν ὥστε ἐγκρατεῖς εἶναι τῶν ἀγαθῶν (*Xen. Cyr. 4, 5, 15.*). Also sometimes ἱκανός is followed by ὥστε. Ἀξίος has also an active infinitive in the same sense as the

passive, by § 150 a: Ἄξιός θανύμασαι (*Thuc.* 1, 138). (Ἀνάξια ἢ βουλή πεποιήκε τοῦ στεφανωθῆναι, *Dem.* 22, 36, by § 156.)

a) An infinitive (active in form or signification) stands with adjectives, to denote that the quality is ascribed to its subject in reference to a certain action conceived as performed upon (and taking place, or going on in) the subject (so that the subject of the adjective is conceived as the object of the infinitive, or as the dative with those verbs which govern this case): Χρῆσθαι τοῖς ῥάστοις ἐντυγχάνειν (*Xen. Mem.* 1, 6, 9; *what is easiest to meet with*). Ἄνῃρ χαλεπὸς συζῆν (*Pl. Pol.* 302). Λόγοι ἐμοὶ μὲν ἀναγκαιότατοι προσιπεῖν, ὑμῖν δὲ χρησιμώτατοι ἀκούσαι (*Dem.* 21, 24). Καλὸς (αἰσχροῦς) ὁρᾶν, ἰδεῖν (*to behold*). Λόγος δυνατὸς κατανοῆσαι (*Pl. Phæd.* 90). Οἰκία ἡδίστη ἐνδιαυθῆσαι (*Xen. Mem.* 3, 3, 8; *to live in*). So very often the infinitive of verbs compounded with ἐν).

REM. 1. A passive infinitive is rarely used here (so that the subject of the adj. would also be taken as the subject of the infinitive): Κύνες ἀμορφοὶ καὶ αἰσχραὶ ὁρᾶσθαι (*Xen. Cyneg.* 3, 3).

REM. 2. In the same manner an infinitive (especially ἀκούειν, ἀκούσαι, ὁρᾶν, ἰδεῖν) is sometimes added to intransitive verbs and phrases denoting a quality: Ἀκούσαι οὕτως παγκάλως ἔχει τὸ ψήφισμα (*Dem.* 19, 47). Οὐδὲν οὗτοι διαφέρουσιν ἰδεῖν χαλκίως φалаκροῦ καὶ σμικροῦ (*Pl. Rep.* 6, 495). (Πράγματα οἱ ἵπποι παρέξουσιν ἐπιμέλῃσθαι, *Xen. Cyr.* 4, 5, 46, *will give trouble*, i. e. *will be troublesome, to attend to*. Ἡ στρατιά, πολλή οὖσα, οὐ πάσης ἔσται πόλεως ὑποδέξασθαι, *not one for every city to receive*, *Thuc.* 6, 22.)

b) Sometimes the infinitive with the adjective denotes a reference to the action of a different subject, which action is conceived as going on; not upon the subject of the adj. as its object, but *in*, *with*, or *at* the same (as *place*, *instrument*, *material*, &c.), especially with adjectives denoting *qualified*, *adapted*, or *sufficient*, or when the *degree* of the quality is mentioned in reference to the action: Ὁ χρόνος βραχὺς ἀξίως διηγῆσασθαι τὰ πραχθέντα (*Pl. Menex.* 239). Ἡ ὁδὸς ἢ εἰς ἄστυ ἐπιτηδεῖα πορευομένοις καὶ λέγειν καὶ ἀκούειν (*Pl. Conv.* 173). Πότερον λούσασθαι ψυχρότερον τὸ παρὰ σοὶ ὕδωρ ἢ τὸ ἐν Ἀμφιαράου; (*Xen. Mem.* 3, 13, 3; *to bathe in*). (Also: Ψυχρὸν τὸ ὕδωρ ὥστε λούσασθαι, *Xen. ibid.*) (Ὁ αὐτὸς χρόνος ἀρκεῖ ἐνὶ τε μέρει καὶ πᾶσι πεποιῆσθαι τὰ ἐπιτηδεῖα, *Xen. Cyr.* 8, 5, 5, *for the provisions to be prepared*.)

c) After a comparative with ἤ, the infinitive stands in the sense *too* (*great*, &c.) *to*.—The infinitive may not only be referred, either actively or passively, to the subject of the adjective (as in English

<sup>1</sup> But *ibid.*: πότερον τὸ παρὰ σοὶ ὕδωρ θερμότερον πικρὸν ἢ τὸ ἐν Ἀσκληπείῳ; (*to drink*; by a.)

[§ 150.] *too weak to go*, i.e. than that he could go; *too heavy to bear*, i.e. than that it could be borne), but also (by *b*) so that the subject of the adj. is neither subject nor direct object of the infinitive: Ἡ ἀνθρωπίνη φύσις ἀσθενεστέρα ἐστὶν ἢ λαβεῖν τέχνην ὣν ἂν ᾗ ἄπειρος (*Pl. Theæt.* 149). Τὸ νόσημα μεῖζον ἢ φέρειν (*Soph. Œd. R.* 1293). The infinitive may take ὥστε: Οἱ Λακεδαιμόνιοι ἥσθοντο Ἐκδικον ἐλάττω δύναμιν ἔχοντα ἢ ὥστε τοὺς φίλους ὠφελεῖν (*Xen. Hell.* 4, 8, 23). Φοβοῦμαι, μή τι μεῖζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῆναι (*Xen. Mem.* 3, 5, 17). (Also ὥς, § 166 c. R. 2.)

§ 151. An active infinitive with ὥς (more strongly ὥς γε) is prefixed to an infinitive for limitation, to denote the reference to a certain manner of treating the thing, or a certain intention; in general, a certain measure in relation to which the predicate is spoken (*if we confine ourselves to this —, if the question be about this, &c.*). It is not required, that the infinitive itself should have the given subject as its subj. or obj., but this may happen: Οἱ πολέμιοι ἀσπλοὶ εἰσιν ὥς ἐκ χειρὸς μάχεσθαι (*Xen. Cyr.* 6, 4, 16). Οὗτοι οἱ ἄνθρωποι ἀτοπώτατοί τινές εἰσιν, ὥς γ' ἐν φιλοσόφοις τιθέναι (*Pl. Rep.* 5, 475; *when one speaks of reckoning them among the philosophers*). Εὐ λέγει ὁ ἀνὴρ ὥς γε οὕτως ἀκοῦσαι (*Pl. Euthyph.* 3, *to listen to in this way*). Ταῦτ' οὖν, ὥς ὑπομνήσαι, νῦν ἱκανῶς εἴρηται (*Dem.* 6, 37). (Ὡς ἐπὶ πᾶν εἰπεῖν, *Pl. Euthyd.* 279, *to speak generally*, ὥς πρὸς ὑμᾶς εἰρησθαι, *Pl. Rep.* 10, 595, *to be spoken merely to you*, i.e. *speaking between ourselves*; ὥς ἔπος εἰπεῖν, also simply ὥς εἰπεῖν, *so to say*, ὥς ἀπλῶς εἰπεῖν, ὥς συνελδόντι εἰπεῖν, cf. § 38 c, *to speak it briefly*.) Οὐδ' ἐγὼ πέργω τούτους τοὺς ἄνδρας, ὥς γε διακόνους εἶναι πόλεως (*Pl. Gorg.* 517, *when the question relates to their being servants of a state; considered as servants of —*).

REM. 1. With ἀκοῦειν and especially εἰπεῖν in certain current expressions ὥς may be dropt, more rarely with other infinitives: Ἐς τὸ ἀκριβὲς εἰπεῖν (ἀκριβῶς εἰπεῖν), οὐδὲ ἀδίκως κατεστρεφάμεθα τοὺς Ἴωνας (*Thuc.* 6, 82; *strictly speaking*). (Σὺν θεῷ εἰπεῖν, *in God's name*; σχεδὸν εἰπεῖν, *so to say, almost*.) (Cf. § 168 b.)

REM. 2. The infinitive εἶναι stands in a restrictive sense with the adj. ἐκόν in negative sentences (*to be willing, i.e. at least willingly*), rarely in affirmative sentences (= *and that willingly*): Οὐκ ᾔμην ὑπὸ σοῦ ἐκόντος εἶναι ἑξαπατηθῆσθαι (*Pl. Gorg.* 499). In the same manner εἶναι stands with certain constructions of a preposition with a case, or of the article with an adverb, which are used in a limiting and restrictive sense; thus, κατὰ δύναμιν (εἰς δύναμιν) εἶναι, *according to one's ability*, τὸ κατὰ τοῦτον εἶναι, *as far as concerns him*, as far as depends on him, τὸ ἐπ' ἐκείνοις εἶναι, *so far as is in their power*, τὸ νῦν εἶναι, τὸ τήμερον εἶναι, *for to-day*. (Ὡμόσαμεν εὖ ποιεῖν ἀλλήλους ἐκ τοῦ ἐπιλοιπίου χρόνου, κατὰ δύναμιν εἶναι, καὶ λόγῳ καὶ ἔργῳ, *Isæ.* 2, 32.)

§ 152. The infinitive is used with ὥστε (οὕτως ὥστε, *so that*), to denote the way and manner (degree) and consequence of the principal sentence, and with ἐφ' ᾧ (on condition that, or to —). See *Accus. with Infinitive*,

§ 166, and *ibid.* of the infinitive with οἷος for τοιοῦτος ὥστε. Likewise the infinitive stands with πρὶν, *before*; see *Accus. with Inf.* § 167.

Now and then an infinitive may be said to stand *extra structuram*, the object § 153.  
which should be governed by the infinitive, being immediately attached to the verb or phrase on which the infinitive should depend, while yet the infin., for the sake of clearness and precision, is brought in immediately afterwards, in order to assign the action (upon the object) more nearly (suppletory infinitive): Οὐδ' ἐπιθυμία σε ἄλλης πόλεως οὐδ' ἄλλων νόμων ἔλαβεν εἰδέναι (*Pl. Criton* 52 = Οὐδ' ἐπ. σ' ἔλαβεν ἄλλην πόλιν εἰδέναι). Οἱ Ἀθηναῖοι τῆς θαλάσσης εἶργον μὴ χρῆσθαι τοὺς Μιτυληναίους (*Thuc.* 3, 3 = εἶργον τοὺς Μιτ. μὴ χρ. τῇ θαλάσσῃ). Ἀριστείδης κύριος τῶν φόρων ἐγένετο τάξαι (*Dem.* 23, 209). Εὐθύς ἀρχόμενοι τῆς πόλεως οἰκίζειν κατὰ θεὸν τινα εἰς τύπον τινα τῆς δικαιοσύνης κινδυνεύομεν ἐμβεβηκέναι (*Pl. Rep.* 4, 443, *when we began with our city, to construct it* = ἀρχόμενοι οἰκίζειν τὴν πόλιν).<sup>1</sup>

REM. On the infinitive instead of the imperative, see § 141, R. 2.

a) *With the article*, the infinitive (apart from its nominative, of § 154.  
which see § 144) stands also as a substantive member of the sentence, and so that the action thereby denoted is to be conceived as predicate in reference to the subject or object of the sentence, or to a subject implied in the context. Such a substantive infinitive cannot, however, agreeably with the nature of its notion and the Greek idiom, enter into all the relations in which the cases of an actual substantive can be used.

REM. The accessory terms belonging to an inf. with the article are inserted between the article and the infinitive (τὸ τοὺς ἐνηργηκότας αἰεὶ καὶ παντὶ τρόπῳ ἀντενεργεῖν) or follow after the infinitive (τὸ ζῆν ἡδέως).

b) The *accusative of the infinitive* occurs (besides where it stands as the subject in the *accus. c. infin.*) sometimes as the object of transitive verbs (where a corresponding verbal substantive is either wanting, or the notion of the action, as taking place singly and by itself, is not so clearly expressed, or does not so well suit the form of the sentence in other respects): Τὸ τελευτῆσαι πάντων ἢ πεπρωμένη κατέκρινεν, τὸ δὲ καλῶς ἀποθανεῖν ἴδιον τοῖς σπουδαίοις ἢ φύσις ἀπένειμεν (*Isocr. Dem.* 43). Πειρῶ κατεργάσασθαι ὡς μάλιστα τὸ εἰδέναι, ἃ βούλει πράττειν (*Xen. Mem.* 3, 6, 18). Εἰ τὸ κωλύσαι τὴν τῶν Ἑλλήνων κοινωνίαν ἐπεπράκειν ἐγὼ Φιλίππῳ, σοὶ τὸ μὴ σιγῆσαι λοιπὸν ἦν, ἀλλὰ δηλοῦν τῷ δήμῳ (*Dem.* 18, 23).

REM. Now and then the article is found with the inf. after the verbs and adjectives with εἶμι described in §§ 145, 146, 147, and 149, in order to give special prominence to the notion as opposed to others, or as already mentioned; often so that the infinitive is emphatically put foremost in the sentence (almost as if it

<sup>1</sup> Even more harshly: Ἀθηναῖοι μαχοῦμενοι ἐχώρου περὶ τε τῆς ἀλλοτρίας, οἰκίαν σχεῖν, καὶ τὴν οἰκίαν μὴ βλάψαι ἡσώμενοι (*Thuc.* 6, 69 = περὶ τε τοῦ τὴν ἀλλοτρίαν οἰκίαν σχεῖν καὶ τὴν οἰκίαν μὴ βλάψαι ἡσώμενοι. Literally: *both for the foreign land, to win it for themselves, as also not, by sustaining a defeat, to injure their own*).

[§ 154.] were, *as regards the*): Τὸ δ' αὖ ξυννοεῖν τῇδ' ὁμοῦ τις ἂν γυνή δύναιτο; (*Soph. Trach.* 545.) Καὶ πῶς δὴ, ἔφη ὁ Σωκράτης, τὸ ἀρχικούς εἶναι ἀνθρώπων παιδεύεις αὐτούς; (*Xen. Econ.* 13, 4; the notion has already occurred in the context.) Τὸ πρὸς τάλαιπυρεῖν τῷ δόξαντι καλῶ οὐδεὶς πρόθυμος ἦν (*Thuc.* 2, 53).

c) Further, the accusative of the infinitive stands with the prepositions, *διά*, *by means of*, *ἐπί* and *πρός*, *to* (of goal and object), *εἰς* and *κατά*, *in reference to*, *παρά*, *in comparison with*: Διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι; (*Xen. Mem.* 2, 1, 15.) Πρὸς τὸ μετρίων δεῖσθαι καλῶς πεπαιδευμαι (*Xen. Mem.* 1, 2, 1). Κῦρος πάντων τῶν ἡλικίων διαφέρων ἐφαίνετο εἰς τὸ ταχὺ μαθάνειν ἂ δέοι (*Xen. Cyr.* 1, 3, 1).

REM. On the infinitive preceded by τὸ μή in certain verbs and phrases, see § 156, R. 4.

§ 155. The *dative of the infinitive* may be governed by certain verbs and adjectives (as πιστεύω, ἔοικα, ὁμοιος, ἐναντίος) and by the prepositions (415, ἐν, ἐπί, and πρὸς (*besides, in addition to*); often it stands also as dative (416) of the means, the cause, or the relation (*by means of, in consequence of, for*): Πιστεύω τῷ κοσμίως ζῆν (*Isocr. Antid.* 24). Ἐν τῷ πολίτῃ ποιῆσθαι Χαρίδημον ταῦτ' ἀμφοτέρω ἐννῇ (*Dem.* 23, 188; *each of these was involved*). Σωκράτης ἐθαυμάζετο ἐπὶ τῷ εὐθύμως ζῆν (*Xen. Mem.* 4, 8, 2). Οἱ ἐν τοῖς ὅπλοις μάχεσθαι διδάσκοντες τὴν τέχνην παραδιδόασιν ἐπὶ τῷ δικαίως χρῆσθαι αὐτῇ πρὸς τοὺς πολεμίους (*Pl. Gorg.* 456; *thereunto that they should* —, = *upon condition, or, on the understanding, that* —): Πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν τοὺς αἰχμαλώτους ἐκ τῶν ἰδίων ἐλυσάμην (*Dem.* 19, 229). Σωκράτης τῷ φανερόν εἶναι καλὸς καὶ ἀγαθὸς ὣν ἐλπίζειν ἐποίει τοὺς συνδιατρίβοντας ἑαυτῷ, μιμουμένους ἐκείνον τοιοῦτοςδε γενήσεσθαι (*Xen. Mem.* 1, 2, 3). Αἱ καλῶς πολιτευόμεναι δημοκρατίαι προέχουσι τῷ δικαιοτέραι εἶναι (*Dem.*).

§ 156. The *genitive of the infinitive* stands as an *objective genitive* with substantives, verbs, adjectives, and adverbs, and with the prepositions (417) ἄνευ, ἀντί, διά, ἐξ, ἔνεκα, ὑπέρ, μετά, περί, πρό, and with several of the adverbs which are used as prepositions (ἐμποδών, ἔξω, μέχρι, πλὴν, πόρρω, χωρίς), lastly, as *definitive genitive* (§ 49 a): Οἱ Ἀθηναῖοι ἡπείγοντο πρὸς τὸν ποταμὸν τοῦ πιεῖν ἐπιθυμία (*Thuc.* 7, 84). Τὸ εὖ πράττειν παρὰ τὴν ἀξίαν ἀφορμὴ τοῦ κακῶς φρονεῖν τοῖς ἀνοήτοις γίγνεται (*Dem.* 1, 23). Πόνους τοῦ ζῆν ἡδέως ἡγεμόνας νομίζετε (*Xen. Cyr.* 1, 5, 12). Ἀθήνης τοῦ κατακούειν τινός (*Dem.* 1, 23). Ἐπιμελοῦμαι τοῦ ὡς φρονιμώτατος εἶναι (*Xen. Mem.* 1, 2, 55). Ἐπέσχομεν τοῦ δακρύειν (*Pl. Phaed.* 117, *stopped from* —). Οἱ ἔμποροι τὰ πλεῖστά διαπερῶσιν ἔνεκα τοῦ πλείω ποιῆσαι τὴν ὑπάρχουσαν οὐσίαν (*Isocr. Dem.* 19). (Ἄνευ τοῦ εὐφραίνειν, *besides giving pleasure* —, ἀντὶ τοῦ ἀποκρινοσθαι, ἐκ τοῦ ταῦτα γινῶναι, *in consequence of knowing this* —, ὑπὲρ τοῦ μή ποιεῖν τὸ



προσταττόμενον, for the sake of having no orders to execute —, μετὰ τοῦ προσοφλεῖν [§ 156.] αἰσχύνην, along with the incurring a disgrace, so that one incurs a disgrace withal —, περί τοῦ τιμωρεῖσθαι Φίλιππον ἡ ἀρχὴ τοῦ πολλοῦ ἦν —, Φίλιππος ὅσα προλάβοι πρὸ τοῦ τοὺς ὅρκους ἀποδοῦναι, βεβαίως ἔξιν ἐνόμειν, Dem. 18, 26. — ἔξω εἶναι τοῦ κακῶς πάσχειν — &c.)

REM. 1. When a substantive with a verb (as subject with ἐστίν, γίγνεται, or as object with a transitive verb, or as case to a preposition with an intransitive or passive verb) forms a phrase which corresponds with, or in point of signification approximates to, one or other of the verbs mentioned in §§ 145, 146, it is followed, as a general rule, by a simple infinitive, see § 145, R. 1; moreover, σχολὴν δίδοναι or ἀσχολίαν παρέχειν τινὶ ποιεῖν τι, ἀδειαν, ἐξουσίαν δίδοναι, ἀσφάλειαν ποιεῖν, πρόσφασιν παρέχειν τινὶ ποιεῖν τι, &c.), and but rarely the genitive (παράδειγμα ἔσται τοῦ μὴ ὑμᾶς ἀδικεῖν, Lys. 27, 5, but shortly afterwards (§ 6) παράδειγμα ποιήσετε τοῖς ἄλλοις δικαίως εἶναι). The poets go still further in the use of the simple infinitive instead of the genitive: Φόβῳ δ' ἀ μὴ χρῆν, εἰσορᾷν καθήμεθα σιγῇ (Eur. Iph. T. 1342, from fear of seeing).

REM. 2. In some few verbs the usage is undecided between the simple infinitive by § 145 and the genitive of the infinitive, e. g. ἀμελῶ (ἡμέλησεν ἐρωτᾷν τὸν θεόν and ἡμέλησα τοῦ ὀργίζεσθαι σοι). But with the rest of the verbs which in point of signification come under § 145 (ἐπιθυμῶ, μέμνημαι, ἐπιλανθάνομαι, πολλοῦ, μικροῦ δέω), the simple genitive is almost exclusively used. (Ἐπιμελοῦμαι τοῦ εἶναι and ὥπως ὦ, § 123.)

REM. 3. Especially note the interchangeable idiom with verbs denoting to restrain, exclude, withdraw, deliver, and sometimes escape from (ἐκφεύγειν), and with some kindred phrases (e. g. ἐν ἀδείᾳ, ἐν ἀσφαλείᾳ εἶναι, especially ἐμποδῶν εἶναι). These take either the simple infinitive (by § 146) or its genitive; both, either in the affirmative form, or with μὴ prefixed, the idiom of the language being such, that the negative notion of the verb (e. g. restrain = not allow) is repeated with the infinitive; see Negations, § 210, with R. 1. a) Ἄλλως πως πορίζεσθαι τὰ ἐπιτήδεια ἢ ὠνούμενους ὅρκοι ἤδη κατέχουσιν ἡμᾶς (Xen. An. 3, 1, 20). Οὐδενὶ ἐμποδῶν γενήσονται λαβεῖν τὸ διδόμενον ὑπὸ τῆς πόλεως (Isocr. Antid. 152). — b) Αἰδῶς τοὺς νεωτέρους τῶν πρεσβυτέρων μὴ ἄπεισθαι εἰρᾷ (Pl. Rep. 5, 465). 'Ο Ἀλκιβιάδης ἐμποδῶν ἦν αὐτοῖς μὴ τοῦ δήμου βεβαίως προεστάναι (Thuc. 6, 28). — c) Τοῦ δραπετεῦναι δεσμοῖς οἱ δεσπόται τοὺς οἰκέτας εἰργουσιν (Xen. An. 2, 1, 16). Τὸ ψευδόμενον φαίνεσθαι τοῦ συγγνώμης τινὸς τυγχάνειν ἐμποδῶν μάλιστα ἀνθρώποις γίγνεται (Xen. Cyr. 3, 1, 9). — d) 'Ο ἀσκὸς δύο ἀνδρας ἔξει τοῦ μὴ καταῦναι (Xen. An. 3, 5, 11). Ἐμποδῶν τι ἐγένετο τοῦ μὴ εὐθὺς τότε δικάσασθαι (Dem. 33, 25). Ἡ πόλις μικρὸν ἀπέλιπε τοῦ μὴ ταῖς ἐσχάταις συμφοραῖς περιπεσεῖν (Isocr. Antid. 122). (To the simple infinitive sometimes ὥστε is prefixed: Οἱ Ἀθηναῖοι τὸ πρῶτον ἀπείχοντο ὥστε μὴ ἐμβάλλειν τινί. Thuc. 1, 49.)<sup>1</sup>

REM. 4. Verbs of withholding, restraining, occasionally in affirmative sentences take the accusative for the infinitive with μὴ (τὸ μὴ), so that the action hindered or forborne may be said to stand loosely in the sentence (almost = so that — not): Οἱ Ἀθηναῖοι ἱππεῖς τὸν πλείστον ὕμιλον τῶν ψιλῶν εἶργον τὸ μὴ προεξιόντας τῶν ὕπλων (= τοῦ στρατοπέδου) τὰ ἐγγὺς τῆς πόλεως κακουργεῖν (Thuc. 3, 1). Such

<sup>1</sup> Κωλύω, with its compounds, very rarely takes the genitive of the infin.

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an infinitive with τὸ μὴ is added even to verbs and phrases in themselves incapable of taking an infinitive, but which denote a *hindering* or *forbearing*, in order to assign an action forborne: Κίμωνα Ἀθηναῖοι παρὰ τρεῖς ἀφείσαν ψήφους τὸ μὴ θανάτῳ ζημιῶσαι (*Dem.* 23, 205; *acquitted him by three votes so as not to condemn him*). Lastly, the infinitive with τὸ μὴ and τὸ μὴ οὐ (to cancel the preceding negation, see *Negations*, § 211), is frequently put after a negation of a leading verb (or phrase) denoting to *withhold*, *hinder*, *forbear*, *omit* or *deny*, *prove that — not*, to denote the action which is not forborne, &c., even when the verb or the phrase is not capable of taking the infinitive or its accusative: Ἐμπεσόντος ὕστερον λόγου, ὅτι λυσιτελέστερον ἢ ἀδικία τῆς δικαιοσύνης, οὐκ ἀπεσχόμεν τὸ μὴ οὐκ ἐπὶ τοῦτο ἔλθεῖν ἀπ' ἐκείνου, ὃ πρότερον ἐσκοποῦμεν (*Pl. Rep.* 1, 354). Οὐδὲν τοὺς γέροντας ἐπιλύεται ἢ ἡλικία τὸ μὴ οὐχὶ ἀγανακτεῖν τῇ παρούσῃ τύχῃ (*Pl. Crito.* 43). Τίς Μήδων ἢ νέος ἢ γέρων σοῦ ἀπελείφθη τὸ μὴ σοι ἀκολουθεῖν; (*Xen. Cyr.* 5, 1, 25; *so that he did not follow thee?*) Οὐδ' ἄρνησις ἐστὶν αὐτοῖς τὸ μὴ ταῦθ' ὑπὲρ Φιλίππου πράττειν (*Dem.* 19, 163. *They cannot deny but that they act in Philip's interest*). Ὁ Ἰορηνίας ἀπελογεῖτο μέν, οὐ μέντοι ἐπειθὲ γε τὸ μὴ οὐ μεγαλοπράγμων τε καὶ κακοπράγμων εἶναι (*Xen. Hell.* 5, 2, 36).

REM. 5. On the genitive of the infinitive in the sense of ἔνεκα, see § 170 c. R.

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Sometimes a notion is represented first by a demonstrative pronoun, especially τοῦτο (αὐτὸ τοῦτο, with addition of an adjective, τοῦτο μόνον, sometimes of a substantive, τοῦτο τὸ πάθος), and then more closely defined by an infinitive [*epexegetical infin.*] as apposition to the pronoun, with or without the article, according as the latter would be required or not, if the infinitive were attached immediately to the governing word; the article, therefore, is almost always used where the pronoun is dative or genitive: Δεῖ καὶ τοῦτο προθυμηθῆναι σὴν χάριν, ἀποδεῖξαι, πῇ δυνατὸν ταῦτα γίγνεσθαι (*Pl. Rep.* 5, 472). (Ἐκέλευσα τοῦτο μόνον ὁρᾶν πάντας τοὺς στρατιώτας, τῷ πρόσθεν ἐπεσθαι, *Xen. Cyr.* 2, 2, 8, referred to ἐκέλευσα.) Ὅσοι ἀνδράποδα πολλὰ κέκτηνται, τοῦτό γε προσόμοιοι ἔχουσι τοῖς τυράννοις, τὸ πολλῶν ἄρχειν (*Pl. Rep.* 9, 578). Δοκεῖ μοι τοῦτ' διαφέρειν ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς ὀρέγεσθαι (*Xen. Hier.* 7, 3). Τί τούτου μακαριώτερον τοῦ γῇ μυχθῆναι; (*Xen. Cyr.* 8, 7, 25.) (But Ἄρα τοῦδε ἐπιθυμεῖτε, ἐν τῇ αὐτῇ γενέσθαι τόπῳ; *Pl. Conv.* 192, after ἐπιθυμῶ γενέσθαι.) In the poets the article is sometimes omitted, contrary to the rule. (Τάδε ποιούντες δυοῖν ἀγαθοῖν οὐ στερήσομεν τὴν Σκελίαν, Ἀθηναίων τε ἀπαλλαγῆναι καὶ οἰκίον πολέμου, *Thuc.* 464.)

a) An adjective, participle, or substantive which, as predicate-noun or as apposition belongs to an infinitive with or without the article, stands in the accusative, when the infinitive is not referred by the governing verb (or phrase) to a definite grammatical subject: Κρεῖττόν ἐστι σὺν πολλοῖς οἰκοῦντα ἀσφαλῶς τάρκοῦντα ἔχειν ἢ μόνον διαιτώμενον ἐπικινδύνως πάντα κεκτῆσθαι (*Xen. Mem.* 2, 3, 2). Τὰ τοιαῦτα ἔξεστιν ἀριθμῆσαντας ἢ μετρήσαντας εἰδέναι (*Xen. Mem.* 1, 1, 9. *Such things as these one can get to know by counting or measuring them*).

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b) If, on the other hand, the infinitive is referred to a definite substantive word in the sentence, as its subject, then the predicate-noun or the apposition always conforms itself to the case of that word, if it be nominative or accusative, usually also if it be dative: but in the

last case the accusative also is used, especially of a (predicative) apposition, e. g. a participle (ἔξεστιν ἡμῖν ἀπιέναι τὰ ὄπλα ἔχοντας). After a genitive, the predicate with εἶναι or γίνεσθαι usually stands in the genitive (after the genitive of a participle of a verb *declarandi* or *sentientiendi* always so), but an apposition appended to the infinitive stands in the accusative. 1) (Nominative): Ἐψηφίσασθε ἐξελθεῖν βοηθῆσόντες. Οὐδέν ἐστιν ὄνειδος, ὅτου πορρώτέρω ἐστὶν ἢ πόλις ἡμῶν ἢ τοῦ φθονερά δοκεῖν εἶναι (*Dem.* 20, 140). Ἀντὶ τοῦ ἐπελθεῖν αὐτοὶ ἀμύνεσθαι βούλεσθε μᾶλλον ἐπιόντας (*Thuc.* 1, 69). Σκεπτέον, ὅπως μὴ Φίλιππος τὴν τοῦ φίλος τοῖς Ἑλλήσιν εἶναι πίστιν λήψεται (*Dem.* 14, 7). Τιμόθεος τῷ ἤθει τὴν εὐνοίαν τὴν τῶν ἀνθρώπων προσήγετο, νομίζων τοῦτο μῆζον στρατήγημα εἶναι ἢ πολλάκις νικῆσαι μαχόμενος (*Isocr. Antid.* 122. The nominative referred to the leading verb, notwithstanding the intervening τοῦτο μῆζον στρατήγημα εἶναι). — 2) (Dative): Εὐδαίμοσιν ὑμῖν ἔξεστι γίνεσθαι (*Dem.* 3, 23). Οὐκ ἐνδῶσομεν πρόφασιν οὐδενὶ κακῷ γενέσθαι (*Thuc.* 2, 87). Κύρος ἀνεγέλασεν ἐπὶ τῷ κρείττονι τοῦ ἔρωτος φάσκοντι εἶναι (*Xen. Cyr.* 6, 1, 34). Συνέβη τῷ Χαβρία ἐκπλεῖν μίαν ναῦν ἔχοντι (*Dem.* 23, 171). Τίμιόν ἐστι πᾶσιν ἀνθρώποις τὸ γενέσθαι πολίταις παρ' ὑμῖν (*Dem.* 23, 200). (Even without a dative expressly preceding, but with reference to a subject in the dative to be mentally supplied: Μεγάλων ἐνεργειῶν οὐκ ἴσως ῥάδιον αἰτίῳ γενέσθαι, *Dem.* 20, 121.) — 3) (Accusative for dative): Σοί, ὦ Ταναοξάρη, σατράπην εἶναι δίδωμι Μήδων τε καὶ Ἀσσυρίων (*Xen. Cyr.* 8, 7, 11. Examples of this kind with the predicate to εἶναι in the accusative, are rare). Ἐξεστιν ὑμῖν, εἰ βούλεσθε, λαβόντας ὄπλα, οἷάπερ ἡμεῖς ἔχομεν, εἰς τὸν αὐτὸν ἐμβαίνειν κίνδυνον (*Xen. Cyr.* 2, 1, 15). Οὐ προσήκει ὑμῖν τῆς τῶν Θηβαίων πόλεως πλείω ποιήσασθαι λόγον ἢ τῶν συνθηκῶν, ἐνθυμουμένους, ὥς οὐ τοὺς κινδύνους, ἀλλὰ τὰς ἀδοξίας φοβεῖσθαι πάτριον ὑμῖν ἐστιν (*Isocr. Plat.* 39). (Ἀνάγκη μοι ἦν δυοῖν θάτερον εἰλέσθαι, ἢ μὴ βουληθέντι κατεῖπεν τοὺς ταῦτα ποιήσαντας καὶ περὶ ἐμοῦ καὶ περὶ τοῦ πατρὸς ὀρθῶδεῖν, ἢ κατεῖπόντι τὰ γεγενημένα αὐτὸν μὲν ἀφέντα μὴ τεθνάναι, τοῦ δὲ πατρὸς μὴ φονέα γενέσθαι, *Andoc.* 2, 7.) — 4) (Genitive): Ἦλθον ἐπὶ τινα τῶν δοκούντων σοφῶν εἶναι (*Pl. Apol.* 22; *ibid.* 41: τῶν φασκόντων δικαστῶν εἶναι).<sup>1</sup> Ἐδέοντο Κύρου ὡς προθυμοτάτου πρὸς τὸν πόλεμον γενέσθαι (*Xen. Hell.* 1, 5, 2). — 5) (Accusative after genitive): Ἐδέοντό μου προστάτην γενέσθαι (*Xen. Cyr.* 7, 2, 23). Δέομαι ὑμῶν καταψηφίσασθαι Θεομνήστου, ἐνθυμουμένους, ὅσος μοι ὁ ἀγὼν ἐστιν (*Lys.* 10, 31).

The accusative with the infinitive is used to express a proposition as the object or subject of another proposition. The accus. with inf. stands § 159.  
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<sup>1</sup> Τῶν δοκούντων τι εἶναι (*Pl. Gorg.* 472; εἶναι τι, a phrase not admitting of grammatical change, as ἀνδρὶ οἰομένῳ τι εἶναι, *Pl. Menex.* 247).

[§ 159.] (primarily) after verbs and phrases denoting an utterance (say, deny, answer, relate, narrate, concede, assert, declare, judge, &c.) or opinion (think, assume, make to believe, hope; *verba declarandi et sentiendi*). The verbs of utterance sometimes take an object-sentence with *ὅτι* or *ὥς*, the verbs of opinion sometimes one with *ὥς*. Τὸν καλὸν κάγαθόν ἄνδρα εὐδαίμονα εἶναι φημι (*Pl. Gorg.* 470). Ὁμολογῶ σὸν τὸ εὖρημα εἶναι. Ὑπέσχου βοήθειαν μοι ἥξειν. Τί ποτε λέγουσιν οἱ κινεῖσθαι τὰ πάντα ἀποφαινόμενοι; (*Pl. Theæt.* 168.) Οἱ ἄνθρωποι ὑπολαμβάνουσι, τοὺς θεοὺς διὰ τῶν ὀρνίθων τὰ συμφέροντα σημαίνειν (*Xen. Mem.* 1, 1, 3). Ἀκούω καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι (*Xen. An.* 2, 5, 13). Πέπεισθε ἀδικίαν δικαιοσύνης ἄμεινον εἶναι (*Pl. Rep.* 2, 368). Ἐλπίς πάντα καλῶς ἔξειν.

REM. 1. Of the verbs to *know, perceive, see, show, remember*, which take a participle or a sentence with *ὅτι* or *ὥς*, and of the verbs to *hear, learn*, which take a participle, an accus. with inf. or *ὅτι*, see *Participles*, § 178, a. with R. 6.

REM. 2. Μετατίθεμαι, εὐδαιμονεστέρους εἶναι τοὺς κοσμίους τῶν ἀκολάστων (*Pl. Gorg.* 493), *I change my opinion*, AND ASSUME. Ἐλέγχω, *refute*, AND PROVE. So the acc. with inf. often to a sense indirectly contained in the verb. (Κατεφρόνουν οἱ Λακεδαιμόνιοι, διὰ τὰς ἐμπροσθεν τύχας, μηδέν ἂν ἐπιχειρήσαι σφισιν, *Xen. Hell.* 4, 5, 12; *despised the enemy*, AND THOUGHT that nobody would —.)

REM. 3. Whether, in any given case, the acc. with inf. shall be used, or a sentence with *ὅτι*, or one with *ὥς*, is, for the most part, optional with the writer, and depends on his view of what is required for perspicuity and suitableness in reference to the structure of the dependent sentence as a whole, and of the period. It may be remarked, however, with respect to the difference of these three constructions, that affirmative *verba declarandi* (put simply, without secondary meaning) almost always take the acc. with inf. or *ὅτι*: but that *ὥς* is put, when the thing said is marked as an uncertain or untrue assertion, pretext, or evasion, therefore also after a negated verb (οὐ λέγω, *ὥς* —, or, if the thing uttered itself is negated, οὐ λέγω, *ὥς* οὐ). After *verba sentiendi*, only *ὥς*, not *ὅτι*, is used, and in this also there is apt to be involved the secondary notion of a false opinion (πειθω, *ὥς* —, *seek to persuade that* —). Παρέχονται νόμον οὐδὲν προσέχοντα τῇδε τῇ γραφῇ καὶ λέγουσιν, *ὥς* εἰσὶ τῇ πόλει δύο νόμοι κείμενοι περὶ τῶν κηρυγμάτων (*Æsch.* 3, 35. Often τοῦτο ἐρεῖ, ἐκείνον ἐρεῖ τὸν λόγον, *ὥς* —). Τισαφέρης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν, *ὥς* ἐπιβουλεύει αὐτῷ (*Xen. An.* 1, 1, 3). Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι, *ὥς* τοὺς κακούργους καὶ ἀδίκους Κῦρος εἶα καταγελᾶν (*Xen. An.* 1, 9, 13). Οὐ τοῦτο λέγω, *ὥς* οὐ δεῖ εἶναι ἐπὶ τοὺς πολεμίους (*Xen. Cyr.* 5, 4, 20). Ἐχομέν τι παρὰ ταῦτα λέγειν, *ὥς* οὐχ οὕτως ἔχει; (*Pl. Phæd.* 80.) — Νομίζουσιν οἱ ἐκείνη ἄνθρωποι, *ὥς* Ἡφαιστος χαλκεύει (*Thuc.* 3, 88). Οἱ σοφισταὶ πειρῶνται πείθειν τοὺς νεωτέρους, *ὥς*, ἣν αὐτοῖς πλησιάζουσιν, ἃ πρακτέον ἐστίν, εἰσονται (*Isocr. Sophist.* 3). (Ἐγνώσαν οἱ Μαντινεῖς *ὥς*, εἰ μὴ ἀποκρούσονται τοὺς μισθοφόρους, ὅτι πολλοὶ σφῶν κατακοντισθήσονται, *Xen. Hell.* 6, 5, 13.) For *ὥς* after a negated verb of utterance or opinion or *verba sentiendi* is sometimes used: Οὐδέ γε, ὅπως ἄφρων ἐσται ἡ ψυχὴ, ἐπειδὴν τοῦ ἄφρονος σώματος δίχα γίνηται, οὐδὲ τοῦτο πέπεισμαι (*Xen. Cyr.* 8, 7, 20). Ὅπως οὐ πάντων τούτων ἐπιμελητέον, ὦ Ἱέρων, οὐ λέγω (*Xen. Hier.* 9, 1). Διότι

for ὅτι, *that*, is rare in the older writers (usually, *because*), in later writers not infrequent. (The poetical οὐνεκα, οἰοῦνεκα, *because*, sometimes also for ὅτι, *that*.) [§ 159.]

REM. 4. Sometimes a report of a view or speech, begun with ὅτι or ὡς, is continued in the accusative (nominative) with the infinitive, or *vice versa*: Οἱ Λακεδαιμόνιοι εἶπον, ὅτι σφίσι μὲν δοκοῖεν ἀδικεῖν οἱ Ἀθηναῖοι, βούλεσθαι δὲ καὶ τοὺς πάντας ξυμμάχους παρακαλέσαντες ψῆφον ἐπαγαγεῖν (*Thuc.* 1, 87). Ἄνυτος ἔλεγεν, ὅτι οὐχ οὕτω διακρίονται (were not in such a condition) ὥστε τιμωρεῖσθαι τινὰς τῶν ἐχθρῶν, ἀλλὰ νῦν μὲν δεῖν αὐτοὺς ἡσυχίαν ἔχειν, εἰ δὲ οἴκαδε κατέλθοιεν, τότε καὶ τιμωρῆσιν τοὺς ἀδικούντας (*Lys.* 13, 78). By a negligence (*anacoluthia*) it may even happen, that one and the same sentence begins with ὅτι or ὡς, and then, commonly after a parenthetical sentence, is continued in the acc. with inf.: Δέγεις σύ, ὦ πάτερ, ὡς ἐμοὶ δοκεῖ, ὅτι, ὥσπερ οὐδὲ γεωργοῦ ἀργοῦ οὐδὲν ὄφελος, οὕτως οὐδὲ στρατηγοῦ ἀργοῦ οὐδὲν ὄφελος εἶναι (*Xen. Cyr.* 1, 6, 18). (Conversely, a sentence begun in acc. with inf. passes into a dependent interrogation: Τοὺς μέντοι Ἕλληνας τοὺς ἐν τῇ Ἀσίᾳ οἰκούντας, οὐδὲν πω σαφῶς λέγεται, εἰ ἔπονται. *Xen. Cyr.* 2, 1, 5.)

If the subject in the infinitive clause is the same as that of the governing verb, as a general rule only a simple infinitive follows, referred to the leading subject (nominative with infinitive, cf. § 147); but the accusative with infinitive also occurs, sometimes with a view to give prominence to the subject of the infinitive as opposed to others: Ὁμολογῶ ἀδικεῖν. Νομίζω οὐδὲν χείρων εἶναι τῶν ἄλλων. ἘΞαρνός ἐστιν ὁ ἄνθρωπος μὴδ' ἰδεῖν με πρόποτε (*Arist. Pl.* 241 = ἀρνεῖται). Πιστεύω διαλύσειν τὴν διαβολήν (*Thuc.* 1, 101). Σωκράτης, ἔφη ὁ κατήγορος, τοὺς πατέρας προπηλακίζειν διδάσκει, πείθων τοὺς συνόντας αὐτῷ σοφωτέρους ποιεῖν τῶν πατέρων (*Xen. Mem.* 1, 2, 49; *persuading them that he makes them* —). Τιμόθεος τὰς χιλίας δραχμὰς ἰδία ἔφη δανείσαι τὸν πατέρα Ἀντιμάχῳ καὶ οὐκ αὐτὸς λαβεῖν (*Dem.* 49, 44). Κλέων οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνον (Νικίαν) στρατηγεῖν (*Thuc.* 4, 28). — Οἶμαι ἐμὲ παρὰ σοῦ πολλῆς καὶ καλῆς σοφίας πληρωθήσεσθαι (*Pl. Conv.* 175). (Αἰτίαν ἔχω μισόδημος εἶναι, *Pl. Rep.* 8, 566. Ὑποψίαν παρέξουσιν μὴ ἡμέτεροι εἶναι πατέρες, *Pl. Menex.* 247. Ὑποψιος εἰ φυγεῖν.)

REM. When φημί, ἡγοῦμαι, οἶμαι ought to be followed by χρῆναι, δεῖν (δικαῖον εἶναι), and an accus. with inf. with the subject of the leading verb, sometimes the ἡγοῦμαι, χρῆναι, &c. is considered as one verb followed by a simple infinitive (nominative), especially οἶμαι δεῖν, *I think I must, think it is necessary for me, to be*, &c.: Ἀλκιβιάδης ὑβριστῆς ᾤετο δεῖν εἶναι (*Dem.* 21, 143).<sup>1</sup>

When a verb of utterance or opinion should be put impersonally in the passive, and followed by an accusative with infinitive, the personal expression in the nominative with infinitive is frequently used [as often in English]; but the impersonal form also occurs: Φῦναι ὁ

<sup>1</sup> Γύλιππος κήρυκα προπέμπει τοῖς Ἀθηναίοις λέγοντα (= λέγειν κελεύων), εἰ βούλονται ἐξεῖναι ἐκ τῆς Σικελίας πέντε ἡμερῶν, ἔτοιμος εἶναι σπένδουσθαι (*Thuc.* 5, 3).

[§ 161.] Κῦρος λέγεται καὶ ᾔδεται ἔτι καὶ νῦν ὑπὸ τῶν βαρβάρων εἶδος μὲν κάλ-  
 λιστος, ψυχὴν δὲ φιλανθρωπότατος (*Xen. Cyr.* 1, 2, 1). 'Ὁμολόγηται  
 ὁ ἰατρὸς σωμάτων εἶναι ἄρχων (*Pl. Rep.* 1, 342; *it is confessed that —*,  
*or, a physician is confessed to be —*). 'Αχιλλεὺς 'Ομήρῳ πεποιήται  
 (*Achilles is represented by Homer to have —*) Πατρόκλῳ ἀποθανόντι  
 ἐκπρεπέστατα τιμωρήσαι (*Xen. Conv.* 8, 31). Τοῦ ὑπὸ σοῦ κριθέντος χαλεπώ-  
 τατα ζῆν χαλεπώτερον ἔτι ζῆ ὁ τύραννος (*Pl. Rep.* 9, 579). — Λέγεται, 'Αλκι-  
 βιάδην, πρὶν εἰκοσιν ἔτων εἶναι, Περικλεῖ τοιάδε διαλεχθῆναι περὶ νόμων  
 (*Xen. Mem.* 1, 2, 40). 'Ομολογεῖται, τοὺς ἀπὸ Διὸς εὐγενεστάτους τῶν  
 ἡμιθέων εἶναι (*Isocr. Evag.* 13). ('Ἐγγελεται ἡ μάχη ἰσχυρὰ γεγονέναι καὶ ἐν  
 αὐτῇ πολλοὺς τεθνάναι, *Pl. Charm.* 153.)

REM. The verb *δοκῶ* (*videor*) is usually put personally, of the person or thing  
 of which something is supposed: εὐ λέγειν μοι δοκεῖτε (even ἀπέπλευσαν, ὡς τοῖς  
 πλείστοις ἐδόκουν, ὀργισθέντες, *Xen. An.* 1, 4, 7, = ὡς τ. π. ἐδόκει); *δοκῶ μοι* and  
 simply *δοκῶ*, *I seem to myself to —, it seems to me that I —, I think that I —*, e.g.  
 ἔδοξα ἀκούσαι ὄνομα αὐτῷ εἶναι 'Αγάθωνα (*Pl. Prot.* 315); with the infinitive of the  
 future (of the aorist with *ἂν*), *I believe I shall — I will*; *δοκῶ μοι κατακείσεσθαι*.  
*Δοκεῖ μοι (τινι)* impersonally with an *accus. c. infn.* is unusual, except in a clause  
 subsequently annexed: 'Ἐδόκει Ξενοφῶντι, βροντῆς γενομένης, σκηπτὸς πεσεῖν εἰς  
 τὴν πατρῴαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν (*Xen. An.* 3, 1, 11). (Different  
 from this is *δοκεῖ*, *it is decreed that something shall be*, § 164.) *Δοκῶ* is also used  
 in the sense *I believe, I think*. *Δοκεῖς ἂν ἡ ληστὰς ἢ κλέπτας πράξει ἂν τι δύ-  
 νασθαι, εἰ ἀδικοῖεν ἀλλήλους*; (*Pl. Rep.* 1, 351.) Τῷ πατρί, *δοκῶ*, Πυριλάμπης  
 ὄνομα ἦν (*Pl. Parm.* 126). (Καὶ τούτους τί δοκεῖτε; *Xen. An.* 5, 7, 26. *Quid hos*  
*putatis?* Lat. Gr. § 395, R. 7, fin.)

§ 162. When the word which is the subject of the infinitive is itself governed, as dative  
 or genitive, by the verb of utterance or opinion, the *inf.* attaches itself immediately  
 to this case (without a separate subject in the accusative): Πιστεύω σοι ποιήσιν, *I*  
*trust thee that thou wilt do* (and thence οὐ σοι πάνν πιστεύω ἱκανῷ εἶναι, *Pl. Euthyd.*  
 296, as πιστεύω τάδε ἀληθῆ εἶναι). Οὐδενὶ ἀνθρώπων ὑφείμην ἂν ἥδιον ἐμοῦ βεβιωκέαι  
 (*Xen. Mem.* 4, 8, 6). Κτησικλείους ὁ δῆμος ἅπας κατεχειροτόνησεν ἀδικεῖν (*Dem.*  
 21, 180). Κατέγνωκα ἐμαυτοῦ μή ποτ' ἂν δυνατὸς γενέσθαι τοὺς ἀνδρας ἱκανῶς ἐγκω-  
 μῶσαι (*Pl. Tim.* 19. Δυνατὸς to the subject of the principal verb, § 158 b).  
 (Passively, by § 56, R. 2: Κατεγνώσθην ἀδικεῖν, *Xen. Hell.* 1, 7, 20.) (Αἰτιῶμαι τινα  
 κλέπτην εἶναι. 'Ἠτιᾶθ' Ἀδείμαντος προδοῦναι τὰς ναῖς, *Xen. Hell.* 2, 1, 32.)

§ 163. a) Besides the *accus.* (or *nom.*) with *inf.* immediately dependent on a leading  
 (403) verb, the continuation of the utterance or opinion may be carried on in the same  
 form, so that the verb is to be supposed repeated: Δυσὶν χρησίμου οὐ διαμαρτήσεσθαι  
 τὴν πόλιν ἡγούμεν πλεισάντων ἡμῶν (τῶν πρεσβέων πρὸς Φίλιππον)· ἡ γὰρ Φίλιππον,  
 ἀ μὲν εἰλῆφει τῆς πόλεως, ἀποδώσει, τῶν δὲ λοιπῶν ἀφέξεσθαι, ἢ, μὴ ποιοῦντος ταῦτα,  
 ἀπαγγελεῖν ἡμᾶς εὐθὺς δέηρο, ὥςθ' ἐν ἐκείνοις τοῖς πόρρω τὴν ἀπιστίαν ἰδόντας ἡμᾶς  
 περὶ τῶνδε τῶν ἐγγὺς οὐ προήσεσθαι· μὴ προλαβόντος δὲ ἐκείνου ταῦτα μὴδ' ὑμῶν ἐξαπα-  
 τηθέντων, ἐν ἀσφαλεῖ τὰ πράγμαθ' ὑμῖν εἶσεσθαι (*Dem.* 19, 151). 'Ἐμοὶ δοκοῦσιν οἱ  
 ἄνθρωποι παντάσῃ τὴν τοῦ ἔρωτος δύναμιν οὐκ ᾔσθησθαι· ἐπεὶ αἰσθανόμενοι γὰρ μέγιστον  
 ἂν αὐτοῦ ἱερὰ κατασκευάσαι καὶ βωμοὺς καὶ θυσίας ἂν ποιεῖν μεγίστας (*Pl. Conv.* 189).  
 (For a longer narration continued in this way, see *Xen. Cyr.* 1, 3, 4 ff. Plato de  
*Rep.* x. p. 614 u. ff.; a speech and argument, *Thucyd.* vi. 49.)

REM. It is not usual, however, in Greek, in the same degree as in Latin, to report an entire speech (except it be pure narrative) in such a continued acc. with inf. Often εἶπεν, ἔφη, ἤρετο, &c. is repeated, or there is a sudden transition to the *oratio recta* in the proper person of the speaker. See *Connexion of Sentences*, § 192 b. [§ 163.]

b) An acc. (nom.) with inf. sometimes stands without an express verb of utterance or opinion, when this is intimated in some other way: Ἅγις τοὺς πρέσβεις ἐς Λακεδαίμονα ἐκέλευσεν ἵεναι· οὐ γὰρ εἶναι κύριος αὐτός (Xen. Hell. 2, 2, 12). Σωκράτης ἐθαύμαζεν, εἰ μὴ φανερόν τοις φιλοσόφοις ἐστίν, ὅτι τὰ μετέωρα οὐ δυνατόν ἐστιν ἀνθρώποις εὐρεῖν· ἐπεὶ καὶ τοὺς μέγιστον φρονούντας ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταῦτα δοξάζειν ἀλλήλοις (Xen. Mem. 1, 1, 13). Ὁ Ἅγις παρηγγέιτο (τοὺς Λακεδαιμονίους) μὴ ζημιῶσαι αὐτόν· ἔργῳ γὰρ ἀγαθῷ ῥύσσεσθαι τὰς αἰτίας στρατευσάμενος (Thuc. 5, 63).

Further: the acc. with inf. is put a) with verbs and phrases δ denoting a *will* (command, prayer, wish, resolve, agreement, taking 164. measures for) that something *shall* (may) take place (which *shall* is not expressed, but is involved in the construction), or a *permission* and a *prohibition* that something should, or should not, take place (verbs of willing); b) with verbs and phrases denoting to *effect* and *cause* that something be, or be not, done (verbs of effecting) (e.g. διαπράττομαι, κατεργάζομαι, ποιῶ, also διαμάχομαι, contend for it, that; κατασκευάζω, σπουδάζω, earnestly endeavour that; more specially ὠνοῦμαι, purchase to myself that, αἰτιός εἰμι, &c.), and to wait for; c) with συμβαίνει, συμπίπτει, it happens. When with these verbs of will and of effect the leading verb and the infinitive have the same subject, a simple infinitive is put (§ 145 and 147): Πάντας ταῦτα εἰδέναι βούλομαι. Εὐχοντο Ξενίαν καὶ Πασίωνα ὥς δολίους ὄντας ληφθῆναι (Xen. An. 1, 4, 7). Ἔδοξε, πλεῖν τὸν Ἀλκιβιάδην (Thuc. 6, 29). Ἐγραψα (I moved that —, also εἶπον, γνώμην εἶπον, ψήφισμα ἐγένετο, &c.), ἀποπλεῖν τὴν ταχίστην τοὺς πρέσβεις (Dem. 18, 25). Οἱ ἄρχοντες οἱ ἐν τῇ Κεφαλληνίᾳ ἔγνωσαν Ἀθήναζε τὴν ναὺν καταπλεῖν (Dem. 32, 9; settled for the ship to sail —). Ἐκ τούτου ἀνιστάμενοι πάντες ἔλεγον, τοὺς ἀνομίᾳς ἄρξαντας δοῦναι δίκην (Xen. An. 5, 7, 34). Ἔφυκεται κρατεῖν βασιλέα τῶν πόλεων, ὧν ποτε οἱ πρόγονοι ἤρχον (Thuc. 8, 52; it is settled that —). Νόμον θεσόμεθα, μηδενὶ ἐξεῖναι ἄρχειν, ὃς ἂν μὴ στρατεύσῃται. Ἀστυάγης ἀπηγόρευε μηδὲν ἀλλοτρίαν, πρὶν Κύρος ἐμπλησθῆναι θηρῶν (Xen. Cyr. 1, 4, 14). Ἐγίνοντο σπονδαὶ τοιαῖδε· Λακεδαιμονίους μὲν τὰς ναῦς τὰς ἐν τῇ Δακωνικῇ πάσας, ὅσαι ἦσαν μακραί, παραδοῦναι κομίσαντας ἐς Πύλον Ἀθηναίους καὶ ὅπλα μὴ ἐπιφέρειν τῷ τειχίσματι· Ἀθηναίους δὲ τοὺς ἐν τῇ νήσῳ ἀνδράσι σῖτον εἶναι τοὺς ἐν τῇ ἡπείρῳ Λακεδαιμονίους ἐκπέμπειν τακτόν κατ' ἐλ. (Thuc. 4, 16.)<sup>2</sup> Εἴ τινα τῶν γνωρίμων βούλοιο κατεργάζεσθαι καλεῖν σε ἐπὶ δεῖπνον, τί ἂν ποιοίης; (Xen. Mem. 2, 3, 11). Τισσαφέρνης ἔλεγεν, ὅτι διαπεπραγμένος ἦκοι παρὰ βασιλέως, δοθῆναι αὐτῷ σώζειν τοὺς Ἑλλήνας

[<sup>1</sup> The *infm. present* is common, as in Lat., after verbs of ordering, decreeing, &c.]

<sup>2</sup> Δοκοῦντος τοῦ Θίμβρωνος οὐδὲν ποιεῖν, πέμπουσιν οἱ ξεφοί, ἀπολιπόντα Λάρισσαν στρατεύεσθαι ἐπὶ Καρίαν (Xen. Hell. 3, 1, 8, send him orders to —).

[§ 164.] (*Xen. An.* 2, 3, 25). 'Ὡνοῦνται αἱ πόλεις, μὴ ἀδικεῖσθαι τοὺς παρ' αὐτῶν ἐκπλέοντας ἐμπόρους (*Dem.* 8, 25). 'Εγὼ αἴτιος, μὴ καλῶς σε ἀποκρίνασθαι, ὅτι οὐ καλῶς ἠρόμην (*Pl. Lach.* 191). Φορμίων φυλακὴν εἶχε (ἐφύλαττε), μὴτ' ἐκπλεῖν ἐκ Κορίνθου μηδένα μὴτ' εἰσπλεῖν (*Thuc.* 2, 69). Οὐ περιμενουῦμεν (ἀναμενουῦμεν) ἄλλους ἡμᾶς διολέσαι (*Pl. Rep.* 2, 375). Συνέβη τοὺς Ἀθηναίους θορυβηθῆναι (*Thuc.* 5, 10). (Rarely, and for the sake of an antithesis, the acc. with inf. instead of the simple infinitive: Βουλοίμην ἂν ἐμέ τε τυχεῖν ὧν βούλομαι, τοῦτόν τε παθεῖν ὧν ἄξιός ἐστιν, *Dem.* 24, 8.)

REM. 1. After the verbs under *b* and *c*, the acc. with inf. sometimes takes ὥστε (so to arrange that —), rarely those under *a* (cf. § 145, R. 3). Πειράσσομαι ποιῆσαι, ὥστε σε νομίζειν καλῶς βεβουλεύσθαι (*Xen. Cyr.* 3, 2, 29). 'Εγὼ κὰν τῆς ψυχῆς πριαίμην ὥστε μήποτε λατρεύσαι τὴν γυναῖκα (*Xen. Cyr.* 3, 1, 36). 'Η οἷε ψηφίσασθαι ἂν τὸ πλῆθος συνελθόν ὥστε τοὺς κρατίστους καὶ τιμαῖς καὶ δώροις πλεονεκτεῖν; (*Xen. Cyr.* 2, 20.) Συνέβη εὐθὺς μετὰ τὴν ἐν Ἀμφιπόλει μάχην ὥστε πολέμου μηδὲν ἐτι ἔψασθαι μηδετέρους (*Thuc.* 5, 14). (Διαπραττόμαι ὥστε μὴ κολάζεσθαι, *Pl. Gorg.* 478.)

REM. 2. The verbs which denote *endeavour* (to effect), take an object-sentence with ὅπως, e. g. κατασκευάζω, διασπουδάζω (§ 123). With ἐπιμελεῖσθαι, μηχανᾶσθαι the acc. with inf. is rare.

REM. 3. Sometimes the subject-matter of an agreement, resolution, stipulation, &c. is expressed by the simple infinitive, as the subject is easily seen from the context: 'Ἦσαν αἱ συγγραφαί, ὥσπερ εἰώθασιν ἅπασαι, σωθείσης τῆς νεῶς ἀποδοῦναι τὰ χρήματα (*Dem.* 32, 5; *were to this effect, that one should pay*). In some cases the construction may be either acc. with inf., or a dative with simple inf. by § 146. Προσγὰττω τινὶ ποιεῖν (*order a person to do*) and τινὰ ποιεῖν (*that some one should do*). Χαίρειν λέγω τινὶ and τινά. "Ανυτος Ἀγοράτῳ αἴτιος ἐγένετο μὴ ἀποθανεῖν (*Lys.* 13, 82). Τοῦ μὴ λαβεῖν Ἀμφίπολιν πάντων οὗτος αἰτιώτατός ἐστιν (*Dem.* 23, 152; viz. ἡμῖν). (Also αἴτιος τοῦ τι γίνεσθαι, § 170 c.) Οἱ περὶ τὸν Σάρωπον, συνθέμενοι τοῖς Ἀρκάσι ἐπιβοηθεῖν, καταλαμβάνουσι τὴν ἀκρόπολιν (*Xen. Hell.* 7, 4, 15; *having agreed with the Arcadians that these should come and help them*).

§ 165. a) The accusative with infinitive stands as the object of a mental judgement expressed impersonally (καλὸν ἐστὶ, χρή, &c.). Καλὸν ἀδελφούς ἀλλήλοις ἐπικουρεῖν. Περὶ πολλοῦ ποιητέον, μηδεμίαν πρόφασιν δοθῆναι τοῖς διαβάλλουσιν. Σωτηρία ἄλλη οὐδεμία ἦν, ἣ πυθῆσθαι Ἀθηναίους πάντα τὰ πραχθέντα (*Andoc.* 1, 58). (Τίς μηχανὴ μὴ οὐχὶ πάντα καταναλωθῆναι εἰς τὸ τεθνάναι; *Pl. Phæd.* 72 = ἀδύνατον.) Προσέκει μοι ποιεῖν and ἐμέ π. Rarely ἔξεστί με ποιεῖν.

REM. The adjective δίκαιος is usually (instead of the impersonal form δίκαιόν ἐστι followed by acc. with inf.) put personally, of the person who is bound (entitled) to do something, with infinitive added: Καὶ σὺ ἡμῖν δίκαιος (δικαιοτάτος) εἶ ἀντιχαρίζεσθαι (*Xen. Cyr.* 4, 1, 20). Πολλῶ μειζόνων ἐτι δωρεῶν δίκαιός εἰμι τυγχάνειν (*Dem.* 18, 53). (Similarly: 'Ἦν συνιδεῖν τῷ προσέχοντι τὸν νοῦν ἡ βασιλῆως ἀρχὴ τοῖς μήκεισι τῶν ὀδῶν καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις ἀσθενὲς οὕσα, *Xen. An.* 1, 5, 9 = 'Ἦν συνιδεῖν τὴν ἀρχὴν — οὕσαν.) So sometimes a participle expressing something that is becoming, befitting, or a duty, stands personally with the infinitive, instead of impersonally: Λόγος προσήκων ῥηθῆναι (*Pl. Pol.* 283) = δν



προσέκει ῥ. Τὰ ἡμῖν ἐξ ἀρχῆς παραγγελθέντα (προσταχθέντα) διελθεῖν (*Pl. Tim.* [§ 90] = ἃ ἡμῖν παρηγγέλη δ.

[§ 165.]

b) An acc. with inf. is sometimes put as an apposition to a demonstrative pronoun (τοῦτο, τόδε, sometimes to a pronoun with a substantive), to denote a conceived relation of which something is predicated: Τὸ δίκαιον τοῦτ' ἐστί, πλέον ἔχειν τοὺς ἀρχοντας τῶν ἀρχομένων (*Pl. Gorg.* 491). Οὐδενὶ πώποτε δεδώκατε τὴν δωρεάν ταύτην, ἔξιναι τοὺς ἰδίους ἐχθροὺς ὑβρίζειν, ὅπότε ἂν βούληται (*Dem.* 21, 170).

a) The accusative with infinitive stands with ὥστε, *so that*, to denote the way and manner (the degree) and the consequence of what is predicated in the principal sentence, when the clause with ὥστε contains a mere mental representation which is not put by the speaker as actual. (Where the subject remains unchanged, the simple infinitive is used.) If the proposition with ὥστε is put as actual, then partly the indicative (or potential optative) is used, especially almost always with narrative statements in the aorist: partly the infinitive, whereby the sentence coalesces more with the leading sentence, and has less prominence in itself (*as to c. inf.*, but often, *so that*). Where ὥς expresses merely a consequence or inference (*so that consequently, therefore*), but not the way and manner, or the degree (so that οὕτως or τοσοῦτον could not precede), the infinitive is rarely used: Πολλὰς ἐλπίδας ἔχων ἀρκοῦντως ἔρειν, ὥστ' ὑμᾶς μὴ ἀπολειφθῆναι τῶν πραγμάτων (*Dem.* 27, 2; *so that you shall not be left in ignorance of the state of affairs*). Οὐπω οἱ καιροὶ παρεληλύθασιν, ὥστ' ἤδη μάτην εἶναι τὸ μεμνησθαι περὶ τούτων (*Isocr.*; *so that it should be in vain* —): Καὶ λόγων καὶ βουλευμάτων κοινῶν ἂν σε οἱ πολέμοι ποιοῖντο διὰ τὸ πιστεύειν, ὥστε μὴδὲ ἔν σε λεληθέναι, ὣν βουλόμεθα εἰδέναι (*Xen. Cyr.* 6, 1, 40). Οὐτω ἀτόπους τινὰς ἐν τῇ πόλει καὶ δυσχερεῖς ἀνθρώπους Αἰσχίνης ἔλεγεν εἶναι, ὥστε οὐκ αἰσχύνεσθαι λοιδορουμένους Φιλίππῳ (*Dem.* 19, 308). In the *oratio recta* it might be οὕτως — εἰσίν, ὥστε οὐκ αἰσχύνονται, or ὥστε μὴ αἰσχύνεσθαι<sup>1</sup>). Οἱ Λακεδαιμόνιοι εἰς τοῦτο ἀπληστίας ἦλθον, ὥστε οὐκ ἐξήρκεσεν αὐτοῖς ἔχειν τὴν κατὰ γῆν ἀρχήν (*Isocr. Panath.* 103). Οὕτως ἡμῖν ταῦτα τὰγαθὰ παντὸς ἄξια εἶναι δοκεῖ, ὥστε τὸ καταλιπεῖν αὐτὰ πάντων μάλιστα φεύγομεν (*Xen. Mem.* 2, 2, 3). Ἐξέρις τῆς πεζῆς στρατιᾶς οὕτως ἄπειρον τὸ πλῆθος ἦγεν, ὥστε καὶ τὰ ἔθνη τὰ μετ' αὐτοῦ ἀκολουθήσαντα πολὺ ἂν ἔργον εἴη καταλέξειν (*Lys.* 2, 27). Καὶ λήθη καὶ μανία πολλάκις πολλοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν ἐμπίπτουσιν οὕτως, ὥστε καὶ τὰς ἐπιστήμας ἐκβάλλειν (*Xen. Mem.* 3, 12, 6). Ἡ τῶν Ἀθηναίων πόλις ἐμπόριον ἐν μέσῳ τῆς Ἑλλάδος τὸν Πειραιᾶ κατεσκευάσατο τοσαύτην ἔχον ὑπερβολήν, ὥσθ', ἃ παρὰ τῶν ἄλλων ἐν παρ' ἐκάστων χαλεπὸν ἐστὶ λαβεῖν, ταῦθ' ἅπαντα παρ' αὐτῆς ῥάδιον εἶναι πορίσασθαι (*Isocr. Paneg.* 42). Εἰς τὴν ὑστεραίαν

<sup>1</sup> [It might be ὥστε οὐκ αἰσχ. (taken as the *opp.* of αἰσχύνεσθαι) in *orat. rect.*—ED.]

[§ 166.] οὐχ ἦκεν ὁ Τισσαφέρνης· ὥςθ' οἱ Ἕλληνες ἐφρόντιζον (*Xen. An. 2, 3, 24*). "Ὡςτε (*in consequence of the foregoing explanations*) ξὺν τῇ πρώτῃ πολέμῳ τῷ δεκαετῇ καὶ τῇ μετ' αὐτὸν ὑπόπτῳ ἀνακωχῇ καὶ τῷ ὕστερον ἐξ αὐτῆς πολέμῳ εὐρήσει τις τοσαῦτα ἔτη (*Thuc. 5, 26*). (Συντίτακται καὶ συνακολουθεῖ τοῖς μὲν πλούτοις καὶ δυναστεῖαις ἄνοια καὶ ἀκολασία, ταῖς δ' ἐνδείαις καὶ ταῖς ταπεινότησι σωφροσύνη καὶ μετριότης· ὥστε χαλεπὸν εἶναι διαγνῶναι, πότεραν ἂν τις δέξαιτο τῶν μερίδων τούτων τοῖς πασι τοῖς αὐτοῦ καταλιπεῖν, *Isocr. Areop. 5*.)

REM. Even after a condition, or after a question equivalent to a negative (where therefore the consequence is not a fact), ὥςτε may stand with the *modus finitus*, if the condition or the question essentially concerns the proposition with ὥςτε: Οὕτως ἀγνωμόνως ἔχετε, ὦ ἄνδρες Ἀθηναῖοι, ὥςτε, δι' ὧν ἐκ χρηστῶν φαῦλα τὰ πράγματα τῆς πόλεως γέγονε, διὰ τούτων ἐλπίζετε τῶν αὐτῶν πράξεων ἐκ φαύλων αὐτὰ χρηστὰ γενήσεσθαι; (*Dem. 2, 26*<sup>1</sup>.)

b) Likewise ὥςτε before the accusative with infinitive, or, if the subject be the same, the simple infinitive, denotes a fixed condition (*so that something shall happen, under the condition that*), or the price and reward (*so that in return*), sometimes altogether the object and the means (*so that something may*). Just so the acc. with inf. (or simple inf.) with ἐφ' ᾧ, ἐφ' ᾧ τε, *on condition that*: Οἱ Μιτυληναῖοι ὁμολογίαν ποιοῦνται πρὸς Πάχην, ὥςτε Ἀθηναῖοις μὲν ἐξεῖναι βουλεῦσαι περὶ Μιτυληναίων ὁποῖον ἂν τι βούλωνται, πρεσβεῖαν δ' ἀποστέλλειν ἐς τὰς Ἀθήνας Μιτυληναῖους περὶ ἑαυτῶν (*Thuc. 3, 28*). Also ἐπὶ τοῖςδε ὥςτε, *Thuc. 3, 114*). Πάχης ἱππῖαν προεκάλεσατο ἐς λόγους, ὥςτε, ἦν μηδὲν ἀρέσκον λέγειν, πάλιν αὐτὸν καταστήσειν εἰς τὸ τεῖχος σῶν καὶ ὑγῖα (*Thuc. 3, 34*).—Ἐξῆν τοῖς ὑμετέροις προγόνοις τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥςτε αὐτοὺς ὑπακούειν βασιλεῖ (*Dem. 6, 11*). "Ὡςτε τὴν γυναικὰ ἀπολαβεῖν, πόσα ἂν μοι χρήματα δόισι; (*Xen. Cyr. 3, 1, 35*). Πᾶν ποιοῦσιν, ὥςτε δίκην μὴ δίδόμην (*Pl. Gorg. 479; to have no punishment to undergo*). Οἱ τριάκοντα ἐβουλήθησαν Ἐλευσίνα ἐξιδῶσθαι, ὥςτε εἶναι σφίσι καταφυγὴν, εἰ δεήσειε (*Xen. Hell. 2, 4, 8*)<sup>2</sup>.—Τηρίβαζος εἶπεν, ὅτι σπείσασθαι βούλοιο, ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτ' ἐκείνους καίειν τὰς οἰκίας (*Xen. An. 4, 4, 6*)<sup>3</sup>. (The verb *can* or *shall* lies in the construction, and is not separately expressed in the Greek.)

c) For τοιοῦτος ὥςτε we have also τοιοῦτος οἷος, or simply οἷος, so

<sup>1</sup> Τὰ πράγματα ὁρῶ εἰς τοῦτο προήκοντα ὥςτε, ὅπως μὴ πεισόμεθα αὐτοὶ πρότερον κακῶς, σκέψασθαι δεόν (*Dem. 3, 1*; participle instead of infinitive with ὥςτε after a participle preceding, by a kind of attraction).

<sup>2</sup> Μηχαναὶ πολλαὶ εἰσιν ἐν ἐκάστοις τοῖς κινδύνῳ ὥςτε διαφεύγειν θάνατον (*Pl. Apol. 39*; so that one can escape, in order to escape).

<sup>3</sup> Ἐφ' ᾧ (ᾧ τε) with fut. indic. in Herodot. and Thucyd.: Οἱ ἐν Ἰθώμῃ Μεσσηνιοὶ ξυνέβησαν πρὸς τοὺς Λακεδαιμονίους, ἐφ' ᾧ τε ἐξῆσαν ἐκ Πελοποννήσου καὶ μηδέποτε ἐπιβήσονται αὐτῆς· ἦν δὲ τις ἀλίσκηται, τοῦ λαβόντος εἶναι δοῦλον (*Thuc. 1, 103*).

that οἷος is put in the case of the τοιοῦτος preceding (or understood), [§ 166.] not only with the simple infinitive where the subject is the same, but sometimes also with acc. with inf. Likewise (τοσοῦτον) ὅσον (τοσαῦτα ὅσα) for τοσοῦτον ὥστε. Οἱ Περσικοὶ νόμοι ἐπιμέλονται ὅπως τὴν ἀρχὴν μὴ τοιοῦτοι ἔσονται οἱ πολῖται οἷοι πονηροῦ τινος ἢ αἰσχροῦ ἔργου ἐφίσθαι (*Xen. Cyr.* 1, 2, 3). Οὐκ ἦν ὥρα οἷα ἄρδεν τὸ πεδῖον (*Xen. An.* 2, 3, 13; *the season to irrigate the plain*). Αἰσχροτά ἀπαλλάττονται λοιδοροῦντές τε καὶ εἰπόντες καὶ ἀκούσαντες περὶ σφῶν αὐτῶν τοιαῦτα οἷα καὶ τοὺς παρόντας ἄχθεσθαι (*Pl. Conv.* 211). Ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους τοὺς Ἑλληνας διελεθεῖν τὸ πεδῖον (*Xen. An.* 4, 1, 5).

REM. 1. From οἷος in the sense τοιοῦτος ὥστε arose the frequent use of οἷός τε with εἰμί and an inf. by § 149, in the sense of, *in a condition to (to be able, &c.)*: Οὐχ οἷός τέ εἰμι βοηθῆσαι ἐμαντῶ (*I am not able [i.e. am not such a one as to do it]*). *Pl. Gorg.* 408). Impersonally: οὐχ οἷόν τε (ἔστιν), *it is not possible*; ὡς οἷόν τε.

REM. 2. For ὥστε in the sense *so that*, Herodotus and the Attic poets, sometimes even Xenophon, have ὥς: Ἡ Ῥοδῶπις οὕτω δὴ τι κλεινὴ ἐγένετο, ὥς καὶ πάντες οἱ Ἕλληνες Ῥοδῶπιος τοῦνομα ἐξέμαθον (*Herod.* 1, 135). Ἐνθεν ὕρη ἦν ὑπερύψηλα, ἐνθεν δὲ ὁ ποταμὸς τοιοῦτος τὸ βάθος, ὥς μὴδὲ τὰ δόρατα ὑπερέχειν περρωμένοις τοῦ βάθους (*Xen. An.* 3, 5, 7). (Also κῶθωνα φέρονται, ὥς ἀρύσασθαι ἐκ τοῦ ποταμοῦ, *Xen. Cyr.* 1, 2, 8, *in order to*. Τὰς ἀσπίδας μείζους ἔχουσιν ἢ ὥς ποιεῖν ἢ ὁρᾶν τι. *Xen. Cyr.* 6, 4, 17.)

An accusative with infinitive, or, for the same subject, a simple § 167.  
infinitive, stands after πρίν (πρότερον πρίν), when it denotes a simple relation of time to an action which has taken place, or to one merely conceived, which is hindered. If πρίν after a negative sentence denotes a condition which has not yet taken place (before the fulfilment of which something will not happen), then πρίν ἂν is used with the subjunctive by § 127, or πρίν with the optative by § 132. Of a condition which has already taken place, πρίν is used with the indicative, § 114 c. R. 1; likewise where πρίν denotes merely a change which has taken place: *until*. Ἡμεῖς (οἱ Λακεδαιμόνιοι) Μεσσήνην εἰλομεν πρίν Πέρσας λαβεῖν τὴν βασιλείαν καὶ κρατῆσαι τῆς ἡπείρου καὶ πρίν οἰκισθῆναι τινὰς τῶν πόλεων τῶν Ἑλληνίδων (*Isocr. Archid.* 26). Οὕτω τινὲς εὐπειθεῖς εἰσιν, ὥστε, πρίν εἰδέναι τὸ προσταττόμενον, πρότερον πείθονται (*Xen. Cyr.* 2, 2, 10). Πρίν ἔχεσθαι τὰ ἄκρα οὐδὲν ἐδεῖσθε εἰρήνης (*Xen. Cyr.* 3, 2, 12). Πολλοὶ ἀποθνήσκουσι πρότερον πρίν δῆλοι γενέσθαι, οἷοι ἦσαν (*Xen. Cyr.* 5, 2, 9). Δοκεῖς μοι οὐδαμῶς μ' ἀφήσειν πρίν ἂν εἶπω (*Pl. Phaed.* 228). Ὁ Κύρος ὑπέσχετο τοῖς φυγάσι μὴ πρόσθεν παύσεσθαι πρίν αὐτοὺς καταγάγοι οἰκαδε (*Xen. An.* 1, 2, 2). Οὐ πρότερον ἐπαύσαντο πρίν τὸν Ἀλκιβιάδην ἐκ τοῦ στρατοπέδου μετεπέμψαντο (*Isocr. de Big.* 8). Τοῖς Κερκυραίοις οὐχ ἐωρῶντο αἱ νῆες, καὶ ἐθαύμαζον τοὺς Κορινθίους πρῦμναν κρουμένους πρίν τινες ἰδόντες εἶπον, ὅτι νῆες ἐκείναι ἐπιπλέουσιν (*Thuc.* 1, 51; *until at last some saw*).

[§ 167.] REM. For *πρὶν*, the poets, Herodot., and sometimes Attic prose-writers, use *πρὶν* ἦ. As with *πρὶν*, the infinitive also occurs, but more rarely with *πρότερον* ἢ, ὅσπερ ἦ: Ἀπαγγελθέντος Ἰππίου, ὅτι Ἰππαρχος ἀπέθανεν, ἐπὶ τοὺς ὀπλίτας πρότερον ἢ αἰσθῆσθαι εὐθὺς ἐχώρησεν (*Thuc.* 6, 58. Usually ἦ ᾗσθοντο). (Φθάνω ἦ with acc. with inf. for φθάνω *πρὶν*, *Xen. Cyr.* 1, 6, 40.) The infinitive instead of *πρὶν* ἂν with the subjunctive is very rare.

§ 168. a) The acc. with inf. in some places stands without a governing word, expressing merely the thought present to the mind in the form of an indefinite sentence:

1) In commands (legal language) and communications of orders: Τοὺς Θοῤῃκας ἀπιέναι, παρῆναι δ' εἰς ἔτην (*the day after to-morrow. Arist. Ach.* 172. A herald is the speaker). In laws and treaties containing several regulations, among the direct commands expressed in the imperative are blended accusatives with inf., which may be said to attach themselves dependently to a term of appointment or stipulation, &c. understood: *it is enacted, &c. that* —. (See e.g. *Pl. Legg.* 6, 760. *Thuc.* 5, 18, and 23. *Dem.* 24, 20.)

2) In entreaties and wishes: Ἐρμῇ ἔμπολαῖε, τὴν γυναῖκα τὴν ἐμὴν οὕτω μ' ἀποδόσθαι τὴν τ' ἐμῶντος μητέρα (*Arist. Ach.* 816; *that I could but so sell!*).

3) In exclamations of wonder at something happening [like *our: to think* of his not having, &c.]: Τοῦτον δ' ὑβρίζειν; ἀναπνύνει δέ; ὃν εἰ τις ἐᾷ ζῆν, ἀγαπᾶν εἶδει (*Dem.* 21, 209). More usually with the article prefixed: Τὸ δὲ μηδὲ κυνὴν οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαίμον' ἔχοντα (*Arist. Nub.* 268. *That I should not even —!*). (Also simple infinitive: Τῆς μοῖρας, τὸ Δία νομίζουσιν, ὄντα τηλικουτονί, *Arist. Nub.* 819. *For a man of his years to believe in a Zeus!*)

b) As a simple infinitive, so, occasionally an acc. with inf. is added [in a *qualifying* or *restrictive* sense] to a statement with ὥς or ὅσον (*so far as* —; see § 151): Ἡ οὖν ζωγραφικὸς Θεόδωρος; Οὐχ, ὅσον γ' ἐμὲ εἰδέναι (*Pl. Theæt.* 145). Οὐδεμία ἔμοιγε δοκεῖ, ὦ Πῶλε, τέχνην ἢ ῥητορικὴ εἶναι, ὥς πρὸς σέ τάληθ' ἰεῖσθαι (*Pl. Gorg.* 462; *if the truth must be told you, to tell you the truth*). Ἰόλην ἐλεξας, ὥς γ' ἐπικαίξουσιν ἐμὲ (*Soph. Trach.* 1220). (Without ὥς: δοκεῖν ἐμοί, *it seems to me, in my opinion, Herodot.* *Thuc.* In like manner seems to have originated the expression πολλοῦ δεῖν, μικροῦ δ., ὀλίγου δ., *so that much, or little, is wanting; i. e. far from it, almost.*)

§ 169. a) Sentences accessory to an acc. with inf. retain the usual form of the *oratio finita*; but relative sentences to an acc. with inf. are sometimes themselves put in this form when they rather contain a continuation of the infinitive sentence, or a remark added for definition of some term in it, or when they are periphrastic expressions with εἰμί and a relative. (In longer reports parentheses, such as ὥς δοκεῖ, ὥς φαίνεται, also pass into the infinitive.) Γύγην φασὶν ἰδόντα τὸ χάσμα καὶ θαυμάσαντα καταβῆναι καὶ ἰδεῖν ἄλλα τε θαυμάσασθαι καὶ ἵππον χαλκοῦν κίλινον, θυρίδας ἔχοντα, καθ' ἃς ἐγκύψαντα ἰδεῖν ἐνόντα νεκρὸν, ὥς φαίνεσθαι, μεῖζον ἢ κατ' ἀνθρώπων τοῦτον δὲ ἄλλο μὲν ἔχειν οὐδέν, περὶ δὲ τῇ χειρὶ χρυσοῦν δακτύλινον, ὃν περιεῶμενον ἐκβῆναι (*Pl. Rep.* 2, 359). Καλλίας διελογίζετο, ὅσον ἐκάστους εἶδει συντελεῖν, Ἀχαιοὺς μὲν πάντας καὶ Μεγαρέας ἐξέχοντα τάλαντα, τὰς δ' ἐν Εὐβοίᾳ πόλιν ἀπάσας τετταράκοντα εἶναι δὲ πολλοὺς καὶ ἄλλους τῶν Ἑλλήνων, οὓς βούλεσθαι κοινωνεῖν τῆς συντάξεως (*Æsch.* 3, 96; *to bear their part in the tribute*). (Οὐδέν' ἂν νομίζω τοσαύτ' ἀγαθὰ ποιῆσαι, δὲ ὃν ἐμὴν προσηκῶν ἐπιτοκῆσαι. *Dem.* 23, 194.)<sup>1</sup>

<sup>1</sup> Οἱ Λακεδαιμόνιοι ἕκα ἄνδρας Σπαρτιατῶν προσείλοντο τῷ Ἀγίτῃ ξυρβούλους, ἀνεν

b) It is not altogether a rare construction, especially in a long report of another person's narration or thoughts, for a dependent sentence (protasis) with a conjunction of time (ἐπειδὴ, ὥς, ὅτε) to be put in the acc. with inf., instead of the *oratio finita* in optative or indicative: Τὸν οὖν Σωκράτη Ἀριστόδημος ἔφη κατὰ τὴν ὁδὸν πορεύεσθαι ὑπολειπόμενον καί, περιμένοντος οὗ, κελεύειν προίειναι εἰς τὸ πρόσθεν· ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ τῇ Ἀγάθωνος, ἀνεψυγμένην καταλαμβάνειν τὴν θύραν — — ἐνθὺς δ' οὖν ὥς ἰδεῖν τὸν Ἀγάθωνα, ὦ, φάναι, Ἀριστόδημε, εἰς καλὸν ἦκεις, ὅπως συνδενήσεις (Pl. Conv. 174). (Λέγεται καὶ Ἀλκμαίῳ τῷ Ἀμφιάρῳ, ὅτε δὴ ἀλάσθαι αὐτὸν μετὰ τὸν φόνον τῆς μητρός, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν. Thuc. 2, 102.) (In Herodot. and Thucyd. εἰ is likewise so put; in Herodot. also διότι, ἔστε, and ἐς ὅ.)

REM. Ἐπεὶ in the sense *for* with a sentence in acc. with inf. as in § 163 a. does not come under this head.

a) *An accusative with infinitive* is denoted by the article as thereby comprehended into a definite substantive term (*the circumstance that* —). The nominative serves to denote an existing circumstance (*the fact that* —, quod) as subject: Τὸ χρόνον γεγενῆσθαι μετὰ τὴν πρεσβείαν πολὺν, δίδοικα, μή τινα λήθην ὑμῖν ἐμπεποιήκη (Dem. 19, 3). Ἡ εὐεργεσία αὕτη, τὸ δι' ἡμᾶς Πελοποννησίουσιν αὐτοῖς μὴ βοηθῆσαι, παρέσχεν ὑμῖν Σαμίων κόλασιν (Thuc. 1, 41). The accusative is used to denote a certain relation (conceived or actual) as the object of a verb, or with prepositions, especially διὰ, εἰς, and πρὸς: Σκοπῶν τό τε πλῆθος τῶν πολέμιων καὶ τὸ τὰ χωρία πάντα ἀπολωλέναι τῇ πόλει. Διὰ τὸ τοὺς πολεμίους προεισεληλυθέναι. Τὸ εἶναι Φίλιππον πάντων, ἔνα ὄντα, κύριον πρὸς τὸ τὰ τοῦ πολέμου τάχυν καὶ κατὰ καιρὸν πράττεσθαι πολλῷ προέχει (Dem. 1, 4). Even with a verb *declarandi vel sentiendi* the acc. with inf. may have the article to denote it as something known and already mentioned, but usually only as an apposition to a pronoun or substantive: Τόδε γέ μοι δοκεῖ εὖ λέγεσθαι, τὸ θεοὺς εἶναι ἡμῶν τοὺς ἐπιμελουμένους καὶ ἡμᾶς τοὺς ἀνθρώπους ἐν τῶν κτημάτων τοῖς θεοῖς εἶναι (Pl. Phæd. 62).

REM. A circumstance or relation which takes place, and of which something is said, is also denoted by a sentence with ὅτι: Αἵτιον ἦν τοῦ ταῦτα τοῖς πολλοῖς ἀρέσκειν, ὅτι μεμαθηκότες ἦσαν ἐργάζεσθαι καὶ φείδεσθαι (Isocr. Areop. 24). Εἶρηκε Δημοσθένης πρὸς ὑμᾶς παρὰ τοῦτο διαφθαρῆναι τὰ Κερσοβλήπτου πράγματα, ὅτι τῆς πρεσβείας ὣν ἡγεμὼν ἐγὼ εἰς Θράκην εἶναι οὐκ ἠθέλησα (Æsch. 2, 89. Approximating to the sense, *because*). Τὰ μὲν ἄλλα ὁρθῶς ἤκουσας, ὅτι δὲ καὶ ἐμὲ οἷε εἰπεῖν τοῦτο, παρήκουσας (Pl. Prot. 330; but as to the circumstance that —, but if, thou thinkest —. Lat. Gram. § 398 b. R. 2).

b) The dative of the accusative with infinitive, like that of the simple infinitive, is both used of the means and instrument or cause,

ὡν μὴ κύριον εἶναι ἀπάγειν στρατιὰν ἐκ τῆς πόλεως (Thuc. 5, 63; without whom (it was understood that) he should have no authority, —. The acc. with inf. here is dependent on the notion of a decree involved in προεἰλοντο).

[§ 170.] and also governed by particular adjectives and verbs, or by prepositions: Οὐ πλεονεξίας ἔνεκα ταῦτ' ἐπραξεν Φίλιππος ἀλλὰ τῷ δικαιοτέρα ἀξιοῦν τοὺς Θεβαίους ἢ ὑμᾶς (*Dem.* 2, 13; *but by reason of the Thebans making a more just demand*). Πάντα ταῦτα οὐκ ἦν ἐμποδῶν τῷ τοὺς Φωκίας σώζεσθαι (*Dem.* 19, 73).

c) The genitive of the accusative with infinitive stands, as objective genitive, with the same words which can take the genitive of the simple infinitive: Οἱ πρόγονοι τὰ πλήθη καὶ τὰς ἀκριβείας τῶν νόμων σημείον εἶναι ἐνόμιζον τοῦ κακῶς οἰκεῖσθαι τὴν πόλιν ταύτην (*Isocr. Areop.* 40). Οὐδ' ἐπεμελήθην τοῦ διδάσκαλόν μοι τινα γενέσθαι τῶν ἐπισταμένων (*Xen. Mem.* 4, 2, 4). Αἴτιον ἦν τοῦ ταῦτα τοῖς πολλοῖς ἀρέσκειν, ὅτι μεμαθηκότες ἦσαν ἐργάζεσθαι καὶ φείδεσθαι (*Isocr. Areop.* 24. Cf. § 164 with R. 3). "Ανευ τοῦ τοῖς πράγμασι μὴ συμφέρειν τὸ ψήφισμα οὐδὲ πρὸς δόξαν συμφέρει τῇ πόλει τοιοῦτον οὐδὲν ἐψηφισμένη φαίνεσθαι (*Dem.* 23, 138). 'Ο ὑπὲρ τοῦ ταῦτα μὴ γενέσθαι ἀγών (*Dem.* 18, 201—the struggle that this should not take place; the struggle to prevent it).

REM. The genitive of an acc. with inf. stands now and then (especially in negation) in the sense *in order that, to the intent that* (otherwise ἔνεκα): 'Εταιρίσθη Ἀταλάντῃ ὑπ' Ἀθηναίων ἢ ἐπὶ Λοκροῖς τοῖς Ὀπονντίοις νῆσος, τοῦ μὴ ληστὰς ἐκπλέοντας ἐκ τῆς Λοκρίδος κακουργεῖν τὴν Εὐβοίαν (*Thuc.* 2, 82). Φοβοῦμαι διελέγχειν σε, μὴ με ὑπολάβῃς οὐ πρὸς τὸ πρᾶγμα φιλονεικοῦντα λέγειν, τοῦ καταφανὲς γενέσθαι, ἀλλὰ πρὸς σέ (*Pl. Gorg.* 457). (Simple infinitive: 'Ο Χαλκιδεὺς καὶ ὁ Ἀλκιβιάδης πλείοντες, ὅσοις ἐπιτύχοιεν, ξυνελάμβανον, τοῦ μὴ ἐξαγγεῖν τοὺς γενέσθαι, *Thuc.* 8, 14; *that the tidings of their approach might be carried.*) (The genitive, it seems, must be explained from § 65, b.)

§ 171. (The Tenses of the Infinitive.) a) The present, imperfect, future, and *futurum exactum* of the infinitive, correspond with the same tenses in the indicative (especially with the same distinction of the perfect and the narrative aorist). Πρὸς τῷ τῆς εἰρήνης αἴτιος γεγενῆσθαι καὶ ἄλλα πολλὰ τὴν πόλιν ἡδίκηκας (*Dem.* 18, 22). Οἶμαι μὲν εἰρηκέναι τι καὶ τοιοῦτον, οὐ μὴν ἄλλ' ἔτι πλείω καὶ σαφέστερον πειράσομαι διαλεχθῆναι (*Isocr. Areop.* 36). Δυσὶν ἢ τριῶν ἡμερῶν ταῦτα πεπράξεσθαι φημι (*Dem.* 19, 74).

REM. 1. The infinitive of the perfect is sometimes put where the present might have been used, to denote the complete accomplishment of the action, or the state thereby produced, especially after verbs of willing: Βούλομαι ἀγωνί μοι καὶ δικαστηρίῳ διωρίσθαι παρ' ὑμῖν, ὅτι τάναντία ἐμοὶ καὶ τούτοις πέπρακται (*Dem.* 19, 223; *I wish it decided and settled* —). 'Ο κάμνων ἀξιοῖ παρὰ τοῦ ἱατροῦ καύσει καὶ τομῇ χρησάμενος ἀπηλλάχθαι τοῦ νοσήματος (*Pl. Rep.* 3, 406). 'Εθέλω ὑμᾶς συντῆξαι καὶ συμφῦσαι εἰς τὸ αὐτό, ὥστε δὴ ὄντας ἓνα γεγονέναι καί, ἔως ἂν ζητε, ὥς ἓνα ὄντα κοινῇ ἀμφοτέρους ζῆν (*Pl. Conv.* 192). Εἶπον οἱ ἄνδρες τὴν θύραν κεικλείσθαι (*Xen. Hell.* 5, 4, 7; *that the door should be shut*). (Βούλομαι, αἰροῦμαι, δεῖ, μέλλω τεθνάναι for θνήσκειν or θανεῖν.)

REM. 2. After the verbs denoting hope and surmise, promise and undertaking, the future is used both in the simple inf. and in the acc. with inf.: 'Ελπίδας ἔχω καὶ σὲ βουλήσεται φίλον ἡμῖν εἶναι (*Xen. An.* 2, 5, 12). Ὑπασχνοῦμαι χρυσὴν εἰκόνα ἀναθήσειν (*Pl. Phæd.* 235). Ὁμοσαν ἢ μὴν βοηθήσειν. Ὁ Νυμφόδωρος τὸν ἐπὶ Θράκης πόλεμον ὑπέδεχετο καταλύσειν (*Thuc.* 2, 29). Occasionally, however, the present is used, where the notion of future time is not meant to be prominent: Ὁμολόγεις (ξυνέθου ἡμῖν) κατὰ τοὺς νόμους πολιτεύεσθαι (*Pl. Crito.* 52). The verbs of hoping and surmising are also followed by the inf. of the aorist with *ἄν*, see § 173. (Of the aorist without *ἄν*, see § 172 a. R.)<sup>1</sup>

REM. 3. Occasionally (especially in Thucydides) the inf. of the future is put instead of the present after the verbs named in § 145, 146 (e. g. *δύναμαι*, *διανοοῦμαι*, *δέομαι*, *πείθω*, &c.), to mark expressly, that the infinitive action is later and impending: Οἱ Συρακοῦσοι τὸ στόμα τοῦ λυμένου διανοοῦντο κληῖν (*Thuc.* 7, 56). Οἱ Κορίνθιοι ἐδεήθησαν τῶν Μεγαρέων ναυσὶ σφᾶς ἐμπροσπέμψιν (*Thuc.* 1, 27). (That the *shall*, by which in English we denote what is matter of will, condition, endeavour, is not expressed by the inf. of the future, but by the construction, has been already noted, § 164, § 166 b, and § 170 c.)

b) After the *præteritum* of a verb *declarandi vel sentiendi*, the present, perfect, and future infinitive are put of that which at the time of the principal verb was present, past, or future, consequently as *imperfectum*, *plusquamperf.*, and *futurum in præterito*: Οὐκ ἔφασαν τὰς ναῦς παρῆναι. Τοὺς στρατιώτας ἤξειν ἐνόμιζον. Ἀρμόδιος καὶ Ἀριστογείτων ἐνόμισαν μεμνηῦσθαι (*Thuc.* 6, 57). Ἀφοβος ὠμολόγει κεκομίσθαι τὴν προῖκα (*Dem.* 27, 14; *to have received* = *that he had received the dowry*). (Ἠγείτο τὴν μεγίστην πίστιν ἔσσεσθαι δεδωκώς. *Isocr. Antid.* 125.)

REM. 1. Sometimes, especially after *ἔφην*, the inf. present is used even of a more remote past time, where otherwise the aorist is used (see the following §) to denote continuance, state, and recurrence (answering to the imperfect in the *oratio recta*): Μετὰ ταῦτα Ἀριστόδημος ἔφη σφᾶς μὲν δειπνεῖν, τὸν δὲ Σωκράτη οὐκ εἰσῆναι τὸν οὖν Ἀγάθωνα πολλάκις κελεύειν μεταπέμψασθαι τὸν Σωκράτη, ἔ δὲ οὐκ εἶναι (*Pl. Conv.* 175 = *ἔδειπνοῦμεν* — *εἰσῆει* — *ἐκέλευεν* — *εἶναι*). Συντυχεῖν ἔφη Αἰσχίνης Ἀτρεστίδᾳ παρὰ Φιλίππου πορευομένῳ καὶ μετ' αὐτοῦ γυναῖκα καὶ παῖδάρα ὡς τριάκοντα βαδίζειν, αὐτὸς δὲ θανύμας ἐρεῖσθαι τινὰ τῶν ἀνθρώπων, τίς ἀνθρώπος ἐστί καὶ τίς ὄχλος ὁ μετ' αὐτοῦ (*Dem.* 19, 305 = *συνέτυχον* — *ἐβάδιζεν* — *ἦρόμην*).

REM. 2. Even after the present (the future or aorist without preterite signification, also the perfect) of verbs *declarandi vel sentiendi* the inf. present is used (simply and in acc. with inf.) with the sense of past time (instead of the aorist, see the following §), to denote, like the imperfect, continuance, state, or recurrence: Λακεδαιμονίους φασὶν ἐν Πλαταιαῖς, ἐπειδὴ πρὸς τοῖς γερόφοροις ἐγένοντο, οὐκ ἐθέλειν μένοντας πρὸς αὐτοὺς μάχεσθαι, ἀλλὰ φεύγειν, ἐπειδὴ δὲ ἐλύθησαν αἱ τάξεις τῶν Περσῶν, ἀναστρεφομένους ὥσπερ ἱππέας μάχεσθαι καὶ οὕτω νικῆσαι τὴν

<sup>1</sup> Οὐκ ἔφη πορεύεσθαι (*Xen. An.* 1, 3, 7), because, οὐ πορεύομαι, *I am not going*, may be used as = *I will not go*.

[§ 171.] ἐκεῖ μάχην (*Pl. Lach.* 191 = ἤθελον — ἔφευγον — ἐμάχοντο — ἐνίκησαν). Δόξομεν τὸν παρελθόντα χρόνον ἀλαζονεύεσθαι καὶ τὴν μὲν φύσιν ὅμοιον τοῖς ἄλλοις εἶναι, ταῖς δὲ σεμνότησιν πεπλασμέναις κεκοῖσθαι (*Isocr. Archid.* 98 ; *people will say of us : ἡλαζονεύοντο*). Οἶμαι καὶ οἰκὸς τοῦτον ἔνεκεν ἄσκειν καὶ γαστρός κρείττους εἶναι καὶ κερδέων ἀκαίρων, ἴν', εἴ τι δέοι, δυναίμεθα αὐτοῖς συμφόρως χρῆσθαι (*Xen. Cyr.* 4, 2, 45. Not ἄσχοιμεν, but ἡσχοίμεν, as ἴνα δυναίμεθα shows). Τί δ' οἱ Θετταλοὶ; ἄρ' οἷσθε, ὅτε τοὺς τυράννους Φίλιππος ἐξέβαλλε, προσδοκᾶν τὴν καθεστῶσαν νῦν δεκαδραχίαν ἔσεσθαι; (*Dem.* 6, 22 = οὐ προσεδόκων.)

§ 172. a) The aorist infinitive (without ἄν) has the signification of a præteritum, as in the indicative, when it is governed by a verb *declarandi vel sentiendi*, or by a phrase of the same signification, and likewise in the acc. with inf. when it has the article, except where it serves to denote a purpose: Πατὴρ δὲ λέγεται ὁ Κῦρος γενέσθαι Καμβύσων (*Xen. Cyr.* 1, 2, 1). Παλαιότατοι λέγονται ἐν μέρει τινὶ τῆς Σικελίας Κύκλωπες οἰκῆσαι (*Thuc.* 6, 2). Ἀθηναίων τὸ πλῆθος Ἰππαρχον οἶονταί ὑφ' Ἀρμόδιου καὶ Ἀριστογείτονος τύραννον ὄντα ἀποθανεῖν (*Thuc.* 1, 20). Ἄφοβος ἐξαρνείται μὴ λαβεῖν τὴν προῖκα (*Dem.* 27, 16). Διετεθρόλλητο, ὡς φαίη Σωκράτης, τὸ δαιμόνιον ἑαυτῷ σημαίνειν ὅθεν δὴ καὶ μάλιστα μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι καὶνὰ δαιμόνια εἰσφέρειν (*Xen. Mem.* 1, 1, 2 : *to have accused him*). Τὸ μηδεμίαν τῶν πόλεων ἄλῳναι πολιορκίαν, μέγιστόν ἐστι σημεῖον τοῦ διὰ τούτους πεισθέντας τοὺς Φωκέας ταῦτα παθεῖν (*Dem.* 19, 61).<sup>1</sup> Therefore, after a præteritum of such a verb, the aorist acquires the signification of a more remote past (as aorist): Ἐπύαξα ἐλέγετο Κύρῳ δοῦναι πολλὰ χρήματα (*Xen. An.* 1, 2, 12; *was said to have given* = *it was said that she had given*; ἐλέγετο, ὅτι ἔδωκεν by § 130 b. R. 2, not ἐδεδώκει). Οἱ Καμαριναῖοι ὑποπτοὶ τοῖς Συρακουσίοις ἦσαν (*were suspected by the S.*), μὴ προθύμως σφίσι μὴδ' ἐπὶ τὴν πρώτην μάχην πέμψαι ἃ ἐπεμψαν (*Thuc.* 6, 75; *the help which they had sent*).<sup>2</sup>

REM. In some passages, ἐλπίζειν, ἐλπίς ἐστιν, ἐν ἐλπίδι εἰμί, ἐλπίδα παρέχω, προσδοκῶ, also δοκῶ, εἰκός (ἐστίν), consequently the expressions which directly denote an expectation, take the inf. aorist (without ἄν) without preterite signification, instead of the future or aorist with ἄν: Ἀσμενοὶ ἐκέτισε ἴασι, οἳ ἀφικομένους ἐλπίς ἐστιν, οὗ διὰ βίου ἥρων, τυχεῖν (*Pl. Phæd.* 57). Βρασίδας ἐλεγεν ἐν ἐλπίδι εἶναι ἀναλαβεῖν Νίσαιαν (*Thuc.* 4, 70). Μῶρος (εἶ), εἰ δοκεῖ με τλῆναι σὴν καθαιμάξαι ὀέρην (*Eur. Or.* 1527). Οὐκ εἰκός, ἐς νῆσον τοὺς Λακεδαιμονίους ἡμῶν ναυκρατόρων ὄντων περαιωθῆναι (*Thuc.* 5, 109). There are passages here and there in the common editions, where other verbs *declarandi vel sentiendi* are followed by

<sup>1</sup> Where the acc. with inf. with the article denotes a purpose (e.g. after ἐπιμελοῦμαι, after ὑπὲρ or for ἔνεκα, § 170 c. R.) the aorist is put, without preterite signification: Ὁ ὑπὲρ τοῦ μὴ γενέσθαι ταῦτα ἀγών (*Dem.* 18, 201). Οὐδ' ἐπεμελήθη τὸ διδάσκαλόν τινά μοι γενέσθαι (*Xen. Mem.* 4, 2, 4).

<sup>2</sup> Ἄντιπεῖν τοῖς πρεσβυτέροις ἢ λοιδορήσασθαι δεινότερον ἐνόμιζον ἢ νῦν περὶ τοὺς γονέας ἐξαμαρτεῖν (*Isocr.*). Here ἄντιπεῖν, &c., are not governed as verbs by ἐνόμιζον, but stand as the subject.



an aorist inf. without ἄν in future sense (e. g. νομίζω κρατῆσαι for κρατήσιν or [§ κρατῆσαι ἄν, ἔφη δεῖσθαι), but these undoubtedly rest upon a false reading, either 172.] ἄν having been accidentally omitted, or the aorist written by mistake for the future (δεῖσθαι for δεξιέσθαι).

b) In all other connexions, the aorist infinitive is without preterite meaning, and differs from the present only as denoting a single transient action, as in the subjunctive and partly in the optative; and even this secondary distinction in many cases falls away, inasmuch as after the verbs named in § 145, 146, when these as governing verbs are in the aorist, usually (without any kind of secondary distinction) the aorist infinitive is put, rarely the present, viz. where duration, or the notion in its generality is to be expressed (but after present and future both present and aorist): Αἰρετώτερόν ἐστι καλῶς ἀποθανεῖν ἢ ζῆν αἰσχροῦς (*Isocr. Paneg.* 95. The dying as momentary, life as duration). Ἡ γεωργία μαθεῖν τε ῥάσθη ἐδόκει εἶναι καὶ ἡδίστη ἐργάζεσθαι (*Xen. Econ.* 6, 9. Μαθεῖν, transient). Οἱ Ἐπιδάμνιοι ἐδέοντο τῶν Κερκυραίων μὴ σφᾶς περιορᾶν φθειρομένους ἀλλὰ τοὺς τε φεύγοντας ξυναλλάξαι σφίσι καὶ τὸν τῶν βαρβάρων πόλεμον καταλῦσαι (*Thuc.* 1, 24. Περιορᾶν generally, ξυναλλάξαι and καταλῦσαι of single acts). Παρῆλθε Περικλῆς ὁ Ξανθίππου, ἀνὴρ λέγειν καὶ πράττειν δυνατώτατος (*Thuc.* 1, 139; generally). Σωκράτην ἴσως τινὲς νομίζουσι προτρέψασθαι μὲν ἀνθρώπους ἐπ' ἀρετὴν κράτιστον γεγόνεναί, προαγαγεῖν δ' ἐπ' αὐτὴν οὐχ ἰκανόν (*Xen. Mem.* 1, 4, 1. The individual instances are in his thoughts). Βούλομαι δηλῶσαι καὶ διελθεῖν, ὅσον αὕτη ἡ πολιτεία τῆς τότε διήνεγκεν (*Isocr. Areop.* 62. Transient object). "Ὅσα ἐπυθόμμεθα περὶ Κύρου, πειρασόμεθα δηλῶσαι (*Xen. Cyr.* 1, 1, 6). Εὖχοντο Ξενίαν καὶ Πασίωνα ληφθῆναι (*Xen. An.* 1, 4, 7). Φθισόμεθα, πρὶν τοὺς πολεμίους συλλεγῆναι, ἀναβάντες εἰς τὰ ὄρη (*Xen. Cyr.* 3, 2, 4). Οὕτω σφόδρ' ἠπέιχθησαν μετασχεῖν τῶν κινδύνων (*Isocr. Paneg.* 87). Αἱ ἐκ τῆς Κορίνθου νῆες ἠναγκάσθησαν ναυμαχεῖν πρὸς Φορμίωνα (*Thuc.* 2. 83. Shortly afterwards: οὕτω δὲ ἀναγκάζονται ναυμαχεῖν κατὰ μέσον τὸν πορθμόν). Οὐχ εἰλόμην ῥαθυμεῖν (*Isocr. Paneg.* 3; of the usual manner of life). Ὅρχεσθαι ἔμαθον, not ὀρχήσασθαι, of the art in general. Δημοσθένης ὡς ἀπαξ ἐταράχθη, οὐδ' ἀναλαβεῖν αὐτὸν ἠδυνήθη, ἀλλὰ καὶ πάλιν ἐπιχειρήσας λέγειν ταῦτόν ἐπαθεν (*Æsch.* 2, 35, to speak; εἰπεῖν τι, to say something)<sup>1</sup>.

(*Infinitive with ἄν.*) The present and aorist infinitive are used with ἄν to denote what rests on a merely assumed condition, in the 173. same manner as the indicative and optative, so that the inf. present with ἄν answers both to the indic. imperfect and the optat. present

<sup>1</sup> Of the inf. with μέλλω, see § 116.

[§ 173.] with ἄν, the inf. aorist with ἄν both to indic. and optat. of aorist with ἄν. The inf. with ἄν corresponds likewise with the merely potential and dubitative optative with ἄν (§ 136), and the inf. aorist with ἄν stands therefore after verbs *declarandi et sentiendi* (*hope, surmise*) frequently as a modest expression, instead of the future (often coupled with a future); sometimes also, especially of something in the future with duration, the present inf. with ἄν.—The perfect infinitive with ἄν is used in the not frequent cases where the plusquamperf. indic. or perfect optative is put with ἄν (§ 117 and 135, 136). Εἰ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, χωρίων ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἄν σοι δοκοῦμεν; (*Xen. An.* 2, 5, 18 = ἡποροῦμεν ἄν; )—Ἀθυμῶ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν εὐεργεσίας οὐδ' ἄν εἰς ποτε ἀνθρώπων ἀξίαις χάρισιν ἀμείβεσθαι (*Xen. Mem.* 4, 3, 15 = οὐδ' ἄν εἰς ἀμείβοιτο, potentially).—Οἶε ἄν τοὺς θεοὺς τοῖς ἀνθρώποις δόξαν ἐμφῦσαι, ὥς ἱκανοὶ εἰσιν (οἱ θεοὶ) εὖ καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἦσαν, καὶ τοὺς ἀνθρώπους ἐξαπατωμένους τὸν πάντα χρόνον οὐδέποτε ἄν αἰσθίσθαι; (*Xen. Mem.* 1, 4, 16 = Ἐνέφυσαν ἄν — οὐδέποτε ἄν ᾔσθοντο; )—Ἀρα μικρὰ ἀναλῶσαι ἄν τοῦ μὴ τὰ δίκαια ποιεῖν οἱ πλούσιοι δοκοῦσιν; (*Dem.* 18, 107 = Μικρὰ ἄν ἀνάλωσαν; *think ye they would have sacrificed little, not to — ?*) Δοκεῖ μοι πολὺ βέλτιον ἄν περὶ τοῦ πολέμου βουλευσασθαι, εἰ τὸν τόπον τῆς χώρας, πρὸς ἣν πολεμεῖτε, ἐνθυμηθεῖτε (*Dem.* 4, 31 = βουλευσαίθε ἄν). Δοκῶ δεκάκις ἄν κατὰ τῆς γῆς καταδύνααι ἥδιον ἢ ὀφθῆναι οὕτω ταπεινός (*Xen. Cyr.* 5, 5, 9 = Ἡδιον ἄν ἀποθάνοιμι ἢ ὀφθῆναι —). Δημοσθένης τὴν τάξιν τοῦ πρώτος λέγειν οὐκ ἄν ἔφη παραλιπεῖν οὐδ' ἐπιτρέψειν τινὶ προκαταλαβεῖν τὰ τοῦ Φιλίππου ὦτα (*Æsch.* 2, 108). Οἱ Ἀκαρῆνες ἡξίουں Δημοσθένην ἀποτεριχίζειν τοὺς Λευκαδίους, νομίζοντες ῥαδίως γ' ἄν ἐκπολιορκῆσαι πόλεώς τε αἰεὶ σφισι πολέμιας ἀπαλλαγῇαι (*Thuc.* 3, 94). Οἱ Λακεδαιμόνιοι οὐ τοσοῦτον ἡλπιζον ἐκπεσεῖν ἄν Περικλέα, ὅσον διαβολὴν οἷσιν αὐτῷ πρὸς τὴν πόλιν (*Thuc.* 1, 127). Κορίνθιοι καὶ Ἀργεῖοι, εἰ Τέγέα σφισι προσγένοιτο, ἐνόμιζον ἅπασαν ἄν ἔχειν Πελοπόννησον (*Thuc.* 5, 32).—Ἡγοῦμαι, ὦ ἄνδρες Ἀθηναῖοι, οὐδ' εἰ ἀπολογουμένων τούτων μὴ ἐβελήσαντες ἀκούσαι καταψηφισάμενοι τῶν ἐσχάτων τιμῆσαι, οὐκ ἄν ἀκρίτους αὐτοὺς ἀπολώλεναι, ἀλλὰ τὴν προσήκουσαν δίκην δεδωκέναι (*Lys.* 27, 8. Οὐκ ἄν ἀκριτοὶ ἀπολώλεσαν—, *it could not have been said that they perished*—). Τοὺς ταῦτα ἀγνοοῦντας Σωκράτης ἀνδραποδώδεις ἄν δικαίως κεκληθῆναι ἡγήτο (*Xen. Mem.* 1, 1, 16; from *κέκλημαι, I am called*). (With the inf. with article: Πῶς ἔχεις πρὸς τὸ ἐθέλειν ἄν ἔναι ἀκλητος ἐπὶ δῆπνον; *Pl. Conv.* 174. Οὐδεὶς ἀντέειπε διὰ τὸ μὴ ἀνασχέσθαι ἄν τὴν ἐκκλησίαν, *Xen. An.* 1, 4, 20; *because the assembly would not have put up with it.*)

REM. 1. The ἄν belonging to the inf. is often detached from it, and placed earlier in the sentence (cf. § 139, b); in this way it comes not unfrequently to stand with the governing verb (οἶε ἄν, οὐκ ἄν μοι δοκῶ, &c.): Ἵσθι ἀνόητος ὢν, εἰ οἶε ἄν τὴν ὑμετέραν ἀρετὴν περιγενέσθαι τῆς βασιλείως δυνάμεως (*Xen. An.* 2, 1, 13;

cf. above, *Xen. Mem.* 1, 4, 16). Ἐμοὶ μὲν οὐδὲν ἂν δοκεῖ τούτου μείζον εὐρεθῆναι [§ τεκμήριον (*Dem.* 31, 5). Then sometimes ἂν is repeated with the inf. itself, and 173.] so stands twice: Δοκεῖς ἂν ἢ πόλιν ἢ στρατόπεδον ἢ ληστὰς ἢ κλέπτας ἢ ἄλλο τι ἔθνος, ὅσα κοινῇ ἐπὶ τι ἔρχεται ἀδίκως, πρᾶξαι ἂν τι δύνασθαι, εἰ ἀδικοῖεν ἀλλήλους; (*Pl. Rep.* 1, 351. Cf. § 139 b.)<sup>1</sup>

REM. 2. Ἄν with the fut. inf. in Attic writers, must be regarded as an error of the editions, the ἂν being either improperly inserted, or the aorist changed by mistake into the future.

## CHAPTER VI.

### *The Participle.*

a) A participle in Greek is partly used by way of apposition, to § denote the relation of time and other circumstances in the principal 174. sentence, partly in nearer connexion with the principal verb, as part of the predicate; likewise by way of apposition to the subject or object (δείκνυμί τινα ποιοῦντά τι), partly as simple attributive, or, with the article, as a substantive instead of a relative circumlocution.

b) To denote the relation of *time* in the principal sentence, its *man-* (424) *ner* or other circumstances, such as *cause*, *occasion*, *means*, *condition*, *purpose*, *opposition* (by the assignment of a simultaneous, preceding, or subsequent action belonging to some substantive term contained in the sentence), the participles in Greek have a wide range, inasmuch as the language has participles for all the principal tenses and for the narrative aorist, both active and passive: Ταῦτα εἰπὼν ἀπήειν. Ταῦτα λέγοντα αὐτὸν οἱ στρατιῶται καταβαίνειν ἐκέλευον. Ἀπήντησα Φιλίππῳ ἀπιόντι ἤδη. Ἰππίας τρία ἔτη τυραννεύσας ἐξέπεσε τῆς ἀρχῆς. Σωκράτης προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν (*Xen. Mem.* 4, 4, 4). Κύρος παραγγέλλει Κλεάρχῳ λαβόντι ἥκειν ὅσον ἦν αὐτῷ στρατεύμα (*Xen. An.* 1, 2, 1). Τισσαφέρνης πορεύεται ὡς βασιλέα ἰππίας ἔχων ὡς πεντακοσίους (*Xen. An.* 1, 2, 4). So, frequently, ἔχων, ἄγων, φέρων, where in English we should say *with*: Ὡφθη ξίφος ἔχων). Καλὸς καὶ ἀγαθὸς νομιζόμενος πάντα ῥᾶον διαπράττει. Τοῦ κέρδους ἀπεσχόμεν, αἰσχροὺς νομίζων. Διὰ τί γινώσκων ὁ ἄνθρωπος τὰ κακὰ ὅτι κακὰ ἐστίν, ὅμως αὐτὰ ποιεῖ; Ἡττώμενος ὑπὸ τῆς ἡδονῆς (*Pl. Prot.* 355). Οἷσι σὺ Ἀλκυστίν ὑπὲρ Ἀδμήτου ἀποθανεῖν ἂν, μὴ οἰομένην ἀθάνατον μνήμην ἀρετῆς περὶ ἑαυτῆς ἔσεσθαι; (*Pl. Conn.* 208.) Παρελήλυθα συμβουλευέσων

<sup>1</sup> Ἄν belonging to an infinitive understood: Ἀρ' ἂν ὀλίγα τοιαῦτα ἐν τῷ ἐνιαντῷ αὐτὸν διαπράξασθαι προσδοκᾷτε; Ἐγὼ μὲν γὰρ οὐκ ἂν οἶμαι (*Lys.* 27, 7. Cf. § 139 c).

[§ 174.] ὑμῖν (*Isocr. Archid.* 1). Οἱ ξύμμαχοι πρέσβεις ἐς Λακεδαίμονα ἔπεμψαν Λύσανδρον αἰτήσαντας ἐπὶ τὰς ναῦς (*Xen. Hell.* 2, 1, 6). Πείθεσθαι χρὴ τῇ πατρίδι κἂν εἰς πόλεμον ἄγῃ τρωθησόμενον ἢ ἀποθανούμενον (*Pl. Crit.* 51). (Ἀλκιβιάδης ἀποκρινάμενος αὐτοῖς ἀπέπεμψεν, ὅτι τοὺς πεντακισχιλίους οὐ κωλύει ἄρχειν, *Thuc.* 8, 86. Ἀνόητον ἐπὶ τοιούτους ἵεναι, ὡν κρατήσας μὴ κατασχῇσι τις, *Thuc.* 6, 11. The common object attached to the participle as the nearest or first verb.)

REM. The position, relation, or circumstances in which a person (or thing) is during an action, which in English is commonly expressed by *when*, is denoted in Greek by ὦν, or the participle of a special verb (unless the purpose and quality in which the person appears in the action is to be denoted, in which case by § 19, the apposition is used without participle) : Ταῦτα ἔμαθον ἐτι παῖς ὦν. Ἀπεδήμουν τριηραρχῶν. Ἐπὶ τοιγυδε οὖσαν Σακελίαν οἱ Ἀθηναῖοι στρατεύειν ὤρμητο (*Thuc.* 6, 6). Ὦν is also added with explanatory appositions and such as assign the occasion or inducement : Ὁ πατήρ, ὅτ' ἤμελλε τελευτᾶν, τὴν οὐσίαν ἐνεχείρισεν Ἀφόβῳ τε καὶ Δημοφῶντι τῷ Δήμωνος υἱεῖ, ἀδελφιδοῖν ὄντοι (*Dem.* 27, 4 ; *being*, or, *they being* ; *who were* —). Οἱ Θηβαῖοι ἠνώχλουν μὲν ταῖς πόλεσι ταῖς ἐν Πελοποννήσῳ, Θετταλίαν δ' ἐτόλμων καταδουλοῦσθαι, Μεγαρεῦσι δέ, ὁμόροις οὖσιν, ἠπέιλουν (*Isocr. Phil.* 53).

§ 175. The relation of the participle to the principal action is more exactly denoted by the addition of certain adverbs, partly to the principal verb, partly to the participle itself.

a) By τότε (τότε ἤδη), εἴτα, ἔπειτα (τηνικαῦτα), οὕτως, standing after the participle and before the principal verb, it is marked with emphasis that the principal action takes place only *through*, or not *until after*, the action expressed by the participle (as consequence thereof) : ἔπειτα, εἴτα sometimes also denotes an antithesis (*then*, *for all that*), especially in expressions of censure and surprise : Ὁ Ἀναξίβιος τὸν Ξενοφῶντα ἐκέλευσε συνδιαβάνα τὸν Ἑλλήσποντον ἔπειτα οὕτως ἀπαλλάττεσθαι (*Xen. An.* 7, 1, 4 ; *to go with him over the H., and then (not sooner) withdraw*). Δέομαι ὑμῶν ἀκροασαμένους διὰ τέλους τῆς ἀπολογίας τότε ἤδη ψηφίζεσθαι τοῦθ' ὅ, τι ἂν ὑμῖν αὐτοῖς ἀριστον νομίζητε εἶναι (*Andoc.* 1, 9).—Διενὰ μὲντ' ἂν πάθοις, ὦ βέλτιστε, εἰ Ἀθήναζε ἀφικόμενος, οὐ τῆς Ἑλλάδος πλείστη ἐστὶν ἐξουσία τοῦ λέγειν, ἔπειτα σὺ ἐνταῦθα τοῦτου μόνος ἀνυχῆσαις (*Pl. Gorg.* 461). (Κᾶτα for simple εἴτα : Ἐὰν ῥητορικὸς γενόμενός τις κᾶτα ταύτη τῇ δυνάμει καὶ τῇ τέχνῃ ἀδικῇ, οὐ τὸν διδάξαντα δεῖ μισεῖν, *Pl. Gorg.* 457.)

b) By ἅμα and μεταξύ it is denoted that the main action goes on *with* and *during* (in the midst of) the action of the participle. The adverbs, in point of signification, belong, in the first instance, to the leading verb, but in the Greek idiom they usually attach themselves more closely to the participle (ἅμα ἰὼν, μεταξύ ἰὼν, *going the while, in the midst of his going, as he goes*) : Ὁ Κῦρος οὐ μόνον τῷ πορεύεσθαι τὴν ὁδὸν προεῖχε τὸν νοῦν, ἀλλ' ἅμα προῶν ἐπισκοπεῖτο, εἰ τι δυνατόν εἴη τοὺς πολέμους ἀσθενεστέρους ποιεῖν (*Xen. Cyr.* 5, 2, 22 ; *as he went on, he considered at the same time*). Τὸ τοῦ θεοῦ σημεῖον ἐν ἄλλοις λόγοις πολλαχού μ' ἐπέσχε λέγοντα μεταξύ (*Pl. Apol.* 40 ; *in the midst of my speaking*). So εὐθύς γενόμενοι, ἀποβιβηκότες, *directly they were born, immediately after landing*.

c) ἄτε (ἄτε δῆ), οἶον, οἷα δῆ with the participle denote that this assigns the ground or cause (*as being*, &c. = *because*) : Ὁ Κῦρος, ἄτε παῖς ὦν καὶ φιλόκαλος καὶ

φιλότιμος, ἦδετο τῇ στολῇ (*Xen. Cyr.* 1, 3, 3). Μάλα χαλεπῶς πορευόμενοι οἱ Λακεδαιμόνιοι, οἷα δὴ ἐν νυκτί τε καὶ ἐν φόβῳ ἀπίοντες, εἰς Αἰγύπτου τῆς Μεγαρικῆς ἀφικνούσονται (*Xen. Hell.* 6, 4, 26). (In Herodotus also ὥστε.) Sometimes ὦν in an apposition with αἷτε, οἷα δὴ, ὥς is omitted: Τοὺς τῆς τραγωδίας ποιητὰς εἰς τὴν πολιτείαν οὐ παραδεξιόμεθα ἄτε τυραννίδος ὑμνητάς (*Pl. Rep.* 8, 568). Πάντες οἱ τοῦτο ἐπιτηδεύοντες ἄκοντες ἐπιτηδεύουσιν ὥς ἀναγκαῖον ἀλλ' οὐχ ὥς ἀγαθόν (*Pl. Rep.* 2, 358).

d) Ὡς with the participle denotes the *thought, opinion, supposition, purpose, pretext*, in, with, or under which the action is done: Ἀγανακτοῦσιν ὥς μεγάλων τινῶν ἀπαιστερημένοι (*Pl. Rep.* 1, 329 = *thinking themselves deprived*). Οἱ Ἀθηναῖοι τὸν Περικλέα ἐν αἰτίᾳ εἶχον ὥς πείσαντα σφᾶς πολεμεῖν καὶ δι' ἐκείνον ταῖς ξυμφοραῖς περιπεπρωκότερες (*Thuc.* 2, 59). Μῦθόν τινα Παρμενίδης φαίνεται μοι διηγεῖσθαι παισὶν ὥς οὖσιν ἡμῖν (*Pl. Soph.* 242; *to children, as if we were such; to us as if we were children*). Ἀρταξέρξης συλλαμβάνει Κῦρον ὥς ἀποκτενῶν (*Xen. An.* 1, 1, 3). Οἱ Λακεδαιμόνιοι ἐν ὀλιγοφρίᾳ ἐποιοῦντο ὥς ῥαδίως ληψόμενοι βίᾳ τὸ χωρίον (*Thuc.* 4, 5). (Of the omission of ὦν, see under c.)

REM. In denoting the purpose after verbs of motion (εἶμι, ἔρχομαι, πάρεμι, πέμπω, ἄγω, and more special verbs of this kind, such as ἀποπλέω) the simple participle is used. See the examples, § 174. (Ἦια ἐρῶν, *I was going to say*.) (Παρασκευάζομαι ὥς ἀπίων, *Xen. Cyr.* 1, 3, 18, and Ἰππαρχος παρεσκευάζετο προπηλακίων τὸν Ἀρμόδιον, *Thuc.* 6, 54. Also with the infinitive: παρεσκευάζετο προσβάλλειν τῇ πόλει (*Xen. Hell.* 3, 1, 17); παρασκευαζόμενος πολιορκήσιν (*Xen. Cyr.* 7, 5, 12).

e) An antithesis is denoted by καίπερ (*although, albeit*) or simple καί (*even*) before the participle (poetically πέρ or πέρ ἔμπης after the participle), with sometimes ὅμως (*nevertheless*) before the principal verb: Κἂν σύ, καίπερ οὗτω σοφός ὦν, εἰ τίς σε διδάξειεν, ὃ μὴ τυγχάνεις ἐπιστάμενος, βελτίων ἂν γένοιτο (*Pl. Prot.* 318). Sometimes ὅμως in connexion with καί attaches itself more nearly to the participle, although in strictness it belongs to the principal verb (like ἅμα and μεταξύ, see under d): Τῇ ὑστεραίᾳ οἱ τετρακόσιοι ἐς τὸ βουλευτήριον ὅμως καὶ τεθορυβημένοι ξυνελέγοντο (*Thuc.* 8, 93). (Ὡν with καίπερ omitted: Γινώσκω σαφῶς, καίπερ σκοτεινός, τὴν γε σὴν αὐδὴν ὅμως, *Soph. Oed. R.* 1326.)<sup>1</sup>

Of the manner in which a defining circumstance is annexed by means of the participle, it is to be observed further:

a) A participle denoting the *way and manner, the ground or reason, &c.* may govern, or have with it, a relative or interrogative pronoun (or pronominal adjective or adverb): Ἀρ' οὖν τῇδε τῇ ἡμέρᾳ εἰλήφμεν, ὃ πάλοι καὶ πολλοὶ ζητοῦντες πρὶν εὐρεῖν κατεγύρασαν; (*Pl. Theæt.* 202.) Τί, ἔφη ὁ Ξενοφῶν, ἰδὼν τὸν Κριτόβουλον ποιοῦντα τοιαῦτα κατέγνωνκας αὐτοῦ; (*Xen. Mem.* 1, 3, 10.)

b) The Greeks often use a participle to denote the *manner* in which, the *means*

<sup>1</sup> Rarer constructions: a) Οὐκ ἂν ποτε ἐξεῦρον ὁρθῶς τὰ μετέωρα πράγματα, εἰ μὴ τὴν φροντίδα λεπτήν καταμίξας εἰς τὸν ὅμιον ἄερα (*Arist. Nub.* 229. The participle to denote a negative condition with εἰ prefixed); b) Οἱ Ἀθηναῖοι τῆς γῆς ἐκράτουν, ὅσα μὴ προϊόντες πολὺ ἐκ τῶν ὅπλων (*Thuc.* 1, 111; *so far as not* —, = *yet without advancing far from the camp*: ὅσον μὴ and ὅσα μὴ); c) Ταῦτά σοι ἔνεκα τοῦδε ἐμῇκνυα, ὑποπτεύων, σέ, ὥσπερ καὶ αὐτὸς οἶτι, ὠδίνειν τι κύντα ἔνδον (*Pl. Theæt.* 151; *because I suspected*).

[§ 176.] whereby, or generally the *circumstances* under which something takes place, where in other languages this statement of the manner, means, or circumstance is put as the principal proposition, and that which in Greek is the principal proposition becomes the accessory definition (dependent sentence or expression with a preposition); this happens especially where the statement of the circumstance is interrogative or relative in form: Τί δεδιότες σφόδρα οὕτως ἐπείγεσθε; (*Xen. Hell.* 1, 7, 26.) Τί ἂν εἰπὼν σέ τις ὁρθῶς προσείποι; (*Dem.* 18, 22.) Οἶδα, ὅποι χρηὴ ἐλθόντα λαβεῖν ἕκαστα (*Xen. Econ.* 8, 22; *whither I must go to take* —). Οἱ λιὰν φιλοσοφούντες τῶν λόγων ἄπειροι γίνονται, οἷς χρηὴ χρώμενον ὁμιλεῖν τοῖς ἀνθρώποις (*Pl. Gorg.* 484; *which one must use in converse with men*). Ξυνελέγη Δημοσθένης τὸ στράτευμα, ὃ ἔδει ἔχοντα εἰς τὴν Σικελίαν βοηθεῖν (*Thuc.* 7, 26). Οὐ διελογίσασθε, ὅπερ ὅλα πεποιηκότων ἀνθρώπων κινδυνεύετε (*Dem.* 18, 98). — Τὸν τοιοῦτον ἔξεστιν ἐπὶ κόρῃς τύπτοντα μὴ δίδοναι δίκην (*Pl. Gorg.* 486; *one can smite such a man on the cheek without being punished for it*). Οἱ Ἀργεῖοι πολλάκις Ἀθηναίους ἐκέλευον σχόντας μόνον σὺν ὅπλοις εἰς τὴν Λακωνικὴν καὶ τὸ ἐλάχιστον μετὰ σφῶν δρώσαντας ἀπελθεῖν (*Thuc.* 6, 105).

REM. Especially we may note the expressions τί (ὄ,τι) παθῶν and τί μαθῶν, where, with surprise and disapprobation, one asks (directly or indirectly) why a person did this or that (most commonly παθῶν, denoting affection by some external circumstance, or impulse generally [*what possessed him to* —], μαθῶν, some notion which the person has taken into his head [*what induced him to* —]: Δέξον δὴ μοι, τί παθοῦσαι, εἴπερ νεφέλαι γ' εἰσὶν ἀληθῶς, θνηταῖς εἴεσι (εἰοικασί) γυναιξίν; *Arist. Nub.* 341, *what has come to them, what ails them, that they* —.) (Dependently, without express question, merely attached to the expression of surprise or vexation implied in the principal sentence: Τί ἀξίός εἰμι παθεῖν ἢ ἀποτίσαι, ὃ, τί μαθῶν ἐν τῷ βίῳ οὐχ ἡσυχίαν ἤγον; *Pl. Apol.* 36, *what do I deserve to suffer because* (God knows *why* —, or, *for some crotchet or other that I had got into my head* —) *I did not keep quiet.* (Τί δῆτα ἔχων στρέφει; *Pl. Phæd.* 236.)

c) The participle, (put as apposition to the subject of a preceding sentence,) gives the character of an action or expression of some other person, mentioned in that sentence, or asks what was the ground or cause of it: Σοί, ὦ Σώκρατες, ἔφη ὁ Θρασύμαχος, χαρίζομαι. Εὖ γε σὺ ποιεῖς (*Pl. Rep.* 1, 351; *it is well done of thee*). Ἀποῶ, τί χρηὴ ποτε εἰπεῖν ὄντως εἶναι τὸν σοφιστήν. Εἰκότως γε σὺ ἀπορῶν (*Pl. Soph.* 231; *no wonder thou art at a loss*). Ὁ ἐμὸς πατήρ τὸν ἄνδρα ἀπέκτεινεν. Τί λαβὼν ἀκούοντα; (*Xen. Cyr.* 3, 1, 37; *what wrong had he found him doing?*) Ἐρωτῶ, εἰ δοκῶ ἂν ὑμῖν περὶ πλείονος τὴν Φιλίππου φιλίαν τῆς τῶν παίδων σωτηρίας ποιήσασθαι; ποῖον κρατηθεὶς ἡδονῶν; ἢ τί πῶποτε ἄσχημον ἕνεκα χρημάτων πράξας; (*Æsch.* 2, 152.) The speaker himself interposes a parenthetical εὖ ποιεῖν, καλῶς ποιεῖν in the sense, *with good reason, happily*: Τοῦτο τοῖνον, εὖ ποιεῖν, οὐ συνέβη (*Dem.* 23, 143). (A remark parenthetically interposed in a report of what some person has said: Παρελθὼν Διοχίνης, Ἀγνοεῖτ', ἔφη, ὦ βουλῇ, τὸ πρᾶγμα; καὶ τὸν αὐτόχρεα ἔχοντες (λέγων τὸν Ἀρίσταρχον) μέλλετε καὶ ζητεῖτε; *Dem.* 21, 116. Apposition to the subject of ἔφη.)

REM. Certain participles are attached to the subject, to characterize the action in respect of its circumstances or manner, almost with an adverbial signification, especially ἀρχόμενος, *at the beginning* (ὅπερ ἀρχόμενος ἔλεγον, *Pl. Theæt.* 174), ἀρξάμενος in the construction ἀρξάμενοι ἀπὸ τινος (Σωκράτους), *first S. and then the rest, beginning with S.*, τελευτῶν, *at last*. (Οἱ Ἕλληνες κινηθῆναι οὐκ ἔδυναντο ἐκ τοῦ χωρίου, ἀλλὰ τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἶργον αὐτοὺς οἱ Ὀρᾶκες, *Xen. An.* 6,

1, 8.) (In the language of common life: *ἀνύσας ἀνοίγε, make haste and open!* [§ 176.]  
 Φλυαρεῖς ἔχων. See the Lexicon.)

d) Sometimes several participles stand together, either attached, without connexion among themselves, to the same leading verb in order to define the action on several sides of it (by nearer and more remote circumstances), or so that one participle attaches itself to another as its leading verb, especially participles put according to the rules in § 177 and 178: Ἄδικοι ὄντες κερδανούμεν τε καὶ λισσόμενοι (*by praying*) υπερβαίνοντες καὶ ἀμαρτάνοντες (*when we transgress and sin*) πείθοντες τοὺς θεοὺς ἀζήμιοι ἀπαλλάζομεν (*Pl. Rep.* 2, 366). Φανήσεται ὁ θεομοθίτης, πεισθεὶς ὁποσώδηποτε ἀργυρίῳ, καθυφεῖς τὸν ἄγῶνα (*Dem.* 21, 39; *that he has given up the suit, induced by* —). (In the genitive absolute: Οἱ Θηβαῖοι ὕστερον παρεγένοντο, ἤδη τῶν ἀνδρῶν τῶν μὲν διεφθαρμένων, τῶν δὲ ζώντων ἐχομένων, *Thuc.* 2, 5; *being alive in prison*. Τοῦ ἀπὸ τῶν Ἀθηναίων κήρυκος, οὐδὲν ἐπισταμένον τῶν γεγεννημένων, ἐλθόντος οὐ πολλὸ ὕστερον αὐθις περὶ τῶν νεκρῶν, ἀπέδωσαν οἱ Βοιωτοί, *Thuc.* 4, 101; *without knowing what had happened*.)

e) Sometimes a participle of circumstance is, less accurately (where one would have rather expected a dependent sentence or a double genitive, § 181) attached in the nominative to the subject of the principal sentence, although this cannot, quite unchanged, be the subject of the participle. Namely, either (1) the passage begins with the participle in the plural referred to a plural term (especially one that has been the subject of discourse so far) or to several individuals, and then is carried on in the principal sentence in reference to a part of the plural term or some of the individuals (sometimes even with an extended reference to a larger plural than the one just mentioned), or also (2) after a general statement concerning a plural, a participle follows with an annexed partitive or less comprehensive subject. (1) Ὡς κραυγὴ καὶ κτύπος ἐγίγνετο, αἰσθόμενοι οἱ ἔνδον τοῦ θορύβου, κελεύσαντος τοῦ βασιλέως σκέψασθαι, τί εἴη τὸ πρᾶγμα, ἐκθέουσιν τινες ἀνοίξαντες τὰς πύλας (*Xen. Cyr.* 7, 5, 28). Ἐνθαῦτα μαχόμενοι καὶ βασιλεὺς καὶ Κύρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρων, ὁπόσοι μὲν τῶν ἀμφὶ βασιλείᾳ ἀπέθνησκον, Κτησίας λέγει, Κύρος δὲ αὐτὸς τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτόν (*Xen. An.* 1, 8, 27). Καὶ πείσαντες [οἱ Ἀθηναῖοι] τοὺς ξυμμάχους εὐθὺς ἐχώρουν ἐπὶ Ὀρχομενὸν τὸν Ἀρκαδικὸν πάντες πλὴν Ἀργεῖων (*Thuc.* 5, 61; *all, viz. the allies as well as the Athenians*). (2) Πίστεις ἔδωσαν ἀλλήλοις οἱ Ἑλένην μνηστεύοντες, ἢ μὴν βοηθήσειν, εἴ τις ἀποστεροίη τὸν ἀξιωθέντα λαβεῖν αὐτήν, νομίζων ἕκαστος τὴν ἐπικουρίαν ταύτην αὐτῷ παρασκευάζειν (*Isocr. Laud. Hel.* 40).<sup>1</sup>

REM. Sometimes an irregularity in the case results, where the sentence begins with a participle in the nominative, and then the construction is altered so that a different case is required. See *Anacoluthia*, § 216. (Of a different irregularity in the case of the participle, see *ibid.* R. 2.)

a) With sundry verbs, mostly intransitive, a participle is (by way of apposition) so constructed with the subject, that it belongs at the same time to the verb which is predicated of the subject in relation to the action (or state) expressed by the participle; the leading verb

<sup>1</sup> Αἱ Ἀττικαὶ νῆες παραγινόμεναι τοῖς Κερκυραίοις, εἴ πῃ πιέζοντο, φόβον μὲν παρήχον τοῖς ἐναντίοις, μάχης δὲ οὐκ ἦρχον, δεδιότες οἱ στρατηγοὶ τὴν πρόβρῃσιν τῶν Ἀθηναίων, *Thuc.* 1, 49 (4, 73).

[§ 177.] being in itself incomplete or undefined, and the participle serving to complete it into an entire and definite predicate, in the same manner as an infinitive is used as complement of the predicate. Such verbs are those which denote *continuance* and *perseverance*, or *weariness* and *cessation*, *satisfaction* or *dissatisfaction* (*shame*), *superiority* or its opposite, the *being early* or *late*, also *being right* or *wrong* (διατελῶ, διάγω, διαγίγνομαι, ἀνέχομαι, καρτερῶ, κάμνω, ἀπείρηκα, παύομαι, ἐκλείπω, λήγω, χαίρω, ἀγαπῶ, ἥδομαι, ποτ. τέρπομαι, ἀγανακτῶ, αἰσχύνομαι, ἄχθομαι, μεταμέλομαι, χαλεπῶς φέρω, νικῶ, ἡττῶμαι, ἐλλείπομαι, ἄρχω, ὑπάρχω, φθάνω, ἀδικῶ, ἀμαρτάνω, εὖ, καλῶς ποιῶ). Σωκράτης οὐδὲν ἄλλο ποιῶν διαγεγνήηται ἢ διασκοπῶν τὰ τε δίκαια καὶ τὰ ἄδिका (Xen. Mem. 4, 8, 4). Ἀπείρηκα τρέχων (Xen. An. 5, 1, 2). Οὐδὲν πανόμεθα εἰς τὸ αὐτὸ περιφερόμενοι (Pl. Gorg. 517). Τοῖς καλῶς ἐρωτῶσιν ἀποκρινόμενος χαίρω (Pl. Prot. 318). Φαρνάβαζος τῆς Αἰολίδος χαλεπῶς ἔφερεν ἀπестερημένος (Xen. Hell. 3, 3, 13). Οὐδὲ τὸν ἀδελφὸν ὑσχύνετο τὸν ἐτι ζῶντα οὕτως ὀλίγον φροντίζουσα τοῦ τεχνειῶτος (Isocr. Aegin. 40). Ἐάν τις ἡμᾶς εὖ ποιῶν ὑπάρχη (first confers benefits upon us), τοῦτου εἰς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποιῶντες (Xen. An. 2, 3, 23). Τὰ τῆς πόλεως οὕτως ἐπῆρχεν ἔχοντα (Dem. 18, 235; were in this posture). Οἱ Ἕλληνες φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολέμιους (Xen. An. 3, 4, 49). Ὁ πείζος στρατὸς τῶν Ἀθηναίων φθάνει ἀναβάς ἐπὶ τὰς Ἐπιπολάς πρὶν τοὺς Συρακουσίους παραγενέσθαι (Thuc. 6, 97). Ἀδικεῖτε πολέμου ἄρχοντες καὶ σπονδὰς λύοντες (Thuc. 1 53). Ἀθηναῖοι τοὺς ἐκ τῆς νήσου δεσμώτας μετεμέλοντο ἀποδεδωκότες Λακεδαιμονίους (Thuc. 5, 35).

b) In the same manner the participle stands with the verbs and phrases τυγχάνω, λαυθάνω (τινά), δηλός εἰμι, φανερός εἰμι, φαίνομαι (show myself, am seen to —), which are used personally of the person who accidentally, privately, or openly does or is something: "Ευχον ὀπλῖται ἐν τῇ ἀγορᾷ καθεύδοντες ὥς πεντήκοντα (Thuc. 4, 113; so it was that they were asleep —). Ἐλαθεν ἀφθέντα πάντα καὶ καταφλεχθέντα (Thuc. 4, 133). Δέληθα ἐμαυτὸν φίλτρον τι εἰδώς (Xen. Mem. 2, 3, 11; without being myself aware of it, I have the knowledge of —). Δηλός εἰ καταφρονῶν μου (Pl. Theæt. 189). Κηδεταί τις μάλιστα τοῦτου, ὃ τυγχάνει φιλῶν (Pl. Rep. 3, 412). Οἱ Θηβαῖοι φανοίροι πᾶσιν ἦσαν ἀναγκασθημένοι καταφεύγειν ἐφ' ὑμᾶς (Dem. 18, 19). Ἡ ψυχὴ ἀθάνατος φαίνεται οὕσα (Pl. Phæd. 107; it appears that the soul —).

REM. 1. When ὥν with an adjective is the participle, it is sometimes omitted, especially with verbs denoting *continuance*, and with τυγχάνω: Σωκράτης ἀνυπόδητος καὶ ἀχίτων διετέλει (Xen. Mem. 1, 6, 2). Γίγνεται πόλις, ἐπειδὴ τυγχάνει ἡμῶν ἕκαστος οὐκ αὐτάρκης ἀλλὰ πολλῶν ἐνδεής (Pl. Rep. 2, 369).<sup>1</sup> (Poetically: ἐν ἄγροις τυγχάνω, with a preposition, or with local dative, ἄγροις, Soph. El. 313.) With φαίνομαι, the omission of ὥν is the usual practice. Ψευδής φαίνεται ὁ Γωβρύας (Xen. Cyr. 5, 2, 4).

<sup>1</sup> "Ο, τι, ὅπου, ὅπῃ, ὅποτε τυγχάνω, τυγχάνεις, &c., what (as it) may chance (with me, thee, &c.): Περιέτρεχον, ὅπῃ τύχοιμι (Pl. Conv. 173).



REM. 2. With λανθάνω, δῆλος, and φανερός εἰμι, sometimes a sentence with ὅτι follows: Οἱ πολέμοι δῆλοι ἦσαν, ὅτι ἐπικείσονται ἐν τῇ καταβάσει (*Xen. An.* 5, 2, 26). [§ 177.] Also λανθάνει (τινά), δῆλόν ἐστι, φανερόν ἐ. are put impersonally with ὅτι: Πᾶσι ἦν φανερόν, ὅτι μᾶλλον ἡσθήσεσθε τοῖς παρακαλοῦσιν ὑμᾶς ἐπὶ τὸν πόλεμον ἢ τοῖς περὶ εἰρήνης συμβουλευούσιν (*Isocr. de Pac.* 5 = φανοεῖο ἦτε ἡσθησόμενοι).

REM. 3. Αἰσχύνομαι λέγων, *I am ashamed of saying it, (even) while I say it, αἰσχύνομαι λέγειν, I am ashamed to say (and therefore forbear to say).* Φαίνομαι has the infinitive in the sense *seem (seem to myself)*: Ἐγώ μοι φαίνομαι δύο καθορᾶν εἶδη τῆς μαντικῆς (*Pl. Soph.* 235). (Ἀποκάμνω ποιεῖν τι, *I give over doing something.*) Ἀρχομαι (middle) has usually the infinitive, rarely the participle. Some other verbs and phrases of kindred meaning occur now and then constructed thus with the participle, e. g. πειρῶμαι βασανίζων τι (*Pl. Phil.* 21; *make an attempt at testing something, κύριός εἰμι ποιῶν τι (Thuc.* 5, 34; *have a right to do something), συμβαίνει τι γιγνόμενον (and, without ὧν, μέγιστον κακὸν συμβαίνει ἡ ἀδικία, Pl. Gorg.* 479), μεστός εἰμι θυμούμενος (*Soph. CEd. C.* 768 = κάμνω, *am tired out and sated).*

REM. 4. As δῆλός εἰμι, so, in the poets, and sometimes in prose, ἀρκῶ, ἱκανός, κρείττων, βελτίων εἰμί are used personally with a participle instead of an impersonal expression with acc. with inf. (ἀρκεῖ ἐμέ —): Ἀρκέσω θνήσκουσ' ἐγώ, (*Soph. Ant.* 547). Κρείττων ἦν ὁ πατήρ σου μὴ λειτουργήσας ἢ τοσαῦτα τῶν ἑαυτοῦ ἀναλώσας (*Lys.* 26, 4).

REM. 5. With some impersonal verbs and expressions, which denote the consequence and advantage of an action, sometimes, instead of the infinitive, a participle stands as apposition to the dative, so that the use or advantage during (after) the action is denoted: Ἀθηναῖοι πέμψαντες ἐς Δελφοὺς ἐπηρώτων τὸν θεόν, εἰ πολεμοῦσιν ἄμεινον ἔσται (*Thuc.* 1, 118; also λυσιτελήσει, συνοίσει). Ἡμεῖς ἡγανακτοῦμεν μὲν ἐπὶ τοῖς λεγομένοις, πλέον δ' οὐδὲν ἦν ἀγανακτοῦσιν ἡμῖν (*Dem.* 35, 31). In the same manner: Μεταμέλει μοι οὕτως ποιήσαντι, *to have so acted; of having so acted.*<sup>1</sup>

REM. 6. The verb φθάνω in negative, dubitative expressions is used of that which, when it takes place, will not take place too soon; and, in the second person, (οὐκ ἂν φθάνοις, φθάνοιτε) expresses a challenge or summons to do something immediately: Οὐκ ἂν φθάνοις λέγων, εἴ τι ᾔσθησάι με φίλτρον ἐπιστάμενον (*Xen. Mem.* 2, 3, 11).<sup>2</sup> (More rarely in the third person, of that which, since it *must* be done, may as well be done at once: Εἰ μὴ τιμωρήσεσθε τούτους, οὐκ ἂν φθάνοις τοῖς πλῆθος τούτοις δουλεῖν, *Dem.* 24, 143).

a) A participle is likewise attached to the *object* of certain verbs, § 178. to denote that the proper complete (*logical*) *object* of the verbs is not the *grammatical* object, in itself, but that *state* or *action* of it which the participle expresses; so that the object and participle together have the same meaning as the accusative with the infinitive after *verba declarandi*: Δείκνυμί τινα ποιοῦντά τι. If the subject of the leading verb should also be its object, the participle is put in the nominative and re-

<sup>1</sup> Ἐοικας τὴν εὐδαιμονίαν οἰόμενψ τρυφήν καὶ πολυτέλειαν εἶναι (*Xen. Mem.* 1, 6, 10; *thou art like one who thinks; thou seemest to think).*

<sup>2</sup> In the editions often incorrectly pointed as a question.

[§ 178.] referred to the subject: Δείκνυμι ποιήσας τι (*that I have done something*). With the passive, or the forms used intransitively, the participle is referred to the subject: Δειχθήσομαι ποιήσας τι. Such verbs are those which denote *to see, mark, know, experience, remember, show, prove, find (find oneself), signify* (verbs of knowledge and experience): (ὄρῳ, αἰσθάνομαι, ἀκούω, πυνθάνομαι, μανθάνω, καταμ., οἶδα, ἐπίσταμαι, γινώσκω, μέμνημαι, ἐπιλανθάνομαι, δηλῶ, δέικνυμι, ἐπιδ., ἀποδ., ἀποφαίνω, ἐξελέγχω, ἀγγέλλω, εὐρίσκω). Ὅρῳ τὸν πόλεμον ὑμῖν πολλῶν κακῶν αἴτιον γεγεννημένον (*Isocr. Phil.* 2). Ἐπέδειξα Αἰσχίνην οὐδὲν ἀληθὲς ἀπηγγελκότα ἀλλὰ φενακίσανθ' ὑμᾶς (*Dem.* 19, 177). Οἱ Ἕλληνες οὐκ ᾔδεσαν Κῦρον τεθνηκότα (*Xen. An.* 1, 10, 16). Ἄνθρωποι καλοὶ κάγαθοι ἐπειδὰν γινῶσιν ἀπιστοῦμενοι, οὐ φιλοῦσι τοὺς ἀπιστοῦντας (*Xen. Cyr.* 7, 2, 17). Φίλιππος πάνθ' ἔνεκα ἑαυτοῦ ποίων ἐξελέλεγκεται (*Dem.* 2, 8). Οἱ τῶν Ἀθηναίων στρατηγοὶ τοῖς τε ἐπιχειρήμασιν ἐώρων οὐ κατορθοῦντες καὶ τοὺς στρατιώτας ἀχθομένους τῇ μονῇ (*Thuc.* 7, 47). Κλέαρχος ἤκουε Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλεία (*Xen. An.* 1, 8, 19).<sup>1</sup> Ἀπεφάνην συμφορᾶς μὲν οὐδεμιᾶς αἰτίος γεγεννημένος, πολλὰ δὲ κάγαθὰ εἰργασμένος τὴν πόλιν (*Lys.* 25, 4). Μέμνημαι ἔγωγε καὶ παῖς ὢν (*even from my childhood*) Κριτία τῷδε ξυνόντα σε (*Pl. Charm.* 156). Ἴσθι ἀνόητος ὢν (*Xen. An.* 2, 1, 18). Σκοπούμενος εὕρισκον οὐδαμῶς ἀν ἄλλως, ἢ ὑβουλόμην, διαπραξάμενος, πλὴν εἰ γραφείη λόγος ὡς περ εἰκὼν τῆς ἐμῆς διανοίας (*Isocr. Antid.* 7). Πρῶτος βασιλεῖ Κῦρον ἐπιβουλευόντα ἡγγεῖλα (*Xen. An.* 2, 3, 19).

REM. 1. But instead of the nominative referred to the principal subject, occasionally a reflexive pronoun stands with the participle in the accusative (cf. acc. with inf. for the nominative, § 160): Ἡ δέϊξον οὐ πεποιηκότα ταῦτα σαυτὸν ἢ δικὴν ὑπεχε (*Dem.* 22, 29). From αἰσθάνομαι ἑμαυτὸν πεπρακώς comes the construction συνέβη μοι αἰσθῆσθαι ἑμαυτὸν πεπρακότε (*Dem.* 18, 46), by § 157, b.

REM. 2. Instead of an object with participle attached, the participle of an impersonal verb or expression may also stand alone: Ὅρῳ καὶ σοὶ τούτων δεήσον (*Xen. Mem.* 2, 6, 29). Εἶδον οἱ Λακεδαιμόνιοι ἀδύνατον ὃν τιμωρεῖν τοῖς ἀνδράσιν (*Thuc.* 4, 15). (Τούτῃς ξυμμάχοις παράδειγμα σαφὲς καταστήσατε, ὃς ἂν ἀφιστῇται, θανάτῳ ζημωσόμενον, *Thuc.* 3, 40, = δείξατε.)

REM. 3. Rarely (for the most part poetically) ὥς is prefixed to this participle: Ὅς μηδὲν εἶδόν' ἴσθι μ' ὢν ἀνιστορεῖς (*Soph. Phil.* 258).

REM. 4. With these verbs also (cf. § 177, R. 1) the participle ὢν is sometimes omitted, e.g. with ἀποφαίνω, οἶδα: Εἰ τις ἔχει ψευδῇ ἀποφῆναι, ἀ εἰρήκαμεν, λεγέτω (*Pl. Rep.* 2, 366).

<sup>1</sup> Ἀκούω τινὰ ἤκουρα, *I hear (learn, am told) that some one is come*, ἀκούω τινὸς διαλεγόμενον, *I hear some one speak (hear him speaking)*, § 58 a. R. 3. Ἀρῖστος ᾗσθετο Κῦρον πεπτωκότα (*Xen. An.* 1, 9, 31), *A. perceived, became aware, that C. was fallen*; ᾗσθησαι πόποτέ μου συκοφαντοῦντος; (*Xen. Mem.* 4, 4, 11), *hast thou (thyself as present) ever perceived me taking the part of a sycophant (practising chicanery)?* This distinction, however, in the use of αἰσθάνομαι is not always observed.

REM. 5. The verbs mentioned have also, some more frequently, e. g. *οἶδα*, others less frequently, a sentence with *ὅτι* (or *ὥς* mostly after a negation, see § 159, R. 3) with no difference in point of meaning, but only as the convenience of the general form of the sentence may require: *Τοὺς χειροστέχνας ᾗδῃ, ὅτι εὐρήσοιμι πολλὰ καὶ καλὰ ἐπισταμένους* (*Pl. Apol.* 22). *Ἦσθοντο οἱ Ἕλληνες, ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἶη* (*Xen. An.* 1, 10, 5). *Οὐδ' ἐκέينو δύναμαι ἰδεῖν, ὥς οὐχὶ πάντες ἄνθρωποι τούτων τυχεῖν ἀξιώσουσιν* (*Dem.* 23, 123). *Ὡς οὐ πεποίηκε Μειδίας, ἀ κατηγόρηκα, τοῦτο δεκνύντω* (*Dem.* 21, 28. A challenge which Demosthenes assumes will not be accepted). *Ῥαδίως αἰσθήσεσθε τούτους, ὅτι εἰσὶ βίαιοι καὶ ἀσελγεῖς ἄνθρωποι* (*Dem.* 43, 23; on τούτους, ὅτι, see § 191). (Blending of two constructions: *Γνοὺς δὲ ὁ Κλέων καὶ Δημοσθένης, ὅτι, εἰ καὶ ὅπου σονοῦν μᾶλλον ἐνδύσουσιν οἱ Λακεδαιμόνιοι, διαφθαρησόμενοι αὐτοὺς ὑπὸ τῆς σφετέρης στρατιάς, ἔπαυσαν τὴν μάχην.* *Thuc.* 4, 37. Cf. § 159, R. 4.)<sup>1</sup>

REM. 6. The verbs signifying *to remark, learn, hear* (also ἀγγέλλω), have also often the accus. with inf., rarely those signifying *to know*: *Ἀκούω καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι* (*Xen. An.* 2, 5, 13). *Πυνθάνομαι μέλλειν Δημοσθένην καταριθμεῖσθαι πρὸς ὑμᾶς, ὅσα πεπολιτεύεται* (*Æsch.* 3, 54). (*Ἔθ νυν ἐπίστω τῶνδ' ἐμ' αἰσχύνῃν ἔχειν.* *Soph. El.* 616.) *Γινώσκω* has the acc. with inf. (not the participle) in the sense *perceive, assume, consider*. *Κῦρος ἀγῶνας κατέστησεν ἀπάντων, ὅπόσα ἐγίγνωσκεν ἀσκεῖσθαι ἀγαθὸν εἶναι ὑπὸ στρατιωτῶν* (*Xen. Cyr.* 2, 1, 22). (*Γινώσκω, give sentence that something shall be done*,—see § 164.) *Ἀποφαίνομαι, declare* (that something is; not *to prove*), has the acc. with inf.<sup>2</sup>: *ἀπέφηναν τοῦτο δίκαιον τοῖς ἀρχομένοις εἶναι* (*Pl. Rep.* 338, ε).

REM. 7. *Σύννοιά τινι ἡ δίκημένη* (*Dem.* 21, 2) and (the meaning of *σύν* almost disappearing) *Συνίσσαι τοὺς πρὸ αὐτῶν τετρανανευκότας τοὺς μὲν ὑπὸ τῶν γονέων ἀννηρημένους, τοὺς δὲ ὑπὸ τῶν παίδων, τοὺς δὲ ὑπ' ἀδελφῶν* (*Isocr. de Pac.* 113). *Σύννοϊδα ἐμαυτῷ ἐψευσμένος* and *ἐψευσμένη*.

b) So likewise a participle is attached to the object, to complete the predicate, with the verbs *παύω, cause a person to have done with something, περιορῶ, overlook* (allow something to be done before one's eyes), and (more for the purpose of merely denoting a circumstance) with *εὐρίσκω, καταλαμβάνω, φωρῶ, find, catch* a person doing something (passive ἀλίσκομαι), *ποιῶ, represent in a poem, ἐγγράφω, lay an information*: *Τὴν φιλοσοφίαν παῦσον ταῦτα λέγουσαν* (*Pl. Gorg.* 482). *Ἄμα διψῶν τε πέπαυμαι καὶ ἄμα ἡδόμενος διὰ τοῦ πίνειν* (*Pl. Gorg.* 497). *Μὴ περιίδωμεν ὑβρισθεῖσαν τὴν Λακεδαιμόνα καὶ καταφρονηθεῖσαν* (*Isocr. Archid.* 108). (*Ὡν* with *εὐρίσκω* omitted: *Ἐμὲ εὐρήσετε οὐ κακὸν οὐδ' ἄχρηστον*, *Isocr.* 7, 41.) (*Περιορῶ τι γίνεσθαι, τοὺς Μαντιεῖς ἀρχεν τῆς Ἀρκαδίας*, *Thuc.* 5, 29, = *ἔω*.)

In a special manner (mostly, however, in the poets) a participle of the aorist is joined to the verb *ἔχω* as apposition to the subject, to denote at once the preceding action and the present state, almost as a mere periphrasis of the perfect: § 179.

<sup>1</sup> *Μέμνημαι, οἶδα, ὅτε (ἡνίκα), — I remember the time when —.*

<sup>2</sup> *Μανθάνω ὀρχεῖσθαι, ἐπίσταμαι λέγειν, μέμνησο ἀπιστεῖν, &c.,* by § 145, do not come under this head.

Σοῦ δ' ἔγωγε θανμάσας ἔχω τόδε (*Soph. Phil.* 1362). Τὸν λόγον σου πάλα θανμάσας ἔχω, ὅσῃ καλλίῳ τοῦ προτέρου ἀπειργάσω (*Pl. Phæd.* 257).

- § 180. a) A participle stands, with or without the article, and with or without defining accessories, as attributive to a substantive, with the sense of an adjective or of a relative periphrasis: Πόλις κάλλει διαφέρουσα. Ἀνὴρ καλῶς πεπαιδευμένος. Οἱ πρέσβεις οἱ παρὰ Φιλίππου πεμφθέντες. Ἡ Μυσῶν λεία λεγομένη (*the so-called booty of the Mysians; the proverbial Mysian booty*). Αἱ Αἰόλου νῆσοι καλούμεναι (*Thuc.* 3, 88). Ἐν τῇ Μεσσηνίᾳ ποτὲ οὔσῃ γῇ (*Thuc.* 4, 3; *in the land which was once Messenian*). Αἱ ἄρισται δοκοῦσαι εἶναι φύσεις (*Xen. Mem.* 4, 1, 3). (On the position of the words when the participle, as attributive with the article, has accessory definitions, see § 9, R. 1.)

REM. It should be remarked, however, that the participle perfect in Greek, much more rarely than in Latin (*doctus, eruditus, rectus*), assumes the signification of a pure adjective, merely denoting the property in general without reference to the action by which it was produced. (Ἐβρώμενος.) On the other hand, the participial constructions, instead of the relative periphrases used in Latin, are rendered very frequent by the use of ὧν and δοκῶν.

- (425) b) A participle with the article (with addition of case and other definitions) can likewise stand substantively instead of a relative periphrasis of a person or thing (cf. § 14): Οἱ κρατοῦντες. Ἦν δὲ οὐ τὴν γνώμην ταύτην εἰπὼν Πείσανδρος (*Thuc.* 8, 68). Ἔδει τὴν πολιτικὴν σοφὸς ποιεῖν τοὺς πολίτας καὶ ἐπιστήμης μεταδιδόναι, εἴπερ ἔμελλεν αὕτη εἶναι ἡ ὠφελουῶσα τε καὶ εὐδαίμονας ποιοῦσα (*Pl. Euthyd.* 292). Ἀφεκτέον τῶν τοιοῦτων τῷ σωφρονεῖν δυνησομένῳ (*Xen. Conv.* 4, 26).<sup>1</sup> Παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι (*Xen. Mem.* 4, 2, 6). Τοῖς Ἀρκάδων σφετέροις οὔσι ξυμμάχοις (*Thuc.* 5, 64; *those of the Arcadians who were —*, partitively, see § 50 a). Τοὺς πῶς διακειμένους λάβειν ἂν οἱ τοιοῦτοι μαθητάς; (*Isocr. Antid.* 222; see 176 a, and 198 a.)

REM. 1. On the other hand, it is more rare for a participle without the article to be put substantively, to denote indefinitely persons of a certain kind, or who do something (cf. § 87 a): Πλέομεν ἐπὶ πολλὰς ναῦς κεκτημένους (*Xen. Hell.* 5, 1, 19). Νόμος ἐστίν, ὅταν πολεμούντων πόλις ἀλφῶ, τῶν ἐλόντων εἶναι τὰ χρήματα τῶν ἐν τῇ πόλει (*Xen. Cyr.* 7, 5, 73). Μετὰ ταῦτα ἀφικνοῦνται ἀγγέλλοντες (*with the intelligence*), ὅτι οὐ πατὴρ ἀφέιται (*is released*; *Isocr. Trap.* 11: so frequently, Ἕκουσιν, ἤκον λέγοντες). (Ὅταν τις θεῶν βλάβῃ, δύναι' ἂν οὐδ' ἂν ισχύων φυγεῖν, *Soph. El.* 697. Elsewhere almost exclusively in the plural.) To denote a person as one who can, shall, will do something, the article is usually put to the participle (of the future, rarely of the present: *persons who do*), both adjectively, and especially

<sup>1</sup> Τίνας καλεῖν ἔδει ἐτέρους; τοὺς, ὅτ' ἐγώ, γεγονυίας ἤδη τῆς εἰρήνης, ἀπὸ τῆς ὑστέρας ἦκον πρεσβείας, αἰσθόμενος φενακίζομένην τὴν πόλιν, προὔλεγον καὶ διεμαρτυρομένην καὶ οὐκ εἶων προέσθαι Πύλας οὐδὲ Φωκέας, λέγοντας, ὡς ἐγώ δύσκολός εἰμι τις ἀνθρώπος (*Dem.* 6, 29).

substantively : Οὐδὲ τοὺς δούλους ὑβρίζειν οἱ Ἕλληνες ἀξιοῦσιν, ἀλλὰ νόμον δημοσίαν [§ 180:] τὸν ταῦτα κωλύσονται τέθειναι (Dem. 21, 49). Ἡ χώρα πολλή καὶ ἀγαθὴ ἦν καὶ ἐνῆσαν οἱ ἐργασζόμενοι (Xen. An. 2, 4, 22; *people to till it*). Ὁ ἡγήσόμενος οὐδεὶς (οὐκ) ἔσται (Xen. An. 2, 4, 5). (Πολλοὺς ἔχομεν τοὺς ἐτοιμῶς καὶ προθύμῶς συναγωνιζομένους ἡμῖν. Isocr. de Pac. 139.)

REM. 2. The poets sometimes make a genitive case depend on a participle with the article, as if it were a substantive, e.g. ὁ ἐκείνων τεκῶν (Eur. El. 335). In prose οἱ προσήκοντες, *relations*, and τὸ συμφέρον, *advantage, interest*, are used quite as substantives (τὸ τῆς νεώς καὶ τῶν ναυτῶν συμφέρον, Pl. Pol. 296; τὰ μικρὰ συμφέροντα τῆς πόλεως, Dem. 18, 28). The poets and Thucydides sometimes use a present participle in the neuter, instead of an abstract verbal substantive, e.g. τὸ νοσοῦν = ἡ νόσος. Ἐν τῇ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται (Thuc. 1, 142; *by want, or omission, of practice*); μετὰ τοῦ δρωμένου (Thuc. 5, 102; *with action, when there is doing*). (Otherwise: τὸ δοκάζον τῆς ψυχῆς, *that (part) of the mind which represents (images)*; τὸ κρατοῦν τῆς πόλεως. Partitive genitive, § 50.)

c) Some few present participles, viz. διαφέρων, ἔχων with an adverb (e.g. κάλλιστ' ἔχων), προσήκων, πρέπων, δεόν, ἐξόν, συμφέρον, sometimes occur, as adjective predicate-nouns, with εἰμί or γίνομαι, occasionally also others in connexion with an actual adjective: Τί ποτ' ἐστὶν οὗτος ὁ βίος ἐκείνων διαφέρων; (Pl. Gorg. 500.) Τοὺς Λακεδαιμονίους οὐ διὰ τὴν ἀρετὴν αὐτῶν ἐσώσατε, ἀλλ' ὅτι συμφέρον ἦν τῇ πόλει σῶς εἶναι (Dem. 19, 75). Δεῖ πολὺ μὲν τοὺς ἀρχοντας ἐπιμελεστέρας γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πειθομένους μᾶλλον τοῖς ἀρχουσι νῦν ἢ πρόσθεν (Xen. An. 2, 2, 30).

d) A participle of the present or aorist with εἰμί, as a periphrasis of the simple tense of the verb (in like manner as the participle perf., under certain circumstances, is joined with εἰμί) is a poetical licence of not very frequent occurrence; in the prose passages where it does occur, there is apt to be a certain emphasis in the several and distinct expression of the action (the participle) and its existence (εἰμί). Ἄν ᾗ θέλουσα (ἡ γυνή), πάντ' ἐμοῦ κομίζεται (Soph. Œd. R. 580). Οὐκ εἰς ἄλθρον; οὐ σιωπῆσας ἔσει; (ibid. 1146.) Παντάσας θαυμάσαιμ' ἂν, εἰ τί με τούτων διαπέφηνεν. Ἦν μὲν οὖν μετὰ πολλῆς ἡδονῆς καὶ παιδιᾶς τότε ἀκούμενα (Pl. Tim. 26). Ἡ τοῦτο οὐκ ἔστι γινώμενον παρ' ἡμῖν; (Pl. Phil. 39; or, *is not this a thing that takes place —?*) Ἦν γὰρ ὁ Θεμιστοκλῆς βεβαιοτάτα φύσεως ἰσχὺν δηλώσας καὶ διαφερόντως τι ἐς αὐτὸ μᾶλλον ἐτέρου ἀξίως θαυμάσαι (Thuc. 1, 138; *a man who, in a pre-eminent degree, manifested* —). (With γίνομαι in command and prohibition: Μή, ὦ ξένε, ἡμῖν τὴν γε πρώτην αἰτησάντων χάριν ἀπαρνηθεὶς γένη. Pl. Soph. 217.)

A subject with a participle, conceived as *one* notion, and put in the genitive (*genitivi consequentia, double-genitive* [usually, in English, '*genitive absolute*']) is (in the manner assigned in § 66, b) attached to a sentence, where a simple participle could not be annexed, to denote the relation of time of the principal action, its way and manner, circumstances, ground or cause, &c., as the simple participle would do: Τῶν σωμάτων θληννομένων καὶ αἱ ψυχὰς πολὺ ἀρρώστοι γίνονται (Xen. Œcon. 4, 2; *if* —). Οὐκ ἂν ἤλθον δεῦρο, ὕμῶν μὴ κελευσάντων. Ὀλης τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιτρεπομένης τῷ στρατηγῷ, μεγάλα τὰ τ' ἀγαθὰ κατορθοῦντος αὐτοῦ καὶ τὰ κακὰ διαμαρτάνοντος εἰκὸς γί-

[§ 181.] γνεσθαι (*Xen. Mem.* 3, 1, 3; *where the whole city is made over* —, — *if he succeeds, &c.*). Οἱ Θηβαῖοι ἠβούλουντο τὴν Πλάταιαν ἔτι ἐν εἰρήνῃ τε καὶ τοῦ πολέμου μήπω φανεροῦ καθεστῶτος (= γεγεννημένου) προκαταλαβεῖν (*Thuc.* 2, 2). (Ἀφίκετο δεῦρο τὸ πλοῖον, γόνωντων τῶν Κεφαλλήνων, ἀντιπράττοντος Ζηνοθέμιδος, ὅθεν ἐξέπλευσε τὸ πλοῖον, ἐνταῦθα καὶ καταπλεῖν αὐτό. *Dem.* 32, 14; *when the Ceph. had determined, in spite of Z.'s resistance*, —. A double-genitive attached to another. Τί τῶν Φωκῶν ἢ ἄλλου τινὸς ἀνθρώπων μετὰ τοὺς παρ' Αἰσχίνου λόγους ἐξαμαρτόντος οὐκ ἀπέβη τὰ ὑπ' αὐτοῦ τότε ρηθέντα; *Dem.* 19, 75; *for what offence of the Phocians* —? See § 176, a.)

REM. 1. The learner must observe, that as the Greek has the whole series of active participles, the use of the passive double-genitive (as in Latin) is hereby excluded, when the action spoken of is that of the subject of the principal sentence: Ταῦτα εἰπόντες ἀπῆμεν, not τούτων λεχθέντων, which signifies, *after this was said by others*.

REM. 2. The relation between the principal sentence and the participial sentence is more specifically marked, as is the case with the simple participle, by certain adverbs: see § 175. Πόθεν, ὡς Σώκρατες, αἱ διαβολαὶ σοι αὐταὶ γεγόνασιν; οὐ γὰρ δὴ που, σοῦ γε οὐδὲν τῶν ἄλλων περιττότερον πραγματευομένου, ἔπειτα τοσαύτη φήμη τε καὶ λόγος γέγονεν (*Pl. Apol.* 20). Ψήφισμα ἔγραψα πλεῖν ἐπὶ τοὺς τόπους, ἐν οἷς εἴη Φιλιππος, καὶ τοὺς ὄρκους τὴν ταχίστην ἀπολαμβάνειν, ἢ ἐχόντων τῶν Θρακῶν τῶν ὑμετέρων συμμάχων τὰ χωρία ταῦτα, τὸ Σέρριον καὶ τὸ Μύρτιον καὶ τὴν Ἐργίσκην, οὕτω γίγνοιθ' οἱ ὄρκοι (*Dem.* 18, 27). Διονυσόδωρον μετὰξὺ ταῦτα λέγοντος ὁ Κλεινίας ἐτυχεν ἀποκρινάμενος (*Pl. Euthyd.* 275). Especially frequent is the double-genitive with ὥς, to express the *thought* and *supposition* or *pretext* under which something is spoken or done (*because, as though*): Φυλλίδας καὶ Μέλλων ἐκήρυττον ἐξέιναι πάντας Θηβαίους, ὥς τῶν τυράννων τεθνεώτων (*Xen. Hell.* 5, 4, 9). Οὐχ ὥς τοῖς Ἕλλησι πολεμησόντων ἡμῶν εἶπον, ἀ εἶπον (*Xen. An.* 5, 6, 3). Cf. § 175 d. Especially note the use of the double-genitive with ὥς in connexion with verbs or phrases denoting an opinion or utterance, to assign the purport of the opinion or utterance (*to be of opinion as though*, i.e. *that something should be done*), usually with the imperative, or at least in speaking of that which is to be thought or spoken (often with emphatic οὕτως before the principal verb, after the genitive): Ὡς ἐμοῦ γε καὶ ἀγωνιουμένου καί, ὁποῖος ἂν τις ᾖ, κατὰ τὴν ἀξίαν τιμᾶσθαι ἀξιώσοντος, οὕτως, ὡς Κύριε, γίγνωσκε (*Xen. Cyr.* 2, 3, 15). Ὡς ἐμοῦ ἰόντος, ὅπῃ ἂν καὶ ἡμείς, οὕτω τὴν γνώμην ἔχετε (*Xen. An.* 1, 3, 6). Ἄλλο τι ὥς οὕτω σου νομίζοντος διανοῦμεθα; (*Pl. Gorg.* 472; *are we not to assume that this is your opinion?* On ἄλλο τι, see § 199 c.) Εἵπατε καὶ περὶ τούτου, πότερα μενεῖτε καὶ σπονδαὶ εἰσιν ἢ ὥς πολέμου ὄντος παρ' ἡμῶν ἀπαγγεῖω (*Xen. An.* 2, 1, 21; or, *whether I shall report* —). (Ὁψεσθε, ὥς περ δούλων ἀποδιδρασκόντων εὐρημένων, τοὺς μὲν ἱκετεύοντας τῶν πολεμίων, τοὺς δὲ φεύγοντας. *Xen. Cyr.* 4, 2, 21; *just as when* —.)<sup>1</sup>

REM. 3. Sometimes a double-genitive and a simple participle referred to a case (most frequently the subject) in the principal sentence, are connected by *and*, or by *μέν* and *δέ* as co-ordinate definitions (e.g. of time, cause, thought, &c.): Κλέων πάντα διαπραξάμενος ἐν τῇ ἐκκλησίᾳ καὶ ψηφισαμένου Ἀθηναίων αὐτῷ τὸν πλοῦν τῶν τε ἐν

<sup>1</sup> Ὁ νόμος οὐκ ἔα περὶ τῶν ἀτίμων λέγειν, ἐὰν μὴ τῆς ἀδείας δοθείσης (*Dem.* 24, 46). See § 175 e, foot-note T (a).

Πύλῳ στρατηγῶν ἕνα προσελόμενος Δημοσθένην τὴν ἀναγωγὴν διὰ τάχους ἐποιεῖτο [§ (Thuc. 4, 29). Οἱ Ἕλληνες στραφέντες παρεσκευάζοντο ὡς ταύτῃ προσιόντος βασιλέως 181.] καὶ δεξιόμενοι (Xen. An. 1, 10, 6).

REM. 4. a) The subject-genitive in a double-genitive is sometimes omitted, when it is a pronoun easy to be understood from the context and the preceding mention of the same subject, and with no emphasis on it: Ἐῖποντο δὲ τοῖς Μοσσυνοῖκοις τῶν Ἑλλήνων τινές, οὐ ταχθέντες ὑπὸ τῶν στρατηγῶν ἀλλ' ἀρπαγῆς ἕνεκεν. Οἱ δὲ πολέμιοι, προσιόντων, τῶς μὲν ἡσύχαζον, ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες τρέπονται αὐτούς (Xen. An. 5, 4, 16). (The pronoun of the first person omitted in an assurance by the speaker himself attached to what goes before: Ἐρώτα, ἔφη, ὦ Κύρε, ὡς τάλῃθ' ἱρουντος, Xen. Cyr. 3, 1, 9.)

b) Sometimes the double-genitive is a participle plural with an indefinite subject of the third person understood (*the people; one*) (cf. § 6 b): Οὐκ ἐξαιτούμενος, οὐκ Ἀμφικτυονικάς δίκας ἐπαγόντων, οὐκ ἀπειλούντων, οὐκ ἐπαγγελλομένων, οὐδαμῶς ἐγὼ προσέδωκα τὴν εἰς ὑμᾶς εὐνοίαν (Dem. 18, 322; *not when I was demanded to be given up, not when they were for bringing me to trial before the Amphictyons*).

c) A double-genitive of participle without a subject is formed from impersonal expressions with adjectives in the plural (ἔτοιμά ἐστιν, § 7 b. R. 2), or from a verb put impersonally to which some general notion of *things* can be understood as its subject (e. g. ἔχει, ἐπράχθη), usually in the plural, and from the verbs denoting the state of the weather (§ 7. a 1). (Comp. the double-accusative, § 182): Ἐτι ὄντων ἀκρίτων διαλλαγῶμεν (Thuc. 1, 7). Οὕτως ἐχόντων (*under such circumstances, such being the case, more rarely οὕτως ἔχοντος*), εἰκὸς τοῖς μὲν πολέμιοις ἐναντίους εἶναι τοὺς θεοὺς, ἡμῖν δὲ συμμάχους (Xen. An. 3, 2, 10). Τοῦτον τὸν τρόπον πραχθέντων, τῆς πόλεως γίγνεται τὰ χρήματα (Dem. 24, 12; *such being the facts of the case*). Ἀλκιβιάδης ἀνηγάγετο ἐπὶ τὴν Κύζικον, ὄντος πολλοῦ (Xen. Hell. 1, 1, 16).

d) A passive participle neuter (usually plural, cf. c) of a *verbum declarandi* is sometimes put in the double-genitive, with a sentence with ὅτι added: Περικλῆς ᾤχετο κατὰ τάχος ἐπὶ Καόνου καὶ Καρίας, ἐσαγγελθέντων, ὅτι Φοίνισσαι νῆες ἐπὶ τοῖς Ἀθηναίοις πλέουσιν (Thuc. 1, 116; but δηλωθέντος, ὅτι —, 1, 74).

REM. 5. The omission of the participle ὦν in the double-genitive is very rare: Πᾶν ἐν ἡσυχῇ, πάτερ, ἔξιsti φωνεῖν, ὡς ἐμοῦ μόνης πέλας (Soph. Ed. C. 83). (Νικίαν καὶ Δημοσθένην οἱ Συρακούσιοι ἄκοντος Γυλίππου ἀπέσφαξαν, Thuc. 7, 86, and ἐμοῦ οὐχ ἰκόντος, Soph. Aj. 455, as if ἐκῶν, ἄκων were participles.)

REM. 6. The double-genitive is usually put only where the subject of the participle does not stand in the principal sentence in some other case to which the R. 5) participle might attach itself. Sometimes, however, although the subject of the participle does so occur, the double-genitive is nevertheless used, in order to give more prominence to the participial sentence as a special circumstance: Διαβεβηκότος ἤδη Περικλείους στρατιᾷ ἐς Εὐβοίαν, ἡγγέλθη αὐτῷ, ὅτι Μέγαρος ἀφέστηκεν (Thuc. 1, 114). Τριῶν θυρῶν οὐσῶν, ἃς εἶδε με διελεῖν, ἅπασαι ἀνεψιγμένας ἐτυχον (Lys. 12, 16). Σὺ μὲν ὡς φάσκοντος εἰδέναι περὶ ὧν ἔρωτῶ, προσφέρει πρὸς ἐμέ (Pl. Charm. 165; ἐμοῦ omitted agreeably with the concluding remark in R. 4, a).

REM. 7. Sometimes a substantive takes a participle as apposition, and then, by means of a preposition, especially ἅμα or σὺν, is attached to a sentence as a definition of time: Ἄμα ἡλίῳ ἀνίσχοντι ἤλθε Προκλῆς, ὁ Τευθρανίας ἀρχων (Xen. An. 2,

[§ 181.] 1, 3). "Αμα τῷ ἦρι εὐθὺς ἀρχομένῳ τοῦ ἐπιγιγνομένου θέρους οἱ ἐν τῇ Σικελίᾳ Ἀθηναῖοι ἄραγτες ἐκ τῆς Κατάνης παρέπλευσαν ἐπὶ Μεγάρων (*Thuc.* 6, 94). Ἡ ὁργὴ αὐτῇ ὑπὸ τε τῶν ἀγαθῶν (*the advantages*) πεπανθήσεται καὶ σὺν τῷ φόβῳ λήγοντι ἅψει (*Xen. Cyr.* 4, 5, 21). (Πρὸ ἡλίου δύνοντος, *Æsch.* 1, 12. Ἐπει πέμπτη μετὰ Συρακούσας οἰκισθείσας, *Thuc.* 6, 3. Ἐπὶ Κόδρον βασιλεύοντος, *Lyc.* 84. Ἐπὶ χιόνι πεσοῦσα, *Hdt.* 2, 22, *after the falling of snow, after it has snowed.*)

§ 182. Instead of the double-genitive, the accusative (*double-accusative* [*accusative absolute*]) of impersonal verbs is used (e. g. δέον, ἐξόν, προσήκον, παρέχον, μέλον, μεταμέλον, also δοκοῦν, δόξαν, *as [when, since] it is, was, decreed*) or of passive verbs used impersonally (with an infinitive added, e. g. προσταχθέν, εἰρημένον, γενόμενον ἐπ' ἐμοί, *as it was in my power, &c.*), or of impersonal expressions of εἰμί and an adjective (e. g. ἀδύνατον ὄν). The double-accusative is also used of impersonal expressions (ἐμὲ ποιήσοντα) after ὥς and ὥσπερ, *in the opinion, supposition, belief that, or, as though*: "Οταν ἀναγκασθῇ τις δυοῖν κακοῖν τὸ ἕτερον αἰρεῖσθαι, οὐδεὶς τὸ μείζον αἰρήσεται, ἐξόν τὸ ἕλαττον (*viz. αἰρεῖσθαι. Pl. Prot.* 358). Οἱ Ἀθηναῖοι μετεμέλοντο, ὅτι μετὰ τὰ ἐν Πύλῳ, καλῶς παρασχόν, οὐ ξυνέβησαν (*Thuc.* 5, 14; *a favorable opportunity having offered*). Ὡς Κῦρος ἐγένετο ἐν Μήδοις, συνδόξαν τῷ πατρὶ καὶ τῇ μητρί, γαμεῖ τὴν Κναξάρου θυγατέρα (*Xen. Cyr.* 8, 5, 28). Προσταχθέν μοι ὑπὸ τοῦ δήμου Μένωνα τὸν στρατηγὸν ἄγειν εἰς Ἑλλήσποντον, ᾧχόμεν ἀναγόμενος διὰ τάχους (*Dem.* 50, 12; *I put to sea with speed*). Οἱ Συρακούσιοι παρεκελεύοντο κραυγῇ οὐκ ὀλίγῃ χρώμενοι, ἀδύνατον ὄν ἐν νυκτὶ ἄλλῳ τῷ σημῇναι (*Thuc.* 7, 44). Κῦρος ἀντιπαρεσκευάζετο ἐρρωμένως, ὥς μάχης ἔτι δεήσον (*Xen. Cyr.* 6, 1, 26). Οἶμαι τὸ πλεῖθος ψηφιεῖσθαι, ἃ βουλόμεθα, ἅμα μὲν ὑμῶν συναγορευόντων, ἅμα δὲ καὶ αἰσχρὸν ὄν ἀντιλέγειν (*Xen. Cyr.* 2, 2, 20). Οἱ πατέρες τοὺς υἱεῖς ἀπὸ τῶν πονηρῶν ἀνθρώπων εἰργουσιν, ὥς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἀσκησιν οὖσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν (*Xen. Mem.* 1, 2, 20). Ἀπεβλέψατε πρὸς ἀλλήλους ὥς αὐτοὶ μὲν ἕκαστος οὐ ποιήσων τὸ δόξαν, τὸν δὲ πλεῖστον πρᾶξοντα (*Dem.* 14, 15). Ἐνιοὶ φίλους μὲν κτῶνται ὥς βοηθῶν δεόμενοι, τῶν δ' ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολιτῶν μὲν γιγνομένους φίλους, ἐξ ἀδελφῶν δ' οὐ γιγνομένους (*Xen. Mem.* 2, 3, 3).<sup>1</sup>

REM. 1. After verbs that themselves express opinion, the double-accusative with ὥς of personal verbs is very rarely put instead of the double-genitive with ὥς (§ 181, R. 2); but where the notion of thinking is merely implied in the ὥς, the double-accusative is even more usual than the double-genitive.

REM. 2. It is very rare to meet with the double-accusative of a personal expression without ὥς (with ὄν or a participle which is commonly used impersonally, or

<sup>1</sup> Hence *τυχόν*, properly, *it having chanced, as it happened*, is used quite as an adverb, *perchance, mayhap*.



with the neuter of a pronominal word as subject), e. g. προσῆκον ἐμοὶ τοῦ κλήρου μέρος (Isæ. 5, 12). Ἦδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν, κυρωθὲν δὲ οὐδὲν, ὀπηνίκα χρὴ ὀρμᾶσθαι, οἱ Μακεδόνες καταστάντες ἐς αἰφνίδιον φυγὴν ἐχώρουν ἐπ' οἴκου (Thuc. 4, 125).<sup>1</sup> [§ 182.]

REM. 3. Now and then in this construction the participle ὦν is omitted: Ἄρα τὴν διαίτάν μου φαυλίζεις ὥς ἦττον μὲν ὑγιεινὰ ἐσιόντος ἐμοῦ ἢ σοῦ, ἦττον δὲ ἰσχύον παρέχοντα, ἢ ὥς χαλεπώτερα (viz. ὄντα) πορίσασθαι τὰ ἐμὰ διαιτήματα τῶν σῶν διὰ τὸ πολυτελέστερα εἶναι; (Xen. Mem. 1, 6, 5.)

The Tenses of the Participle, present, perfect, and aorist, correspond § with the same tenses of the indicative (so that the aorist is a præter- 183. itum): Ἦν μηδὲν φαίνωμαι κακόν σε πεποιηκώς μηδὲ βουληθείς, οὐ καὶ σὺ αὐτὸ ὁμολογήσεις ὑπ' ἐμοῦ μηδὲν ἀδικεῖσθαι; (Xen. Cyr. 5, 5, 13; that I have done thee no evil, neither wished I to do thee any.) Usually δέικνυμι πεποιηκώς, δ. τινὰ πεποιηκότα, corresponding with πεποίηκα or πεποίηκεν as judgment on the completed relation. For examples of the tenses generally, see the preceding paragraphs. Hence after a verb of past time (since the participle denotes the time in reference to the principal action) the participle of the present answers to the imperfect, that of the perfect to the plusquamperfect, that of the aorist to a more remote past (as aorist, not as perfect): Ταῦτα εἰπόντες ἀπῆλθον (= ἐπειδὴ ταῦτα εἶπον). Ἐπέδειξα Αἰσχίνην οὐδὲν ἀληθὲς ἀπηγγελκότα ἀλλὰ φευακίσανθ' ὑμᾶς (Dem. 19, 177. = Οὐδὲν ἀληθὲς ἀπήγγελκεν ἀλλ' ἐφενάκισεν ὑμᾶς. The former said in general, the latter of a particular matter of fact). (Ὁ τὴν γνώμην ταύτην εἰπὼν Πείσανδρος ἦν, Thuc. 8, 68, as a circumlocution = εἶπεν. Τίς ἦν ὁ βοηθήσας τοὺς Βυζαντίους καὶ σώσας αὐτούς; τίς δ' ὁ τῇ πόλει λέγων καὶ γράφων καὶ πράττων; Dem. 18, 88 = ἐβοήθησεν — ἐλεγεν — ἐγραφεν — ἐπραττεν.)

REM. 1. Sometimes, even after a verb of present time, the participle present has the sense of the imperfect, where an anterior time is either plainly denoted by the context or by the addition of τότε: Πρὸς μὲν τοὺς φίλους τε καὶ πρὸς τοὺς πολίτας ταῦτα ὑμᾶς παῖδας ὄντας ἐδιδάσκομεν ὅπως δὲ πολεμίους δύνασθε κακῶς ποιεῖν, οὐκ οἶσθα μανθάνοντας ὑμᾶς πολλὰς κακουργίας; (Xen. Cyr. 1, 6, 28.) Ἀγακτοῦσιν ὥς μεγάλων τινῶν ἀπεστερημένοι καὶ τότε μὲν (viz. ὅτε νέοι ἦσαν) εὖ ζῶντες, νῦν δὲ οὐδὲ ζῶντες (Pl. Rep. 1, 329). Οἱ τε ἐν τῇ δικαστηρίῳ τότε δικάζοντες καὶ τῶν ἐξωθεν παρόντων πολλοὶ ταῦτα συνίσασιν (Dem. 30, 32).<sup>2</sup>

REM. 2. Sometimes, after a verb in the aorist or historical present, an aorist participle stands as apposition to the subject, not to denote an earlier but a contemporary (single and momentary) action (in that, by —, and), so that the past is specially denoted in the action of the participle, just as it would be in a *verbum finitum* with and, &c.: Εὖ ἐποίησας ἀναμνήσας με (Pl. Phæd. 60; you did well to remind me;

<sup>1</sup> From δόξαν we have also δόξαν ταῦτα (Xen. An. 4, 1, 13) for τοῦτων δοξάντων (Xen. Hell. 5, 2, 24).

<sup>2</sup> Οἱ οἰχόμενοι, the departed, dead, from οἰχομαι (see § 110 a, R. 2), ὁ φεύγων, the banished. Poetically, οἱ θνήσκοντες, ἡ τίκτουσα, for οἱ θανόντες, ἡ τεκούσα.

[§ 183.] *in that thou didst remind me).* "Ἢδη πώποτε ἡ μήτηρ ἡ δακοῦσα κακὸν τί σοι ἔδωκεν· ἢ λακτίσασα; (*Xen. Mem.* 2, 2, 7). Κίρων ἐκδίδωσι τὴν θυγατέρα Ναυσίμεινι πέντε καὶ εἴκοσι μνᾶς ἐπιδούς (*Isae.* 8, 8). 'Ο Φρύνιχος πέμπει ὡς τὸν Ἀστύχον, τῶν Λακεδαιμονίων ναύαρχον, κρύφα ἐπιστείλας, ὅτι Ἀλκιβιάδης αὐτῶν τὰ πράγματα φθίρει (*Thuc.* 8, 50; and gave him to understand. Shortly afterwards: 'Ο Ἀλκιβιάδης πέμπει εὐθὺς κατὰ Φρυνίχον γράμματα ἐς τὴν Σάμον ἀξιῶν αὐτὸν ἀποθνήσκειν). Especially note, that with the aorists ἔλαθον and ἔφθην (or λανθάνω and φθάνω as historical present) the participle annexed (by § 177) for a single, transient action, is always put in the aorist, and only where an abiding condition (property) is denoted, stands in the present. This aorist of the participle remains, even where the principal verb is aorist without preterite signification (subjunctive, imperative, optative, or infinitive), and with the future indicative. Also with the aorist of *περιορᾶν* (§ 178 b) and sometimes of *ἐφορᾶν*, in all the moods (*περιίδω*, &c.) the participle stands in the aorist for a transient action: Ἐλαθεν ἀφθέντα πάντα καὶ καταφλεχθέντα (*Thuc.* 4, 133). Συμκρόν ἔφθης με ἐρόμενος (*Pl. Pol.* 293). 'Ο πεζὺς στρατὸς τῶν Ἀθηναίων φθάνει ἀναβάς ἐπὶ τὰς Ἐπιπολάς πρὶν τοὺς Συρακουσίους παραγενέσθαι (*Thuc.* 6, 97). Φοβούμεθα περὶ Κλεινίᾳ, μή τις φθῇ ἡμᾶς ἐπ' ἄλλο τι ἐπιτήδευμα τρέψας αὐτοῦ τὴν διάνοιαν (*Pl. Euthyd.* 275). Βουλοίμην ἂν, ἄκοντος ἀπίων Κύρου, λαθεῖν αὐτὸν ἀπελθών (*Xen. An.* 1, 3, 17). Εὐλαβεῖσθε, ὅπως μὴ πέρα τοῦ δέοντος σοφώτεροι γενόμενοι λήσετε διαφθαμέντες (*Pl. Gorg.* 487). Τοὺς ἀνθρώπους λήσομεν ἐπιπεσόντες (*Xen. An.* 7, 3, 43). Δέομαι ὑμῶν, ὡ ἄνδρες δικασταί, βοηθεῖν ἡμῖν καὶ μὴ περιδεῖν ὑπὸ τῶν ἐχθρῶν ἀναιρεθέντας (*Lys.* 19, 64; *not to allow us to be destroyed, ruined, transient action*). — Ἐλάθομεν ἡμᾶς αὐτοὺς παίδων οὐδὲν διαφέροντες (*Pl. Crit.* 49). Οἰμαί σε πολλὰ μεριμνᾶν ὅπως μὴ λάθῃς σαυτὸν ἀγνοῶν τι τῶν εἰς στρατηγίαν ὠφελίμων (*Xen. Mem.* 3, 5, 23). Αἰσχυνοίμην ἂν, εἰ περιδοίμι τὴν χώραν, ἣν ἡμῖν οἱ πατέρες κατέλιπον, ταύτην τοὺς οἰκέτας τοὺς ἡμετέρους ἔχοντας (*Isocr. Archid.* 8). (After ἔφθην an occasion for the present can rarely happen.)<sup>1</sup>

REM. 3. With the article, the participle of the aorist sometimes approximates to that of the perfect: Οἱ θανόντες. 'Ο τὰ ἔργα παρῆσχηκός, περὶ ὧν εἰσὶν οἱ λόγοι, δικαιοτάτ' ἂν ταύτην ἔχοι τὴν αἰτίαν, οὐχ ὁ ἔσκεμμένος οὐδ' ὁ μεριμνήσας τὰ δίκαια λέγειν νῦν (*Dem.* 21, 192).

§ 184. (*The Participle with ἂν.*) The participle of the present and aorist with ἂν is used in a hypothetical and potential signification, so that it corresponds partly with the imperfect and aorist of the indicative with ἂν, partly, and that more frequently, with the present and aorist of the optative with ἂν. (The aor. as in the opt. or inf. with the signification of a dubitative future.) In this manner the participle may stand both to denote a circumstance (§ 174), and also after the verbs mentioned in §§ 177, 178, in circumlocutions with the article, and in the double-genitive or double-accusative. (By this means, the Greek has often a brevity and flexibility of expression unattainable by languages in which such a hypothetical statement must necessarily be expressed by a finite verb.) *a*) (Corresponding with indicat. with ἂν): Ἡμεῖς ἐπεὶ ἠκούσαμεν, ὅτι ἐστὶ τι λοιπὸν ἔργον, ὃ

<sup>1</sup> Δελήθαμεν ἀμφοτέρων εἰς τὸ μέσον πεπτωκότες (*Pl. Theæt.* 180). Κατατείνας (συντείνας) λέγω, ἐρῶ (*Pl. Rep.* 2, 358), as forcibly as I can; i. e. with exertion of all my powers (after collecting them and bending them to the task).

δεῖ ἐξεργάσασθαι, συνεσκευθρωπάσαμεν, οὐ φοβούμενοι, ἀλλὰ πεποιῆσθαι [§ 184.]  
 ἂν ἤδη καὶ τοῦτο βουλόμενοι (*Xen. Cyr.* 6, 2, 21, = ὅτι ἡβουλόμεθ' ἂν καὶ τ. π.). Φίλιππος Ποτίδειαν ἐλὼν καὶ δυνηθεὶς ἂν αὐτὸς ἔχειν, εἰ ἐβουλήθη, Ὀλυνθίοις παρέδωκεν (*Dem.* 23, 107, = ἡδυνήθη ἂν). Εὐῖσθι μηδὲν ἂν με τούτων ἐπιχειρήσαντά σε πείθειν, εἰ δυναστείαν μόνον καὶ πλοῦτον ἐώρων ἐξ αὐτῶν γενησόμενον (*Isocr. Phil.* 133). — *b*). (Answering to the optative with ἂν): Οἱ Ἑρακλείους παῖδες τὰς μὲν ἄλλας πόλεις ὑπερεώρων ὥς οὐκ ἂν δυναμένας βοηθῆσαι ταῖς ἐαυτὸν συμφοραῖς, τὴν δ' ἡμετέραν ἱκανὴν ἐνόμιζον εἶναι μόνην (*Isocr. Paneg.* 56, = οἰόμενοι οὐκ ἂν δύνασθαι = οὐκ ἂν δύναιντο). Ὁ Ἀρίστιππος ἔρχεται πρὸς τὸν Κύρον καὶ αἰτεῖ αὐτὸν εἰς διςχιλίους ξένους καὶ τριῶν μηνῶν μισθὸν ὥς οὕτως περιγενόμενος ἂν τῶν ἀντιστασιωτῶν (*Xen. An.* 1, 1, 10). Εὐρίσκω ταύτην μόνην ἂν γενομένην τῶν παρόντων κακῶν ἀπαλλαγὴν, ἣν ἐθελήσωμεν ἐκείνην τὴν δημοκρατίαν ἀναλαβεῖν, ἣν Σόλων ἐνομοθέτησεν (*Isocr. Areop.* 16. On ἣν ἐθελήσωμεν in the condition, see § 135, R. 1, a). Διακεκρίμεθα χωρὶς τὰς τε καθαρὰς ἡδονὰς καὶ τὰς σχεδὸν ἀκαθάρτους ὁρθῶς ἂν λεχθείσας (*Pl. Phil.* 52 = αἱ ἀκάθαρτοι ὁρθῶς ἂν λεχθῆεν). Ἐγὼ εἰμι (*belong to; am one of those*) τῶν ἡδέως μὲν ἂν ἐλεγχθέντων, εἰ τι μὴ ἀληθὲς λέγω, ἡδέως δ' ἂν ἐλεγχάντων, εἰ τίς τι μὴ ἀληθὲς λέγοι, οὐκ ἀηδέστερον μὲν' ἂν ἐλεγχθέντων ἢ ἐλεγχάντων (*Pl. Gorg.* 458). Ξενοφῶν διαβάς τὴν χαράδραν σὺν τοῖς λοχαγοῖς ἐσκοπεῖτο, πότερον εἴη κρεῖττον ἀπαγαγεῖν καὶ τοὺς διαβιβηκότας ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν, ὥς ἀλόντος ἂν τοῦ χωρίου (*Xen. An.* 5, 2, 8; in the hope that the place might be taken). Ἐλπίζω τοὺς Ἀθηναίους καταπλεγέντας τῷ ἀδοκῆτῳ καταλῦσαι ἂν τὸν ποῦν, ἄλλως τε καὶ τοῦ ἐμπειροτάτου τῶν στρατηγῶν ἄκοντος ἡγουμένου καὶ ἀσμένου ἂν πρόφασιν λαβόντος, εἰ τι ἀξιοῦσθαι ἀφ' ἡμῶν ὁρθεῖη (*Thuc.* 6, 34; especially as the most experienced of their generals takes the command against his will, and might, or would, gladly catch at a pretext —). (Χρῶμεθα τῷ νόμῳ τούτῳ εἰδότες καὶ ὑμᾶς ἂν καὶ ἄλλους, ἐν τῇ αὐτῇ δυνάμει ἡμῖν γενομένους, δρῶντας ἂν αὐτό. *Thuc.* 5, 105; double ἂν as with the infinitive, see § 173, R. 1.)<sup>1</sup>

REM. The participle of the future with ἂν rests (in the Attic style) on passages in which the reading is corrupt (*λυπήσων* or *λυπήσας ἂν*, not *λυπήσων ἂν*)<sup>2</sup>.

## CHAPTER VII.

*Peculiarities in the connexion of Co-ordinate Sentences, and of Principal and Accessory Sentences. Interrogative Sentences.*

a) CO-ORDINATE sentences (in prose) are connected copulatively § 185.

<sup>1</sup> Οὐδὲ ταῦτα Τιμοκράτης ἀπλῶς καὶ ἀδόλως φανήσεται γεγραφώς, ἀλλ' ὥς ἂν μάλιστα τις ὑμᾶς ἐξαπατῆσαι βουλόμενος (*Dem.* 24, 79. Elliptical ἂν, as § 139 c). (Εἶναι τῶν δυνατῶν ἂν κρίναι, *Pl. Rep.* 9, 577, one of those who might be able; ἂν belonging to the omitted ὄντων.)

<sup>2</sup> Krüger defends this construction.—ED.]

[§ 185.] by *καί*, and (τέ, and), τέ — *καί*, or, *καί* — *καί*, both — and, and (with negation) by οὐδέ, and also not, οὔτε — οὔτε, neither — nor. (Τέ after the connected word or the first word of the second clause = *que*.)

REM. 1. A single τέ for *καί*, by which the second member is joined to the first as an addition, is poetical, and very rarely occurs in prose: Τισίαν δὲ Γοργίαν τε ἐάσομεν εὔδειν (*Pl. Phaed.* 267). Thucydides uses τέ to connect a new sentence which serves to corroborate, continue, or enlarge upon the preceding one (almost in the manner of *καί* — δέ): Καὶ μέλας τοῦδε πολλὰ τῆς Ἑλλάδος τῷ παλαιῷ τρόπῳ νέμεται, περὶ τε Δοκροῦς τοὺς Ὀζόλας καὶ Αἰτωλοὺς καὶ Ἀκαρναῖνας καὶ τὴν ταύτην ἡπειρον. Τό τε σιδηροφορεῖσθαι τοῦτοις τοῖς ἡπειρώταις ἀπὸ τῆς παλαιᾶς ληστείας ἐμμεμένηκεν (*Thuc.* 1, 5). (On τέ — οὔτε, οὔτε — τέ, see *Negations*.)

REM. 2. By annexing a δέ to *καί* (*καί* — δέ), the new member acquires prominence as a special corroboration and enlargement of the preceding (*and — too, and also*): Τὰ παρατιθέμενα αἰ ἴσα αὐτῷ τε τῷ Κύρῳ καὶ τοῖς καλουμένοις ἐπὶ δεῖπνον ἦν· καὶ τοὺς ἀμφὶ τὸ στρατεῖμα δὲ ὑπέρτατος ἰσομοῖρους πάντων αἰ ἐποίει (*Xen. Cyr.* 2, 1, 31). Ἡδὲ Κύρος Ἀρταξέρξην, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. Καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες ἡγούνται (*Xen. An.* 1, 8, 22).

REM. 3. By *καί* — *καί* the two connected members are marked each by itself, as several and co-ordinate members, more strongly than by the usual τέ — *καί*, by which they are rather connected so as to form a whole: Καὶ ζῶν καὶ τελευτήσας (*Pl. Rep.* 3, 414). Καὶ πρῶτον καὶ μάλιστα (*Pl. Rep.* 3, 415). Καὶ αὐτοὶ ἐμάχοντο καὶ τοῖς ἄλλοις παρεκλεύοντο (*Xen. Cyr.* 3, 3, 68). Κάλλυστόν τε καὶ ἄριστον (*Xen. An.* 2, 1, 9). Κεραινός τε ὅτι μὲν ἄνωθεν ἀφίεται, δῆλον, ὁρᾶται δ' οὐτ' ἐπὶ ὠν οὔτε κατασκήψας οὔτε ἀπῶν, καὶ ἄνεμοι αὐτοὶ μὲν οὐχ ὁρῶνται, ἃ δὲ ποιοῦσι, φανερά ἡμῖν ἐστίν (*Xen. Mem.* 4, 3, 14). Τέ — τέ (= *καί* — *καί*) is frequent in the poets, rare in prose: Ἐλείποντο τῶν στρατιωτῶν οἱ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς οἱ τε ὑπὸ τοῦ ψυχύους τοὺς δακτύλους τῶν ποδῶν ἀποσσεσηπότες (*Xen. An.* 4, 5, 12). Μετὰ τὰ Τρωϊκὰ ἢ Ἑλλάς ἐπὶ μετανάστατό τε καὶ κατφκίζετο. Βοιωτοὶ τε γὰρ οἱ νῦν ἐξηκοστῷ ἔτει μετὰ Ἰλίου ἄλωσιν ἐξ Ἀρνης ἀναστάντες ὑπὸ Θεσσαλῶν τὴν Καδμηίδα γῆν καλουμένην ᾤκισαν, Δωριεῖς τε ὀγδοηκοστῷ ἔτει ξὺν Ἡρακλείδαις Πελοπόννησον ἔσχον (*Thuc.* 1, 12). Καί — τέ (*et* — *que*) is a poetical licence: "Ἰσθὶ γὰρ δοκῶν ἐμοὶ καὶ ζυμφυτεύσαι τοῖσιν εἰργάσθαι θ', ὅσον μὴ χειρὶ καίνων (*Soph. Oed. R.* 347).

REM. 4. Where τέ — *καί* connects two single notions which have a common article, the τέ is sometimes attached to the article instead of following the first of the connected terms: τοὺς τε εὐπολοτάτους ἔχων καὶ εὐειδεστάτους (*Xen. An.* 2, 3, 3; *having those who were both the best-armed and the best-looking*); and so usually with a common preposition: ἐν τε τῷ θερμότερῳ καὶ ψυχρότερῳ (*Pl. Phil.* 24). (Ἐν τοσαύτῃ τε ἀγρυπνίᾳ καὶ λύπῃ. *Pl. Crit.* 43.)

REM. 5. Sometimes τέ is followed, not by *καί*, but by δέ, alone or with another particle (ἔπειτα δέ, ἅμα δέ, ἅμα δὲ καί, ὥσαύτως δέ, πολὺ μᾶλλον δέ), the copulative connexion being abandoned, and an adversative put instead of it, either because the latter member is intended to be made specially prominent, or because it has become remote from τέ: "Ἐπεμψεν ἡμᾶς ἡ τῶν Σινωπέων πόλις ἐπαινέσοντας τε ὑμᾶς, ὅτι ἐνικᾶτε Ἑλλήνας ὄντες βαρβάρους, ἔπειτα δὲ καὶ ξυνηρησσομένους, ὅτι διὰ πολλῶν τε καὶ δεινῶν πραγμάτων σεωσμένοι πάρεστε (*Xen. An.* 5, 5, 8). Τιμαῖος τε ὅδε, ἐνομοματίας ὢν πόλεως τῆς ἐν Ἰταλίᾳ Δοκρίδος, οὐσία καὶ γένει οὐδενὸς ὕστερος

ὦν τῶν ἐκεῖ, τὰς μεγίστας μὲν ἀρχάς τε καὶ τιμὰς ἐν τῇ πόλει μετακεχείρισται, φιλοσοφίας δ' αὖ κατ' ἐμὴν δόξαν ἐπ' ἄκρον ἀπάσης ἐλήλυθε· Κριτίαν δὲ πού πάντες οἱ τῇδ' ἴσμεν οὐδενὸς ἰδιώτην ὄντα ὦν λέγομεν (*Pl. Tim.* 20). Ἐν τε τῇ τῶν ἐπῶν ποιήσει πολλachaυ δὲ καὶ ἄλλοθι (*Pl. Rep.* 3, 394). (On the irregularity where two members denoted by *τί* — *καί*, as co-ordinate, are not accurately connected, see *Anacolutia*, § 216, R. 1.)

REM. 6. The copulative particle is omitted in oratorical recital, of several (short) members. (Between two members the omission is rare, and poetical, e.g. *Τοῦ τὸν κρατήρα πλήσας θῶ*; "Ἰδατος, μελίσσης· μηδὲ προσφέρειν μέθυ. *Soph. CEd. C.* 481; in prose, in certain particular set phrases of two contrasted words, e.g. *ἄνω κάτω* = *ἄνω καὶ κάτω*.) *Καί* is omitted before *εἰτα*, *εἰπειτα*, in the sense *and then*, marking continuation and further consequence (especially in conditional and object-sentences): *Εἰ προσόμεθα, ὦ ἄνδρες Ἀθηναῖοι, καὶ τούτους τοὺς ἀνθρώπους, εἴτ' Ὀλυμπον Φίλιππος καταστρέψεται, φρασάτω τις ἐμοί, τί τὸ κωλύον ἐτ' αὐτὸν εἶσται βαδίζειν, ὅποι βούλεται*; (*Dem.* 1, 12.) *Φοβοῦμαι, μὴ πάντες περὶ τῶν ἰδίων ἕκαστος ὀργιζόμενος κοινὸν ἐφ' ἡμᾶς ἀγάγωσι τὸν πόλεμον, τὰ τῶν Ἀμφικτυόνων δόγματα προστησάμενοι, εἴτ' ἐπισπασθῶσιν ἕκαστοι πέρα τοῦ συμφέροντος ἑαυτοῖς ἡμῖν πολεμῆσαι* (*Dem.* 5, 19).

b) A copulative connexion with *καί* (sometimes *τέ* — *καί*) is used in Greek, where in a narration it is stated at what point the matter stood, what had taken place, *when* a change or new event occurred: *Οὕτω δὲ ἡ τρεῖς δρόμους περιεληλυθότε ἦσθην (Εὐθύδημος καὶ Διονυσόδωρος) καὶ εἰσέρχεται Κλεινίας (Pl. Euthyd.* 273). Ἐκταῖος ἦκων ἐνύγχανον καὶ ἡ μήτηρ ἰδοῦσα με καὶ προερίπατα τὴν ψυχὴν ἀφῆκεν (*Dem.* 50, 60). Οἱ Λακεδαιμόνιοι οὐκ ἐφθηναν πυθόμενοι τὸν περὶ τὴν Ἀττικὴν πόλεμον καὶ πάντων τῶν ἄλλων ἀμελήσαντες ἦκον ἡμῖν ἀμυνούντες (*Isocr. Paneg.* 86. So often οὐκ ἐφθην ποιήσας — *καί*, *I had not got the start in doing it, when* = *I had not done it, before* —).

c) *Καί* also introduces the second term of a comparison with adjectives and adverbs denoting likeness: *Οἱ ἄλλοι ποιηταὶ οὐχ ὁμοίως πεποιήκασιν καὶ Ὅμηρος (Pl. Ion.* 531; *have not composed*). Ὅμοιός γ', ὦ ἄνδρες Ἀθηναῖοι, Σόλων νομοθέτης καὶ Τιμοκράτης (*Dem.* 24, 106. Ironical exclamation). Παραπλήσια ἐπεπόνθεισαν οἱ Ἀθηναῖοι ἐν Συρακούσαις, καὶ ἔδρασαν αὐτοὶ ἐν Πύλῳ (*Thuc.* 7, 71; also *οἵαπερ ἔδρασαν*). Cf. § 97, R. 2.<sup>1</sup>

A disjunctive connexion is denoted by *ἢ*, *or*, *ἢ* — *ἢ*, *either* — *or* (§ 186.) (*ἢτοι* — *ἢ*). (*Εἴτε* — *εἴτε*, *be it that* — *or that*; *εἴτε* — *εἴτε καί*.)

REM. \*H, or *else*, is often used to connect a sentence which assigns what is to be assumed and will be the consequence, in case a certain condition is not realized, or a certain command is transgressed: *Τί γὰρ δὴ ποτε τῷ μὲν Φίλιππῳ πάντα τὰλλα ποιεῖν ἐξουσίαν δώσομεν, ἂν τῆς Ἀττικῆς ἀπέχηται, τῷ Διοκίτῃ δ' οὐδὲ βοηθεῖν τοῖς Θραξίν ἐξεῖται, ἢ πόλεμον ποιεῖν αὐτὸν φήσομεν*; (*Dem.* 8, 8; *or else we shall say that he is commencing a war*.) When *ἢ* in this manner is attached to an impersonal expression

<sup>1</sup> On *καί* in the signification *also, even*, and its various applications, see the Appendix.

[§ 186.] denoting necessity or duty with the infinitive, it is also followed by the infinitive (in English we should use the future indicative: *or else will*), although the same governing term cannot be repeated without alteration: *Ξένους προσήκει σοι πολλοὺς δέχεσθαι καὶ τούτους μεγαλοπρεπῶς, ἔπειτα δὲ πολίτας δειπνίζειν καὶ εὖ ποιεῖν, ἢ ἔρημον συμμάχων εἶναι* (*Xen. Econ.* 2, 5).

§ 187. An adversative connexion of two members contradicting each other is denoted by *ἀλλά*, so that either (by way of correction) an affirmative clause is joined to a negative (*οὐχ ἅπαξ, ἀλλὰ πολλάκις, οὐ μόνον — ἀλλὰ καί, or merely ἀλλά, οὐχ ὅπως — ἀλλά, μὴ ὅτι — ἀλλά*, see *Negations*), or that which is negated is joined to the affirmative (in English, *and not, only not*, in questions and irony: *and not rather*): *Πρὸς τὴν τῶν προγόνων ἀρετὴν ἀλλ' οὐ πρὸς τὴν τῶν τριάκοντα πονηρίαν ἀμύλλητον ἡμῖν ἐστίν* (*Isocr. Areop.* 73). *Ἐκ δὲ πάντων τῶν εἰρημένων τίς μηχανή, ὧ Σώκρατες, δικαιοσύνην τιμᾶν ἐθέλειν, ᾧ τις δύναμις ὑπάρχει ψυχῆς ἢ χορημάτων ἢ σώματος ἢ γένους, ἀλλὰ μὴ γελαῖν ἐπαινουμένης ἀκούοντα;* (*Pl. Rep.* 2, 366; *and not rather laugh when one hears it praised.*)<sup>1</sup> *Ἀλλὰ γὰρ ἴσως μετὰ μικρᾶς διαβολῆς ἢ φαύλων κατηγορῶν ἐκινδύνεον, ἀλλ' οὐ διὰ τῶν ἐρῶμενεστάτων καὶ λέγειν καὶ πράττειν* (*Andoc.* 4, 37).

REM. 1. Sometimes *ἀλλά* merely adds something that does not correspond with what goes before, but without setting it aside: *Καὶ ὁ Ἀβραδάτας εἶπεν Ἀλλὰ τὰ μὲν καθ' ἡμᾶς ἔμοιγε δοκεῖ, ὧ Κύρε, καλῶς ἔχειν ἀλλὰ τὰ πλάγια λυπεῖ με* (*Xen. Cyr.* 7, 1, 16). The use of *ἀλλά* (alone or with other particles), further than as serving for the grammatical connexion of the sentence, must be learnt from the Lexicon: in part the *ἀλλά* elliptically intimates a thought not expressed.

REM. 2. With the adversative conjunctions may be reckoned the exceptive particle *πλὴν*: *Πάντες τὴν πόλιν ἐξέλιπον πλὴν οἱ τὰ καπηλεῖα ἔχοντες*, *Xen. An.* 1, 2, 24, *except, only not* — ; *πλὴν εἰ, πλὴν ὅτι, πλὴν ὅσον*. (§ 91, R. 2.)

§ 188. By *δέ* is denoted something which is distinguished from what goes before, but does not set it aside nor contradict it: *Συμπονήσετε ἐν τῇ πόλει ἕκαστοι ἐν μέρει, τὸν δὲ πολὺν χρόνον μετ' ἀλλήλων οἰκήσετε ἐν τῷ καθαρῷ* (*in freedom and rest, Pl. Rep.* 7, 520). *Δέη τι βοηθείας; ἢ μάτην ἐφοβήθης, οἱ δὲ πολέμιοι οὐκ ἔρχονται* (*Xen. Cyr.* 2, 1, 3; *and the enemy are not coming?*)<sup>2</sup> Hence *δέ* serves as a particle of transition (adverb), to annex each successive term of the discourse which is not connected with the preceding by another adverb (e.g. a conclusive, *οὖν*, a causal, *γάρ*), and does not commence a new series of thoughts. Answering to a preceding *μέν*, it forms a partitive con-

<sup>1</sup> But sometimes also *καὶ οὐ* (*μή*) and simply *οὐ* (*μή*), e.g. *ἂν δὲ ποιῇ, μὴ λέγῃ* (*Dem.* 21, 183).

<sup>2</sup> Occasionally, especially in poets, for *ἀλλά*: *Οὐκ ἔπραξαν, ἀ ἠβούλουντο, ἀπῆλθον δὲ διὰ τάχους* (*Thuc.* 6, 79). (But never *οὐ μόνον — δέ*, or the like.)

nexion, by which two terms or clauses (or, with *δέ* repeated, several) are made to stand out in opposition to each other. (*Ὁ μὲν βασιλεύς —, οἱ δὲ στρατιῶται —. Λέγεις μὲν εὖ, πράττεις δ' οὐδέν. Νῦν μὲν — τότε δέ —. Πολλὰ μὲν καὶ ἄλλα δύο δὲ μέγιστα. Εἰ μὲν νικήσεις, — εἰ δὲ οἱ θεοὶ ἄλλως βουλεύονται, —.* Opposed or contrasted accessory definitions, denoted in two independent sentences by *μὲν* and *δέ*, by which particles, at the same time the two sentences are connected, have often a different grammatical form: *τῷ μὲν πρώτῳ ἔτει —, ἐπεὶ δέ —. Πρὶν μὲν τὴν μάχην γενέσθαι —, νικήσας δέ —.* In English, the relation is denoted sometimes more strongly by *but*, *however*, *but then*, sometimes more weakly by *and*, or by the mere position of the words and the accent.) Where *μὲν* and *δέ* connect principal sentences, they are often separated to a distance from each other by a number of clauses attaching themselves to the first clause, in consequence of which the connexion becomes less apparent. See e. g. *Xen. Anab. ii. 4, 2—5* (*τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον — Κλέαρχος δέ, Cyr. viii. 2, 2—7*).<sup>1</sup>

REM. 1. *Μὲν* and *δέ* are placed after the word in which the opposition lies (which word with *δέ* is always at the beginning of the sentence), or, where the opposition lies in an entire dependent sentence or a relative periphrasis, after the conjunction or the relative (*ἐπεὶ δέ, ὅς μὲν, ὥς μὲν*). With a noun with the article *μὲν* and *δέ* come after the article, *δέ* also (more rarely) after the noun: *τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦντες* (*Xen. Mem. i. 1, 12*. Usually *τὰ δὲ δ*). With prepositions, *μὲν* and *δέ* are apt to come immediately after the preposition (*πρὸς μὲν μεσημβρίαν*, also with *ὁ μὲν — ὁ δέ*), e. g. *ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὐ*. (*Pl. Phæd. 263*.) (In the poets some anomalous positions occur.) (*Ἦν δ' ἐγώ, ἧ δ' ὄς*, after an entire sentence.)

REM. 2. Especially note the use of *μὲν* and *δέ* with the article (as demonstrative pronoun *ὁ μὲν — ὁ δέ*, in later writers also *ὃς μὲν — ὃς δέ*) and demonstrative adverbs of time and place (*τότε μὲν — τότε δέ, ἐνθα μὲν — ἐνθα δέ*) to denote an indefinite and general antithesis: *the one — the other; this — that* (also *ὁ μὲν τις — ὁ δέ τις*), *now — now, here — there*. (*Ὁ μὲν — οἱ δ' Ἀθηναῖοι*, with definite term in the second member. *Ἀλγεῖ, τότε δὲ χαίρει, Pl. Phil. 35 = Τότε μὲν ἀλγεῖ, τότε δὲ χαίρει*.) In Herodotus, when the opposition with *μὲν* and *δέ* is between two predicates of the same subject, in the second member an *ὁ* referred to the subject is inserted and the *δέ* attached to this: *Γέλων ταύτην μὲν τὴν ὁ δὲ ν ἡμέλησε, ὁ δὲ ἄλλης εἶχετο* (7, 163, = *ἄλλης δ' εἶχετο*).

<sup>1</sup> Rare constructions are: *μεμνημένος, ὁρῶν δ' οὐ* (*Pl. Theæt. 164*. The first member put absolutely). (*Ὡ καὶ Πηλέως, πατήρ δ' ἐμός. Eur. Hec. 534*.) (*Καὶ σὲ μὲν γ' ἤδη ἔασω, τὸν δὲ λόγον τὸν περὶ τοῦ Ἑρωτος πειράσσομαι ὑμῖν διελθεῖν. Pl. Conv. 201; μὲν made more prominent by γέ. Εἰ μὲν δὴ δίκαια ποιήσω, οὐκ οἶδα αἰρήσσομαι δ' οὐ ν ὑμᾶς καὶ σὺν ὑμῖν, ὅ, τι ἂν δέξῃ, πέσομαι. Xen. An. i. 3, 5*. See likewise the Lexicon for *μὲν οὖν, μέντοι, &c.*) [They are given in the Appendix of this Translation.]

[§ 188.] REM. 3. [*Anaphora*.] Often in the opposition of several members, the term (especially the verb) which is common to all is emphatically repeated with *μέν* and *δέ*, instead of a copulative connexion: Πολλὴ ἀθυμία ἦν τοῖς Ἕλλησιν, ὥρῳσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν, ὁρῳσί δὲ τοὺς διαβαίνειν κωλύοντας, ὁρῳσί δὲ τοὺς διαβαίνουσιν ἐπικεισμένους τοὺς Καρδούχους ὅπισθεν (*Xen. An.* 4, 3, 7). Σὺν μὲν σοὶ πᾶσα μὲν ἡμῖν ὁδὸς εὐπορος, πᾶς δὲ ποταμὸς διαβατός, ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἡ ὁδός, πᾶς δὲ ποταμὸς δύσπορος, πᾶς δὲ ὄχλος φοβερός (*Xen. An.* 2, 5, 9).<sup>1</sup>

REM. 4. When the opposition denoted by *μέν* and *δέ* lies in a relative sentence, and to this a demonstrative reference is annexed (οἷ —, οὗτοι, ὅπου —, ἐνταῦθα), often *μέν* and *δέ*, or one of them, is put twice, first with the relative, then with the demonstrative: Πρωταγόρας λέγει, ὥς, οἷα μὲν ἕκαστα ἐμοὶ φαίνεται, τοιαῦτα μὲν ἐστὶν ἐμοί, οἷα δὲ σοί, τοιαῦτα δ' αὖ σοί (*Pl. Theæt.* 152). Οἱ μὲν ἂν τῶν σατραπῶν τὸν ἀριθμὸν τὸν τεταγμένον τῶν μισθοφόρων ἔκπλεων ἔχοντες φαίνονται καὶ τούτους δοκίμοις ἵπποις καὶ ὅπλοις παρεσκευασμένους παρέχουσι, τούτους μὲν τοὺς ἄρχοντας ὁ βασιλεὺς καὶ τιμαῖς αὖξει καὶ δώροις μεγάλους καταπλουτίζει, οὓς δ' ἂν εὖρη τῶν ἀρχόντων καταμελῶντας, τούτους χαλεπῶς κολάζει (*Xen. Œcon.* 4, 7; only *μέν* repeated). The same takes place, when to a participle with the nominative a demonstrative is afterwards annexed (by § 100 e). *Isocr. Paneg.* § 60.

REM. 5. Sometimes *μέν* is put to denote the opposition to something following, without a corresponding *δέ* to follow it, when either (a) this is considered superfluous because certain adverbs are used which themselves express an opposition to what goes before (ἔπειτα, εἴτα after πρῶτον μὲν, τέως μὲν), or (b) the opposition is more strongly marked by μὴν, yet (γὰρ μὴν), or μέντοι, however, or (c) the second member, by a less accurate formation of the sentence, follows in a different construction, and is not expressly drawn out as opposition (*anacoluthia*), or (d) *μέν* refers to an opposition which is understood without being expressly mentioned (ἰσως μὲν, εἰκὸς μὲν, οἶμαι μὲν, ὥς μὲν λέγουσιν, ἐγὼ μὲν, in opposition to some different view or statement which is possible): (a) Ἐγὼγε μάλιστα θαύμασα τοῦ Σωκράτους πρῶτον μὲν τοῦτο, ὥς ἡδέως καὶ εὐμενῶς τῶν νεανίσκων τὸν λόγον ἀπεδέξατο, ἔπειτα ἡμῶν ὥς δέξως ᾔσθετο ὃ ἐπιπόνθειμεν ὑπὸ τῶν λόγων (*Pl. Phæd.* 89; remarked *what impression the discourse had made upon us*). (b) Οἱ μὲν παθόντες, ἀδελον ἦν, εἰ ἀδίκως ἐτετιμώρητο· ἡ μέντοι ἄλλη πόλις ἐν τῇ παρόντι περιφανῶς ὠφέλητο (*Thuc.* 6, 60). (c) *Xen. Anab.* 1, 10, 16. (d) Εἰκὸς μὲν, ἔφη, οὓς ἂν τις ἡγήται χρηστούς, φιλεῖν, οὓς δ' ἂν πονηρούς, μισεῖν (*Pl. Rep.* 1, 334). Ἄρ' ἂν ὀλίγα τοιαῦτα Εὐάνδρον ἐν τῇ ἀρχῇ διαπράξασθαι προσδοκᾶτε; ἐγὼ γὰρ μὲν οὐκ ἂν οἶμαι (*Idys.* 26, 7).<sup>2</sup> (Other irregularities in the constructions of the members denoted by *μέν* and *δέ*, see under *Anacoluthia*, § 216, R. 1.)

REM. 6. The particle *δέ* in the more ancient poetical language (Homer) is frequently used with a certain emphasis (akin to *δη*) in the apodosis after relative sentences or conjunctions. In Attic this is rare (especially in prose), and occurs only where the apodosis after a conjunction or a relative adverb of comparison (ὥς, ὥςπερ) is made to stand out with special emphasis by a demonstrative word or a personal pronoun denoting an opposition to some other term, and in the same manner after a participial construction containing an opposition to the leading

<sup>1</sup> Βία μὲν, ὅμως δ' ἀπέχονται (*Pl. Rep.* 10, 607; *they refrain perforce, but still they do refrain*).

<sup>2</sup> Τούτους οὖν πάντας φιλοσόφους φήσομεν; Οὐδαμῶς, εἶπον, ἀλλ' ὁμοίους μὲν φιλοσόφους (*Pl. Rep.* 5, 475; the antithesis φιλοσόφους δ' οὐ lies in what precedes).



sentence : Εἰ οὖν ἐγὼ μὴ γινώσκω μήτε τὰ ὅσια μήτε τὰ δίκαια, ὑμεῖς δὲ διδάξατε με [§  
(*Xen. Hell.* 4, 1, 33). 'Επεὶ δὲ γῆ' ἐκεῖτο τλήμων (Ἰοκάστη), δεινὰ δ' ἦν τάνθενδ' 188.]  
ὁρᾶν (*Soph. Œd. R.* 1267; cf. *Thuc.* 5, 16). 'Επιτιμῶ ταῖς μοναρχαίαις, ὅτι, δέον  
τοὺς μονάρχους τὴν φρόνησιν ἀσκεῖν μᾶλλον τῶν ἄλλων, οἱ δὲ χεῖρον παιδεύονται  
τῶν ἰδιωτῶν (*Isocr. Paneg.* 71).

REM. 7. Especially note the use of τὸ δέ (the article as pronoun) to attach a sentence which, in opposition to some less correct statement which has just been made, says what is the true state of the case (*but in truth; whereas really*): Οἰονταί με ἐκάστοτε οἱ παρόντες ταῦτα αὐτὸν εἶναι σοφόν, ἃ ἂν ἄλλον ἐξελέγεω· τὸ δὲ κινδυνεύει, ὡς ἄνδρες Ἀθηναῖοι, τῷ ὄντι ὁ θεὸς σοφὸς εἶναι καὶ ἐν τῷ χρησμῷ τούτῳ τοῦτο λεγεῖν, ὅτι ἡ ἀνθρωπίνη σοφία ὀλίγου τινὸς ἀξία ἐστίν (*Pl. Apol.* 23). The expression originates in the omission of a sentence merely intimated by τὸ (τὸ δὲ ὡς ἔχει· κινδυνεύει κ.τ.λ., *Pl. Theæt.* 166).

a) The Greeks not unfrequently use two sentences connected by §  
μέν and δέ, when the scope of the discourse does not refer to each 189.  
sentence by itself, but to the connexion of the two and their con- (320,  
joint matter; which relation would be more distinctly expressed by R.)  
making the sentence with μέν a *subordinate* sentence, appended by  
a conjunction to that with δέ. Two sentences connected in this  
manner are put either interrogatively (enquiring whether both can  
subsist together; whether the one beside the other is probable),  
or negatively (so that the negation of both precedes), or they are  
joined in the infinitive, accusative with infinitive, or by εἰ (ὥς, ὅτι)  
to a statement denoting something absurd or wrong. Sometimes in  
this manner a clause which asserts something actual, and a hypo-  
thetical clause with ἄν are connected, it being asked whether the  
actual state of the case and the supposition accord and can be con-  
ceived to subsist together: Τί οὖν; οἱ μὲν ἄρα νίκης ἔνεκα πάλης· καὶ  
δρόμου ἐτόλμησαν ἀπέχεσθαι λεγομένου πράγματος ὑπὸ τῶν πολλῶν  
εὐδαίμονος, οἱ δὲ ἡμέτεροι παῖδες ἀδυνατήσουσι καρτερεῖν πολὺ καλλίονος  
ἔνεκα νίκης; (*Pl. Legg.* 8, 840.) Ἄρ' ἐξ ἴσου οἶε εἶναι σοὶ τὸ δίκαιον  
καὶ ἡμῖν (τοῖς νόμοις), καὶ ἅτ' ἂν ἡμεῖς σε ἐπιχειρῶμεν ποιεῖν, καὶ σοὶ  
ταῦτα ἀντιποιεῖν οἶε δίκαιον εἶναι; ἢ πρὸς μὲν ἄρα σοι τὸν πατέρα οὐκ  
ἐξ ἴσου ἦν τὸ δίκαιον καὶ πρὸς τὸν δεσπότην, εἰ σοι ὦν ἐτύγχανεν, ὥστε,  
ἅπερ πάσχοις, ταῦτα καὶ ἀντιποιεῖν, πρὸς δὲ τὴν πατρίδα ἄρα καὶ τοὺς  
νόμους ἐξέσται σοι; (*Pl. Crit.* 50.) (By ἄρα, then, the thing enquired about  
is denoted as the result of a reasoning and a consideration, sometimes in one clause,  
sometimes in both.) Ἐδεῖ Αἰσχίνην, εἰ ἀδικούντά με ἑώρα τὴν πόλιν, ταῖς  
ἐκ τῶν νόμων τιμωρίαις παρ' αὐτὰ τὰ δίκαια χρῆσθαι, εἰ μὲν εἰσαγγελίας  
ἀξία πράττοντά μ' ἑώρα, εἰσαγγέλλοντα, εἰ δὲ γράφοντα παράνομα, παρα-  
νόμων γραφόμενον· οὐ γὰρ δήπου Κτησιφῶντα μὲν δύναται διώκειν δι'  
ἐμέ, ἐμὲ δέ, εἴπερ ἐξελέγξεν ἐνόμιζεν, αὐτὸν οὐκ ἂν ἐγράφατο (*Dem.* 18, 14.  
For it cannot be supposed (οὐ) that he can indeed prosecute Ctesiphon, but would not  
have impeached me, if —; or, that if he can prosecute Ct., he would not also have im-

[§ 189.] *peached me.* In this way the connexion of an affirmative and a negative clause is often negatived.)<sup>1</sup> Οὐ δεινόν, ἅλλοις μὲν τισι θεῶν ὕμνους καὶ παιᾶνας εἶναι ὑπὸ τῶν ποιητῶν πεποιημένους, τῷ δ' Ἐρωτι, τηλικούτῳ ὄντι καὶ τοσοῦτῳ θεῷ, μηδὲ ἓνα πώποτε πεποιηκέναι μηδὲν ἐγκώμιον; (*Pl. Conn.* 177.) Πάνυ θανμαστὸν Κύρῳ ἐδόκει εἶναι, εἰ οἱ μὲν βάνανσοι ἴσασι τῆς ἑαυτοῦ τέχνης ἕκαστος τῶν ἐργαλείων τὸ ὄνομα, ὁ δὲ στρατηγὸς οὕτως ἡλίθιος ἔσταιτο, ὥστε οὐκ εἴσεται τῶν ὑφ' ἑαυτῷ ἡγεμόνων τὰ ὀνόματα (*Xen. Cyr.* 5, 3, 47. In the first member after the præteritum, the indicative retained, in the second the optative put; see § 132 *a* and *b*). Δεινὰ ἂν εἶην ἐργασμένοις, εἰ, ὅτε μὲν με οἱ ἄρχοντες ἔταπτον, τότε μὲν, οὐ ἔκεινοι ἔταπτον, ἔμενον (fact), τοῦ δὲ θεοῦ τάπτοντος, ἐνταῦθα δὲ φοβηθεῖς θάνατον λίποιμι τὴν τάξιν (*should now desert, Pl. Apol.* 28). On the double μὲν and δέ, see § 188, R. 4.

REM. 1. In the same manner is denoted the prohibition of acting in two cases so that the actions do not accord: Μὴ τοίνυν, ἂν μὲν εἶπη τις (*brings forward, proposes*) παράνομα, ὀρμίζόμενοι φαίνεσθε, ἂν δὲ ποιῇ, μὴ λέγῃ, πρῶως διάκεισθε (*Dem.* 21, 183).

REM. 2. Sometimes some inaccuracy appears in the construction of the two members when they ought to be dependent (e.g. οὐ δεινόν, εἰ —), in case the first is somewhat long, and the connexion is become less perspicuous, so that e.g. the second member is added as an independent question or statement, or changed in some other way (anacoluthia). See e.g. *Lysias* xii. § 36. *Xen. Cyrop.* iv. 2, 46.

*b*) Sometimes, partly in an apodosis, partly (especially with ὥστε) before that which is the main thing to be affirmed or denied, a co-ordinate member with μὲν (and δέ following) is inserted, containing a remark by the bye of something which obtains at the same time, which should more accurately have been attached by a conjunction (*while, whereas, although, as*) or in a participial construction: Ἐπεὶ εἶδον οἱ Ἕλληνες τὸ τε Φαρναβάζου ἱππικὸν ἔτι συνεστηκὸς καὶ τοὺς Βιθυνοὺς ἱππέας πρὸς τοῦτους ἀθροιζομένους, ἀπειρήκεισαν μὲν, ὅμως δὲ ἐδόκει καὶ ἐπὶ τούτους ἵτεον εἶναι οὕτως, ὅπως δύναιτο (*Xen. An.* 6, 3, 30; *they thought, although they were weary, yet* —). Οὕτω μοι δοκεῖ καλῶς λέγειν, ὃ Σώκρατες, ὥστε πρόσθεν μὲν οὐ προσέμεν δανείσασθαι, εἰδῶς, ὅτι, ἀναλώσας, ὃ, τι ἂν λάβω, οὐχ ἔξω ἀποδοῦναι, νῦν δὲ μοι δοκῶ εἰς ἔργων ἀφορμὴν ὑπομενεῖν αὐτὸ ποιῆσαι (*Xen. Mem.* 2, 7, 11; *that although hitherto I never took to borrowing, nevertheless I think that I* —).

§ 190. When the nature or quality of an action or a relation is first denoted in a merely general way by a demonstrative pronoun in the neuter (τοῦτο, τόδε, τοιούδε, τοιοῦτον, ταῦτόν, as object or as subject to γίγνομαι), by a demonstrative adverb, by an adjective of reference (τοῦναντίον, τὰ ἀντίστροφα), or a similar expression, in order to be then more precisely assigned in a new sentence, the latter in Greek is attached without any connecting particle, in the same mood, even in the infinitive. (Apposition of an entire sentence.) Τί δέ; οἱ κόσμοι

<sup>1</sup> Οὐχ ὁ μὲν, ὁ δ' οὐ (ἀλλ' ὅπαντες). Denial of a partitive representation, because the truth demands a universal statement.

αὐτῶν οὐ ταὐτὸν τοῦτο πεπόνθασιν, ἀκολασία τινὶ σῶφρονές εἰσιν; (*Pl. Phæd.* 68.) Δέδοικα, μὴ τούναντίον, οὐ βούλομαι, ποιῶ, σφόδρα ἀκριβῶς δεικνύμι πεπρωμένους διαχλῶ πάλα τοῦτ' αὐτοὺς ὑμᾶς εἰδότας (*Dem.* 19, 329). 'Ἄς οἱ τὴν δικαιοσύνην ἐπιτηδεύοντες ἀκοντες ἐπιτηδεύουσι, μάλιστα' ἂν αἰσθανοίμεθα, εἰ τοίνυν ποιήσαιμεν τῇ διανοίᾳ, δόντες ἐξουσίαν ἐκάτερψ ποιεῖν, ὃ, τι ἂν βούληται, τῷ τε δικαίῳ καὶ τῷ ἀδίκῳ, εἴτ' ἐπακολουθήσαιμεν θεώμενοι, ποῖ ἢ ἐπιθυμία ἐκάτερον ἄξει (*Pl. Rep.* 2, 359). 'Ἡ αὐλητικὴ οὐ δοκεῖ σοι τοιαύτη τις εἶναι, ὥ Καλλίκλεις, τὴν ἡδονὴν μόνον διώκειν; (*Pl. Gorg.* 501.) 'Ὁρώμεν, ὅσοι ἂν μακρότερον τῇ φιλοσοφίᾳ ἐνδιατρίψωσι, τοὺς μὲν πλείστους καὶ πάνν ἁλλοκότους γιγνομένους, τοὺς δὲ ἐπικειστάτους δοκοῦντας ὅμως τοῦτό γε ὑπὸ τοῦ ἐπιτηδεύματος, οὐ σὺ ἱπαινεῖς, πάσχοντα, ἀχρήστους ταῖς πόλεσι γιγνομένους (*Pl. Rep.* 6, 487).

With declarative object-sentences, denoted by ὅτι or ὥς (see § 159, § R. 3), as also with dependent questions, it should be remarked, that in 191. Greek the subject of the object-sentence is often drawn (by an attraction) as object into the principal sentence, and then the accessory sentence attached, whereby the object, which *till then was incomplete*, is fully and properly represented.<sup>1</sup> This attraction often takes place although the principal verb (a verb of saying, thinking, or knowing) cannot otherwise in itself be constructed with an object-accusative of the kind denoted by the substantive, e. g. not λέγειν τινὰ περὶ τινος. Κύρος ᾗδει βασιλέα, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος (*Xen. An.* 1, 8, 21). Γνώσῃ τὸν Ἡσίοδον, ὅτι τῷ ὄντι ἦν σοφὸς λέγων πλέον εἶναι πῶς ἡμῖν παντός (*Pl. Rep.* 5, 466). Φίλιππος ἔφη πυνθάνεσθαι τοὺς Ὀρεῖτας, ὥς νοσοῦσι καὶ στασιάζουσιν ἐν αὐτοῖς (*Dem.* 9, 12). Οἴσθα Εὐθύδημον ὀπόσους ὀδόντας ἔχει; (*Pl. Euthyd.* 294.) Τὰς τῶν πατέρων ἀμαρτίας ἀφίετε διὰ τοὺς παῖδας, οὓς οὐπω ἴστε εἶτε ἀγαθοὶ εἶτε κακοὶ ἡβήσαντες γενήσονται (*Lys.* 20, 34). (Ἀνεμνήσθην τοῦ Κόννου, ὅτι μοι κάκεινος χαλεπαίνει ἐκάστοτε, ὅταν αὐτῷ μὴ ὑπέικω. *Pl. Euthyd.* 295.)

REM. 1. Sometimes the subject of the accessory sentence is drawn into the principal as the subject to a passive or intransitive verb, which otherwise should stand impersonally: Περί τοῦ μήθ' ἐαλωκότος μήτ' ἐγνωσμένου, πότερον δέδρακεν ἢ οὐ καὶ πότερ' ἄκων ἢ ἐκόν, πάνδεινον γράφειν, ὥς ἐκδοτέον τοῖς ἐγκαλοῦσιν (*Dem.* 38, 79; *about a man — of whom it is not yet known whether —*). (Οἱ Λακεδαιμόνιοι σχηματίζονται ἀμαθεῖς εἶναι, ἵνα μὴ κατὰδῃλοι ὦσιν, ὅτι σοφία τῶν Ἑλλήνων περίεστιν, *Pl. Prot.* 342 = κατὰδῃλοι ὥσι σοφία — περιόντες, by § 177.) As the subject of the accessory sentence becomes the accusative to the principal verb, so it may sometimes become the objective genitive to a substantive: Ἦλθε τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφιστάσιν (*Thuc.* 1, 61; *the tidings that the cities have revolted*).

REM. 2. A somewhat similar attraction sometimes takes place in sentences with μή and ὅπως after verbs denoting fear and apprehension: Ἰσχυρῶς εἰδὲσαν οἱ Ἕλληνες τὸν Ἰάσονα, μὴ τύραννος γένοιτο (*Xen. Hell.* 6, 4, 32).

[<sup>1</sup> E. g. as in *nosti Marcellum, quam tardus sit*, the proper object is, not *Marcellum* alone, but *Marcellum quam tardus sit*.]

§ 192. a) The particle *ὅτι*, which denotes a declarative object-sentence, is often also put before a person's own speech, when it is given in *orat. recta* and introduced by a *verbum declarandi*: 'Ἠρώτησεν ὁ Κῦρος τὸν 'Ορόντην· Ἔτι οὖν ἂν φίλος καὶ πιστός μοι γένοιο; 'Ο δὲ ἀπεκρίνατο ὅτι· Οὐδ' εἰ γενοίμην, ὦ Κῦρε, σοὶ γ' ἂν ἔτι ποτὲ δόξαιμι (*Xen. An.* 1, 6, 8). Τῷ ταῦτα εἰπόντι ἐγὼ ἂν δίκαιον λόγον ἀντίποιμι, ὅτι· Οὐ καλῶς λέγεις, ὦ ἄνθρωπε, εἰ οἷε κίνδυνον ὑπολογίζεσθαι τοῦ ζῆν ἢ τεθνάναι ἄνδρα, ὅτου τι καὶ σμικρὸν ὄφελος (*Pl. Apol.* 28). ('Answered, No.')

b) A report of a person's speech commenced in the *oratio obliqua* (in the infinitive, or with *ὅτι* or *ὥς*) often (even in a sentence dependent on the *oratio obliqua*) passes suddenly into the *oratio recta*, so that the words of the speaker are given in their own proper form: Κῦρος ἀπεκρίνατο, ὅτι ἀκούει, Ἀβροκόμαν ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπὲχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· κὰν μὲν ᾗ ἐκεῖ, τὴν δίκην ἔφη χρῆζειν ἐπιθεῖναι αὐτῷ, ἂν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα (*Xen. An.* 1, 3, 20). Μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ἐπιδεικνὺς δέ, ὥς εὐθες εἰη ἡγεμόνα αἰτεῖν παρὰ τούτου, ᾧ λυμαινόμεθα τὴν πρᾶξιν (*Xen. An.* 1, 3, 16). Λέγοντος ἐμοῦ ταῦτα ἀποκρίνεται μοι Πολυκλῆς, ὅτι ὁ συντρίρηραρχος αὐτῷ οὐχ ἥκοι ἐπὶ τὴν ναῦν· οὐκ οὐκ παραλήψομαι μόνος τὴν τριήρη (*Dem.* 50, 37; therefore [said he] I (Polycles) will not undertake the trireme by myself, i. e. therefore he would, &c.).

REM. On the use of *ὅτι* in the signification, *that, the circumstance that*, see § 170 a. R., and below, § 197. On the sense *because*, see the Lexicon [and Appendix]. Note also the *breviloquentia*, by which *ὅτι* and *ὥς* obtain the signification, *for proof that, to show that*: "Ὅτι δὲ οὕτω ταῦτα ἔχει, λέγε μοι τὸ τοῦ Καλλισθένης ψήφισμα (*Dem.* 18, 37). 'Ὡς δ' εἰκότα ποιοῦμεν, καὶ τὰδ' ἐννοήσατε (*Xen. Hell.* 2, 3, 34; consider also what follows).

§ 193. The verbs *δοκῶ*, *δοκεῖ μοι*, *οἶμαι* are often put before a sentence or are inserted in it, without grammatical connexion, to denote the thing said as opinion or conjecture; in the same manner we have *οἶε* (*οἶεσθε*) with a question, and *εὖ ἴσθι* (*ἴστε*) with an assurance; also *φημί*, *φασίν*, *εἰπέ μοι* are inserted in the same way. Ἀγαθοὺς ἄρα ἄνδρας οὐκ ἐβούλετο Περικλῆς ποιῆσαι τοὺς νείεις; Δοκῶ μὲν, ἐβούλετο, ἀλλὰ μὴ οὐ διδάκτον ᾗ (*Pl. Menon*, 94; but I fear it is not, see § 124 a. R. 2). Νεώτερος πρεσβύτερον οὕτε ἄλλο βιάζεσθαι ἐπιχειρήσει ποτὲ οὕτε τύπτειν, ὥς τὸ εἰκόσ' οἶμαι δὲ, οὐδὲ ἄλλως ἀτιμάσει (*Pl. Rep.* 5, 465).<sup>1</sup> Ἀνόνητα δὲ πονῶν ὁ ἀνὴρ οὐκ, οἶε, ἀναγκασθήσεται τελευτῶν αὐτόν τε μισεῖν καὶ τὴν τοιαύτην πρᾶξιν; (*Pl. Rep.* 6, 486.)

REM. The expression *δῆλον ὅτι*, which originally introduces a declarative object-

<sup>1</sup> Ὅμοιος Ὁκεανὸν τε θεῶν γένεσιν φησι καὶ μητέρα Τηθύν· οἶμαι δὲ καὶ Ἡσίοδος (viz. φησιν, *Pl. Crat.* 402), but more frequently where the verb is omitted in this manner: οἶμαι δὲ καὶ Ἡσίοδον (viz. φάναι). Ταῦτα ἐγὼ σοι οὐ πειθόμαι, ὦ Μέλητε, οἶμαι δ' οὐδὲ ἄλλον ἄνθρωπον οὐδένα (*Pl. Apol.* 25).

sentence, is then also appended after a sentence with the sense of a mere adverb, [§ assuredly : 'Ελάττω ἐκ τῆς πόλεως ἀπεδήμησας ἢ οἱ χωλοὶ τε καὶ τυφλοὶ καὶ οἱ ἄλλοι 193.] ἀνάπηροι· οὕτω σοι διαφερόντως τῶν ἄλλων Ἀθηναίων ἥρεσκεν ἡ πόλις καὶ ἡμεῖς οἱ νόμοι δῆλον ὅτι (Pl. Crit. 53, and, of course, we Laws likewise). (Δηλονότι.) The expression εἰ οὐδ' ὅτι (οὐδ' ὅτι, εἰ ἴσθ' ὅτι) is usually inserted in the sentence before the verb, so that the proper signification clearly appears (e. g. Εἰ τις ἔροιτο· Εἰπέ μοι, τῆς νῦν οὔσης Ἑλλάδος ταυτοσί ἐσθ' ὅ, τι ψικεῖτ' ἂν ὑπὸ τῶν νῦν ἐχόντων Ἑλλήνων, εἰ μὴ τὰς ἀρετὰς ὑπὲρ αὐτῶν ἐκείνας οἱ Μαραθῶνι καὶ Σαλαμῖνι παρέσχοντο οἱ ἡμέτεροι πρόγονοι ; οὐδ' ἂν εἰς εἰς οὐδ' ὅτι φήσκειν, Dem. 19, 312) ; but it remains with the infinitive and participle (with the signification of an adverb of assurance) ; e. g. ὥστε πάντας ὑμᾶς εἰδέναι τὰ μετὰ ταῦτα καὶ ἐλεῖν εἰς οὐδ' ὅτι τοὺς ἀτυχεῖς καὶ ταλαπύργους ἀνθρώπους, Dem. 19, 309. (Μονώτατος γὰρ εἰ σὺ πάντων αἴτιος, καὶ τῶν κακῶν καὶ τῶν ἀγαθῶν, εἰ ἴσθ' ὅτι, Arist. Pl. 183.)

a) Conditional propositions are denoted by εἰ, ἐάν (ἤν, ἄν, see § 125, § R. 1) ; εἴπερ, ἐάνπερ, εἴγε (if that is : if at least ; wenn sonst, falls 194. dann, wenigstens wenn<sup>1)</sup>) put the condition with a peculiar prominence. A plurality of cases in which something equally holds good, are denoted by εἴτε — εἴτε [sive — sive] (εἴτ' οὖν, or be it that), ἐάν τε — ἐάν τε, more strongly by εἴτε (ἐάν τε) καί — εἴτε καί (e. g. εἴτε καλὸς εἴτε πλούσιος εἴτε καὶ γενναῖός ἐστιν εἴτε καὶ τάναντία τούτων, Pl. Menon, 71. Ἐάν τε καὶ ἀντιφιλῆται ἐάν τε καὶ μισῆται, Pl. Lys. 212).

REM. 1. More rare combinations are εἴτε — ἢ, εἰ — εἴτε (the latter poetical). On εἰ and εἴτε, as interrogative particles, see § 199 b and c.

REM. 2. Especially note the use of εἰ, εἴ πως, ἐάν πως, in the sense, *whether perchance* (= to try *whether* —). Διαλύσας τὸν ξύλλογον ὁ Ἀρχίδαμος Μελήσιππον πρῶτον ἀποστέλλει εἰς τὰς Ἀθήνας, ἄνδρα Σπαρτιάτην, εἰ τι ἄρα μᾶλλον ἐνδοίεν οἱ Ἀθηναῖοι, ὁρῶντες ἤδη σφᾶς (τοὺς Λακεδαιμονίους) ἐν ὁδῷ ὄντας (Thuc. 2, 12). Οἱ Λακεδαιμόνιοι προθυμίᾳ τε πάσῃ ἐχρῶντο καὶ παρακελευσμῷ, εἴ πως ὥσάμενοι τοὺς Ἀθηναίους ἔλοιεν τὸ τείχισμα (Thuc. 4, 11). Βούλει οὖν δειῶμεθα τοῦ ἀντιλέγοντος ἀκολουθῆσαι ἡμῖν, ἐάν πως ἡμεῖς ἐκείνῳ ἐνδειξώμεθα, ὅτι οὐδέν ἐστιν ἐπιτήδευμα ἴδιον γυναικὶ πρὸς διοίκησιν πόλεως (Pl. Rep. 5, 455).

REM. 3. In animated and concise discourse, the condition is sometimes expressed in an independent sentence, as an assumed position or as a question : Παρὰ πᾶσιν ἀνθρώποις ὁρῶ διωρισμένα καὶ τεταγμένα πως τὰ τοιαῦτα : Ἀδικεῖ τις ἐκῶν ὀργὴν καὶ τιμωρίαν κατὰ τούτου. Ἐξήμαρτέ τις ἄκων συγγνώμην ἀντὶ τῆς τιμωρίας τούτῳ (Dem. 18, 274). Sometimes to one condition there is added another, of a more special and precise character : Εἰ ἐτύγχανόν σε ἐρωτῶν, τίς ἐστι τῶν ζωγράφων Ζεύξης, εἰ μοι εἴπης, ὅτι ὁ τὰ ζωὰ γράφων, ἄρ' οὐκ ἂν δικαίως σε ἠρόμην, ὃ τὰ ποῖα τῶν ζώων γράφων καὶ ποῦ ; (Pl. Gorg. 453 ; — and then thou shouldest say —.)

b) A negative condition is denoted by εἰ μὴ, which also indicates an exception : *if not, except if, unless* (εἰ μὴ ἄρα, *unless after all, unless perchance*, sometimes ironically ; of a case which is possibly to be excepted also εἰ μὴ εἰ, *nisi si*, εἰ μὴ ἄρα εἰ : Ὁ χρηματιστικὸς τὴν τοῦ

[<sup>1</sup> M. therefore rejects (I think correctly) Hermann's 'wide difference' between εἴγε (as assuming the *truth* of the condition), and εἴπερ (as leaving it *doubtful*).]

[§ 194.] τιμᾶσθαι ἡδονὴν ἢ τὴν τοῦ μανθάνειν οὐδενὸς ἀξίαν φήσει εἶναι, εἰ μὴ εἴ τι αὐτῶν ἀργύριον ποιῇ. *Pl. Rep.* 9, 581). Εἰ δὲ μή, without a verb, denotes, not only the opposite to an affirmative condition preceding (*if not*), but to the preceding condition and discourse generally, even if that be negative (*in the opposite case*) otherwise: ἴσως οὐδεὶς οὐδὲν σε κακὸν ἐρεῖ, ἂν μὴ τινα λυπῇς· εἰ δὲ μή, ἀκούσει πολλά καὶ ἀνάξια σουτοῦ (*Pl. Crit.* 53, = ἂν δὲ τινα λυπῇς). Πρὸς τῶν θεῶν, ὦ Κύρε, μὴ οὕτω λέγε· εἰ δὲ μή, οὐ θαρρῶντά μ' ἔξεις (*Xen. Cyr.* 3, 1, 35). Conversely, εἰ δὲ especially after εἰ μὲν βούλει (βούλεσθε) for εἰ δὲ μή: Λέγω πάλιν, ἅπερ τότε, εἰ μὲν βούλεσθε, ὥς παίζων, εἰ δ', ὥς σπουδάζων (*Pl. Legg.* 3, 688). (Εἰ μὴ διὰ τὴν Ἀρχιδάμου μέλλειν, *Thuc.* 2, 18, *if it had not been for A.'s delaying; but for that.*)

REM. When what seems to be the natural and desirable condition, what one must expect and assume, and upon which the consequence follows as matter of course, has first been put with εἰ μὲν; and then, by εἰ δὲ μή, its opposite, and what would then follow, the apodosis to the first condition is often entirely omitted (e. g. εὖ ἔχει, *then is it well*, or generally, *well and good*): Εἰ μὲν τοῖνυν, ἔφη ὁ Σωκράτης, καὶ διαγιγνώσκεις σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς εἰδίδαξεν· εἰ δὲ μή, τί σοι ὄφελος ὧν ἔμαθες; (*Xen. Mem.* 3, 1, 9). Ἐλθόντων τῶν Λακῶνων ἔλξε Χαρμῖνος· Εἰ μὲν σύ τι ἔχεις, ὦ Μηδόσαδες, πρὸς ἡμᾶς λέγειν· εἰ δὲ μή, ἡμεῖς πρὸς σέ ἔχομεν (*Xen. An.* 7, 7, 15).

c) With verbs which express a feeling of approbation and joy (pride), or of disapprobation and surprise (shame), the Greeks often use a sentence with εἰ, instead of an object-sentence with ὅτι (*that, for that, because*), even when an actual fact is denoted, this being considered as condition on which the feeling depends: Μὴ τοῦτο μεῖον δόξῃτε ἔχειν, εἰ οἱ Κυρεῖοι, πρόσθεν σὺν ἡμῖν ταττόμενοι, νῦν ἀφεστήκασιν· ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ' ἡμῶν ἡττημένων (*Xen. An.* 3, 2, 17). Τηλικούτων κακῶν αἴτιος γεγενημένος Δημοσθένης οὐκ ἀγαπᾷ, εἰ μὴ δίκην δέδωκεν, ἀλλ' εἰ μὴ καὶ χρυσῷ στεφάνῳ στεφανωθῆσεται, ἀνακτεῖ (*Aesch.* 3, 147; *D. does not think himself well off to have escaped the punishment; is not satisfied with having* —). Οἱ ἐπίτροποι οὐκ ἡσχύνθησαν οὐδ' ἠλέησαν τὴν ἐμὴν ἀδελφὴν, εἰ δυοῖν ταλάντων ὑπὸ τοῦ πατρὸς ἀξιοθῆῖσα (accounted worthy of a dowry of two talents) μηδενὸς τεύξεται τῶν προσηκόντων (*Dem.* 27, 65; *nothing of what she has a right to*). [So often after θαυμάζω, &c.]

d) Καὶ εἰ, even *if*, even in the case that: Ἐὰν τοῦτο ποιήσῃς ἅπαξ ἢ δις, ἢ λόγῃ, καὶ εἰ πᾶν ἱσχυρά ἐστι, παύσεται (*Pl. Conv.* 185), εἰ καὶ (if even, wenn gleich) sometimes more inclining to the affirmation of the condition, almost = *although*, but often only distinguished from καὶ εἰ by its less emphatic character: Εἰ τις ἦν ἡδικοῦμενος, εἰ καὶ τὸν ἄλλον χρόνον ἡσυχίαν εἶχεν, οὐκ ἂν ἡμέλησε τοῦ καιροῦ τοῦ παρόντος (*Isocr. de permitt.* 33). (Εἰ τὰ μάλιστα, *if after all* —.) (The concession of an opposite fact is (properly speaking) expressed by καίπερ with the participle, see § 175 e.)<sup>1</sup>

<sup>1</sup> About sentences with conjunctions of time, there is nothing particular to be remarked; nor, again, about sentences with causal conjunctions, ὅτι, *because*, ἐπεὶ, *επειδὴ*, *as*, *since*; (ἐπεὶ also with the ground or reason following, in the sense, *for*;) ὅτε, *then*, ὅπου, ὅπου γε, *when that is* (ὥς, *in that, for*, with the reason annexed). [Καίπερ (= *quaquequam*) a verb. fin. *Pl. Conv.* 219 (καίπερ . . . ὤμην) and *Theoph.* Char. 2.]

Relative sentences are sometimes less accurately joined to the principal sentence. On this point it should be remarked :

§  
195.

a) A preceding relative sentence with a relative in the neuter, occasionally assigns merely the action, opinion, or utterance, upon occasion of which something is remarked in the principal sentence, so that the relative obtains the signification, *as regards this, that* — : "Ο δὲ ὑμεῖς ἔννοεῖτε, ὅτι ἦτρον ἂν σάσεις εἴη ἐνδὸς ἀρχοντος ἢ πολλῶν, εἴ ἴστε, ὅτι ἄλλον μὲν ἐλόμενοι οὐκ εὐρήσετε ἐμὲ στασιάοντα, ἔαν δὲ ἐμὲ ἐλησθε, οὐκ ἂν θανατῶσαιμι, εἴ τινα εὗροιτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον (Xen. An. 5, 9, 29). "Α δὲ ἡπέλιπας, ὥς, ἣν ὑμῖν δοκῇ, Κορύλλαν καὶ Παφλαγόνας ξυμμάχους ποιήσεσθε ἐφ' ἡμᾶς, ἡμεῖς δὲ, ἣν μὲν ἀνάγκη ᾗ, πολεμήσομεν ἀμφοτέροις, ἣν δὲ δοκῇ ἡμῖν, καὶ φίλον ποιήσομεν τὸν Παφλαγῶνα (Xen. An. 5, 5, 22). On δὲ after ἡμεῖς, see § 188, R. 6. (Cf. ὅτι, § 170 a. R.)

b) "Οστις, ὃς ἂν sometimes stands, (not only without an expressly corresponding demonstrative, but also without its being possible for such a one to be understood agreeably with the form of the principal sentence,) in the sense of εἴ τις, in general expressions of opinion about a certain manner of acting (where also an infinitive or acc. with inf. might be used) : Παντάπασιν ἀπόρων ἐστὶ καὶ ἀνάγκη ἐχομένων καὶ τούτων ποιηρῶν, οἵτινες ἐθέλουσι δι' ἐπιτοκίας τε πρὸς θεοῦς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι (Xen. An. 2, 5, 21). Νόμιζε τὸ καλῶς ἄρξαι τούτ' εἶναι, ὃς ἂν τὴν πατριδα ὠφελήσῃ ὥς πλείστα ἢ ἐκῶν εἶναι οὐδὲν βλάβη (Thuc. 6, 14). Ἐγὼ καὶ τοῦτο ἡγοῦμαι μέγα τεκμήριον ἀρχοντος ἀρετῆς εἶναι, ᾧ ἂν ἐκόντες οἱ στρατιῶται ἔπωνται καὶ ἐν τοῖς δεινοῖς παραμένειν ἐθέλωσιν (Xen. Oecon. 4, 19). ("Ο, τι put first, *whatever, so often as any thing* : Εἰ ταῦτα ἐγὼ λέγω περὶ ὑμῶν ἄλλως γιγνώσκων, ἑμαυτὸν ἔξαπατῶ ὅ, τι γὰρ μὴ τοιοῦτον ἀποβήσεται παρ' ὑμῶν, εἰς ἐμὲ τὸ ἐλλεῖπον ἦξει, Xen. Cyr. 1, 5, 13.)

c) Sometimes a relative sentence which calls attention to a particular circumstance, is annexed to a person who, though thought of during the speech, and given in the context, is not expressly named : Πῶς οὖν ἂν τις μάλλον ἐλεγχθεῖ παράνομα εἰρηκῶς ἢ τοῦτον τὸν τρόπον ; ὃς (thou who) τὴν τιμωρίαν, ἣν οὐδὲ κατὰ τῶν ἐξεληλεγμένων διδῶσιν οἱ νόμοι, ταύτην κατὰ τῶν ἀκρίτων ἔγραφας (Dem. 23, 36). Καλοῦμαι σε (I sue thee for) τῶν δώδεκα μῶν, ἃς ἔλαβες ὀνούμενος τὸν ψαρὸν ἵππον. Ἴππον ; οὐκ ἀκούετε ; ὃν πάντες ὑμεῖς ἴστε μισοῦντα ἱππικὴν (Arist. Nub. 1224 ; *me, who, as ye all know* — ; *I to buy a horse, I, who* — ?).

d) To a relative pronoun pointing in a general way to what goes before, a more particular statement of the thing meant is sometimes appended by an infinitive, or acc. with inf., as apposition to the relative, or by a conjunctive accessory sentence : "Ο καὶ δεινότατον ἂν εἴη συμβαῖνον, τοὺς μὲν πολλὰ καὶ μεγάλα ποιήσαντας ὑμᾶς ἀγαθὰ μὴ τυχεῖν ταύτης τῆς δωρεᾶς, τὸν δὲ ὑπερπλήθρη ἐξημαρτηκότα φαίνεσθαι ἐξουσίαν παρ' ὑμῶν τοῦ παρανομεῖν εὐληφότα (Dem. 26, 7). Οὕτω ἐξηρτημέθα τῶν ἐλπίδων, ὥστ' οὐδ' οἱ κεκτημένοι τοὺς μεγίστους πλούτους μένειν ἐπὶ τούτοις ἐθέλουσιν, ἀλλ' αἰετὸς πλεονος ὀρεγόμενοι περὶ τῶν ὑπαρχόντων κινδυνεύουσιν ὅπερ ἀξίον ἐστὶ διεῖναι, μὴ καὶ ἡμεῖς ἔνοχοι γενώμεθα ταύταις ταῖς ἀνοίαις (Isocr. de Pac. 7).

REM. In consequence of this, and by a *breviloquentia*, the relative pronoun in the neuter (ὅ, ὅπερ) occasionally comes to have merely the signification of a connecting particle (*while, whereas*) : Διαφερόντως τὸδε ἔχομεν (*we possess in a pre-eminent degree the characteristic property*), ὥστε τολμᾷν τε οἱ αὐτοὶ μάλιστα καί, περὶ ὧν ἐπιχειρήσομεν, ἐκλογίζεσθαι ὃ τοῖς ἄλλοις ἀμαθία μὲν θράσος, λογισμὸς δὲ ὄκνον φέρει (Thuc. 2, 40 ; *which in others is otherwise, since* —, or simply, *whereas, on the contrary*). (In the poets ὃ καί, ἃ καί, *wherefore also*.)

[§ 195.] e) The sentence annexed by the relative, has sometimes itself an accessory sentence, or an accessory definition in the participle, to which the relative also belongs, and to which it often attaches itself in point of case: Βούλον καὶ τοὺς ἄλλους καὶ τὰς εἰθισμένους ἄγειν σοι δωρεάς, ἀλλὰ τοιαύτας, αἷς κὰν σφόδρα χρῆ καὶ μηδεμίαν ἡμέραν διαλείπης, οὐ κατατρίψεις ἀλλὰ καὶ πλείονος ἀξίας ποιήσεις (*Isocr. ad Nic.* 54 = *ἀς, κὰν σφόδρα αὐταῖς χρῆ, οὐ* —). 'Ἐπέπληξέ τις, ὅτι τοὺς φύλακας οὐκ εὐδαίμονας ποιούμεν, οἷς ἐξόν πάντα ἔχειν τὰ τῶν πολιτῶν, οὐδὲν ἔχοιεν (*Pl. Rep.* 5, 466, = οἷ, ἐξόν αὐτοῖς π. ἔ. τ. τ. πολιτῶν, οὐδὲν ἔχοιεν). Sometimes the relative alone belongs to the accessory sentence or participle: Οἱ Ἀλεῖς, οὓς ἵνα διαλλάττωσι, κατασχεῖν τοὺς πρέσβεις Φίλιππός φησι, τοιαύτης τετυχήκασι διαλλαγῆς, ὥςτ' ἐξελέλγανται καὶ ἀνάστατος ἡ πόλις αὐτῶν γέγονεν (*Dem.* 19, 39). Ἄρα νῦν οὕτω τῷδε τῇ ἡμέρᾳ εἰλήφαμεν, ὃ πάλοι καὶ πολλοὶ τῶν σοφῶν ζητοῦντες πρὶν εὐρεῖν κατεγύρασαν; (*Pl. Theæt.* 202.)

REM. On relative sentences as expression of the purpose and definition or cause, see § 105 a, c, d, and § 115 a, R.

§ 196. a) The particle γάρ in an independent sentence often assigns a relation or a circumstance which has been pointed at by a preceding demonstrative pronoun (ὁδε, *the following*, τοσοῦτος, more rarely οὗτος) or adverb (ἐνθένδε, *hence* = *from this*; *from the following circumstance*, ἐκείθεν), and which might equally well have been annexed in an accessory sentence with ὅτι (or ὅσω after τοσοῦτον): Δηλοῖ δέ μοι καὶ τόδε τῶν παλαιῶν ἀσθένειαν οὐχ ἥκιστα· πρὸ γὰρ τῶν Τρωικῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη ἢ Ἑλλάς (*Thuc.* 1, 3). Ὡς οἱ περὶ τὸν Κλεόμβροτον τὸ πρῶτον ἐπεκράτουν τῇ μάχῃ, σαφεῖ τούτῳ τεκμηρίῳ γνῶνι τις ἂν· οὐ γὰρ ἂν ἡδύνατο αὐτὸν ζῶντα ἀπενεγκεῖν, εἰ μὴ οἱ πρὸ αὐτοῦ μαχόμενοι ἐπεκράτουν ἐν ἐκείνῳ τῷ χρόνῳ (*Xen. Hell.* 6, 4, 13). "Οτι ἐγὼ τυγχάνω ὦν τοιοῦτος οἷος ὑπὸ τοῦ θεοῦ τῇ πόλει δεδόσθαι, ἐνθένδε ἂν κατανοήσαιτε· οὐ γὰρ ἀνθρωπίνῳ ἔοικε τὸ ἐμὲ τῶν μὲν ἑαυτοῦ ἀπάντων ἡμελεγκέναι, τὸ δὲ ὑμέτερον πράττειν αἰεὶ ἰδίᾳ· ἐκάστῳ προσιόντα ὥσπερ πατέρα ἢ ἀδελφὸν πρεσβύτερον (*Pl. Apol.* 31). (In English, *namely*, or omitted [*or that* substituted for it].)

REM. Such a sentence is often added to the elliptical expressions τεκμήριον δέ, \* σημεῖον δέ, μαρτύριον δέ (viz. τόδε ἐστίν), ὁῦλον δέ (viz. ἐκ τοῦδε ἐστίν), sometimes also to the γάραιον δέ (*the main thing is*), τὸ δ' αἴτιον (*the reason is*): Κἄρες καὶ Φοίνικες τὰς πλείστας τῶν νήσων ᾤκισαν. Μαρτύριον δέ· Δήλου γὰρ καθαιρομένης ὑπὸ τῶν Ἀθηναίων καὶ τῶν Θηκῶν ἀνααιρεθίσω, ὅσαι ἦσαν τῶν τεθνεώτων ἐν τῇ νήσῳ, ὑπὲρ ἡμῶν Κἄρες ἐφάνησαν (*Thuc.* 1, 8). Μέγιστον δὲ τεκμήριον τοῦ τρόπου τοῦ Εὐαγόρου· τῶν γὰρ Ἑλλήνων πολλοὶ καὶ καλοὶ κάγαθοι τὰς ἐαυτῶν πατρίδας ἀπολιπόντες ἦλθον εἰς Κύπρον οἰκήσοντες (*Isocr. Evag.* 51). Sometimes γάρ is omitted: Κατὰ τοὺς προτέρους νόμους πολλὰ καὶ δεινὰ περὶ τοὺς τριηραρχοῦντας ἐγίνετο· τὸ δ' αἴτιον· ἐν τοῖς πένησιν ἦν τὸ λειτουργεῖν (*Dem.* 18, 108).

b) With γάρ a remark is sometimes inserted parenthetically, which introduces the principal sentence *following*, and serves to explain what is said in it: Καρτεράς γενομένης ναυμαχίας, οὐκ ἔλασσον ἔχοντες ἐν τῷ ἔργῳ οἱ Χίοι καὶ οἱ Ξύμμαχοι (ἥδη γὰρ καὶ ὅψε ἦν) ἀνεχώρησαν ἐς τὴν πόλιν (*Thuc.* 8, 61). Sometimes (especially in Herod. and Thucyd.) the principal sentence attaches itself very closely to the parenthesis, something in the parenthesis being necessary to be understood in the



principal sentence : Καὶ — ἦν γάρ τι καὶ ἐν Συρακούσαις βουλόμενον τοῖς Ἀθηναίοις [§ 196.]  
τὰ πράγματα ἐνδοῦναι — ἐπεκρυνέετο (viz. τὸ βουλόμενον τ. Ἀ. τ. π. ἐνδ., the party  
which —) ὡς τὸν Νικίαν καὶ οὐκ εἰς ἀφίστασθαι (Thuc. 7, 48). (Hence ἀλλὰ γάρ,  
ἀλλ' οὐ γάρ, but then, but then — not, as a transition to something new.)

A peculiar interchange and partial intermixture of different constructions takes place, where a circumstance appended to a preceding statement, is marked as the greatest, the utmost that is to be said about it, or as being, in some other respects, the most remarkable feature of the case. This may happen (1) so that the circumstance is alleged in a sentence with ὅτι as a matter of judgement or reflection upon the case : Τὸ δὲ μέγιστον (viz. ἐστίν), ὅτι (the verb almost always omitted) ; or (2) so that the characterizing adjective is put foremost, as apposition to the sentence which states the circumstance : Τὸ δὲ μέγιστον, οὐδ' ἑώρακα πώποτε τὸν ἄνδρα. (Cf. § 19; R. 3.) Instead of the adjective in the apposition, there might, further, be a relative sentence as a premised remark : Ὁ δὲ μέγιστον (viz. ἐστίν), οὐδ' ἑώρακα πώποτε τὸν ἄνδρα<sup>1</sup> ; but, by an interchange between this form and the first, we have (3) : Ὁ δὲ μέγιστον, ὅτι οὐδ' ἑώρακα πώποτε τὸν ἄνδρα, where, therefore, both sentences have the form of accessory sentences and a principal sentence is wanting. Lastly, we have either (4) the adjective alone (which is rare), or (5) the relative sentence quite detached, as an intimation of that which is to follow, and then follows an explanatory sentence with γάρ (as in § 196, a) : Τὸ δὲ μέγιστον· οὐδὲ γὰρ ἑώρακα πώποτε τὸν ἄνδρα, or Ὁ δὲ μέγιστον· οὐδὲ γὰρ κ. τ. λ. (1) Τὸ δὲ πάντων ὑπερφυέστατον, ὅτι ἐν μὲν τοῖς ἰδίοις οἱ ἀδικοῦμενοι δακρύουσι καὶ ἔλεεινοί εἰσιν, ἐν δὲ τοῖς δημοσίοις οἱ μὲν ἀδικοῦντες ἔλεεινοί, ὑμεῖς δὲ οἱ ἀδικοῦμενοι ἐλεεῖτε (Lys. 27, 12). (2) Τὸ δὲ πάντων δεινότατον, ὑμεῖς μὲν Δημοσθένην οὐ προὔδοτε οὐδ' εἰσάτε κριθῆναι ἐν τῇ τῶν Ἑλλήνων συνεδρίῳ, οὗτος δὲ ὑμᾶς νῦν προδεδωκεν (Æsch. 3, 161). (3) Ὁ δὲ πάντων καταγελαστότατον, ὅτι τῶν γεγραμμένων ἐν ταῖς ὁμολογίαις τὰ χεῖριστα τυγχάνομεν φυλάττοντες (Isocr. Paneg. 176). (4) Τὸ δὲ μέγιστον καὶ περιφανέστατον πάντων· ὁ γὰρ ἀδικηθεὶς καὶ ἐπιβουλευθεὶς ὑπ' ἐμοῦ, ὥς φησιν, οὐκ ἐτόλμησε τεττάρων ἐτῶν ἐπισκήψασθαι εἰς ὑμᾶς (Lys. 3, 39 ; to make complaint to you). (5) Ὁ δὲ πάντων σχετλιώτατον· οὗς γὰρ ὁμολογήσαιμεν ἂν πονηροτάτους εἶναι τῶν πολιτῶν, τούτους πιστοτάτους φύλακας ἡγοῦμεθα τῆς πολιτείας εἶναι (Isocr. de Pac. 53). (Ὁ δὲ πάντων μάλιστα ἀγανακτῆσαι ἔφη· συντυχίῳ γὰρ ἀπίων Ἀτρεσίδῳ παρὰ Φιλίππου πορευομένῳ καὶ μετ' αὐτοῦ γύναϊα καὶ

<sup>1</sup> Ὅτι δὲ μάλιστα ἡμῶν προέχουσιν, ἵππους τε πολλοὺς κέκτηνται καὶ σίτῃ οἰκείῃ καὶ οὐκ ἐπακτῇ χρῶνται (Thuc. 6, 20).

[§ 198.] *παιδάρια ὡς τριάκοντα βαδίζειν.* *Dem.* 19, 305. The character of the circumstance not expressed by a single adjective.)

REM. As a sentence with *ὅτι* (in the third form), so a sentence with *εἰ* or with a temporal particle may be connected with a characterizing relative sentence: "Ὁ δὲ πάντων δεινότατον, ὅταν τις ἴδῃ τοὺς τὴν ἡγεμονίαν τῆς Ἑλλάδος ἔχειν ἀξιούντας ἐπὶ τοῖς Ἑλληνας καθ' ἑκάστην ἡμέραν στρατευομένους (*Isocr. Plat.* 45; *but the worst of all is, when* —).

§ 198. a) Of interrogative sentences, it is to be remarked, that in Greek a nominal interrogative may be referred to a participle, so that the question relates to the circumstance expressed by the participle, see *Participle*, § 176 a, and § 181 a. In the same way an interrogative pronoun may stand in an accessory sentence with a conjunction; or with the word which *characterizes* a substantive notion with the article (an adjective, a participle, or a preposition with a case), — to enquire with what accessory definitions, or for what more precisely assigned descriptions of persons or things something holds good. (In English the accessory sentence or characterizing notion must be expressed as an interrogative principal sentence.) Πότ' οὖν, ὧ ἄνδρες Ἀθηναῖοι, πότε, ἂ χρέη, πράξετε; ἐπειδὴν τί γένηται; (*Dem.* 4, 10; literally, *when what takes place? = what must take place, in order that you —? [before you will —?]*) Βοηθούντων ἡμῶν εἰς Ἄργος, οὐχ ἔτοιμον μάχεσθαι Λακεδαιμονίοις; ἵνα τί γένηται; (*And.* 3, 26; *with a view to what result?*) Οἴσθ' ἅ τινες ἀνθρώπους ἀχαρίστους καλουμένους; Καὶ μάλα, ἔφη ὁ νεανίσκος. Καταμεμάθηκας οὖν, τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; (*Xen. Mem.* 2, 2, 1.) Τοὺς πῶς διακειμένους λάβειεν ἂν οἱ τοιοῦτοι μαθητάς; (*Isocr. Antid.* 222.)<sup>1</sup>

REM. 1. Two interrogative pronouns may be connected in one sentence: Τίνας ἐπὶ τίνων εὐροίμεν ἂν μείζονα εὐεργετημένους ἢ παῖδας ἐπὶ γονέων; (*Xen. Mem.* 2, 2, 3.) Εἰς τρόπον ὁρθὸς παντὸς ἐπαίνου, λόγῳ διελθεῖν, οἷος οἷων αἴτιος ὦν τυγχάνει περὶ οὗ ἂν ὁ λόγος ᾗ (*Pl. Conv.* 195).

REM. 2. On the construction of a demonstrative pronoun with the interrogative, see § 100 b.

REM. 3. A sentence with *ὅλος, ὡς* is added to expressions of praise, blame, or wonder, to assign the reference to a certain quality of the person or thing mentioned, in the sense: *upon the reflection, or, considering, how, &c.* (almost = *ὅτι τοιοῦτος, ὅτι οὕτως*): Κῦρος ἀπῆι κατοικτεῖρων τὴν τε γυναῖκα, οἷον ἀνδρὸς στέρειται, καὶ τὸν ἄνδρα, οἷαν γυναῖκα καταλιπὼν οὐκέτ' ὄψοιτο (*Xen. Cyr.* 7, 3, 13). Εὐδαίμων μοι Σωκράτης ἐφαίνεται καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδείως καὶ γενναίως ἐτελεύτα (*Pl. Phæd.* 58).

<sup>1</sup> Hence ἵνα τί; (viz. γένηται) *wherefore? to what end?* ὅτι τί; ὅτι τί; (*ὅτι* τί;) *for what reason?* (lit. *because what?*)

REM. 4. Note particularly the originally elliptic use of *οἷος*, and especially *ὅσος*, [§ 198.] with adjectives which denote a surprising, or, generally, a strikingly and uncommonly high degree, *θαυμαστὸς ὅσος* (*marvellous how great, surprisingly great*; originally, *ἐφ' ᾧ θαυμάζειν δεῖ, ὅσος ἐστίν* or *ὅτι τοσοῦτός ἐστιν*), *ἀφθονος, ἀμήχανος, ὑπερφύης ὅσος, ἀμήχανος οἷος, ἀφόρητος οἷος*. *Μόγις καὶ μετὰ ἰδῶτος θαυμαστοῦ ὅσου* (*Pl. Rep.* 1, 350). (*Ἵπερφύης τις ὡς μεγάλη βλάβη, Pl. Gorg.* 477.) In the same manner adverbs of the same kind take *ὡς* after them: *θαυμαστῶς (ὑπερφυνῶς) ὡς χαίρω*.

b) For the indirectly interrogative pronoun *ὅστις* (also *ὅς*: *Θεμιστοκλῆς φράζει τῷ ναυκλήρῳ ὅστις ἐστὶ καὶ δὲ ἂ φεύγει, Thuc.* 1, 137. *Δι' ἧς αἰτίας τὰ περὶ τὴν ἀκοὴν ξυμβαίνει παθήματα, λεκτέον, Pl. Tim.* 67) not unfrequently the direct interrogative *τίς* is put in a more animated way: *Αἱ γυναῖκες ἡρώτων αὐτοῦς, τίνες εἶεν (Xen. An.* 4, 5, 10). *Οὐ πάντῃ ἡμῖν φροντιστέον, τί ἐροῦσιν οἱ πολλοὶ ἡμᾶς, ἀλλ' ὅ, τι ὁ ἐπαίων περὶ τῶν δικαίων καὶ ἀδίκων (Pl. Crit.* 48), and in the same manner *ποῖος, πόσος, πῶς*, for *ὁποῖος, ὁπόσος, ὁπως*. *Οὐκ οἶδα, ὁποῖα τόλμη ἢ ποίοις λόγοις χρώμενος ἐρῶ (Pl. Rep.* 3, 414).

REM. "*Ὅσος* and *οἷος*, in exclamations of wonder, occur in the form of direct interrogation: *ὦ πάππε, ὅσα πράγματα ἔχεις ἐν τῷ δέιπνῳ! (Xen. Cyr.* 1, 3, 4.)

a) A direct question without any interrogative pronoun, or pronominal adverb, may stand in concise and animated expression, without a particle to denote the question (e. g. with a single verb in the second person), especially with an expression of doubt or wonder, or after *λέγε, εἰπέ μοι*. *Οὐκ οἶσθα, ὅτι ταῦτα λέγουσι μὲν πάντες, ποιεῖ δ' οὐδεὶς; — Μὴ ἀποκρίνωμαι; (Pl. Rep.* 1, 337; *am I not to answer?*) *Ἐμὲ μόνον οὐ γινώσκεις, ὦ Κύρε, τῶν συγγενῶν; (Xen. Cyr.* 1, 4, 27.) *Εἴτα (and then) τούτων μὲν ἐπιμελεῖσθαι παρεσκεύασαι, τὴν δὲ μητέρα οὐκ οἶε δεῖν θεραπεύειν; (Xen. Mem.* 2, 2, 13.) *Τί οὖν; ἐν ταῖς ὀλιγαρχουμέναις πόλεσι πτωχοὺς οὐχ ὀρεῖς ἐνόντας; (Pl. Rep.* 8, 552.) Often such a question is attached by *ἢ, or*, sometimes as an expression of the conjecture and opinion of the person asking: *Τί μένομεν; ἢ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντὸς ἂν ποιήσαιο; (Xen. An.* 2, 4, 3.) *Σὺ δέ, ἔφη ὁ Χαρμίδης, ὦ Συρακόσιε, ἐπὶ τῷ μέγα φρονεῖς; ἢ δὴλον, ὅτι ἐπὶ τῷ παιδί; (Xen. Conv.* 4, 52.) (*Οὐ δὲ, οὐ δὴποτε, οὐ δὴ πον, οὐ τί πον, surely not?* see in Lexicon [Appendix].) An indirect simple interrogative sentence must always be denoted as such.

b) 1. A *simple direct* question is denoted by the particles *ἤ* (with emphasis, sometimes doubt), *ἄρα* (*ἄρά γε*), *ἄρ' οὐ* (also *ἄρα* alone of a conjecture, especially *ἄρ' οὖν*: *perchance* — ?), *μή* (mostly expressive of doubt, or at least uncertainty), *ἄρα μή* (stronger), *μὴν* (from *μὴ οὖν*), *μὴν οὐ*, *μὴν μή* (strongly inclining to denial), and the elliptical expression *ἄλλο τι ἢ* (*is it any thing else than —, is the case otherwise*

[§ 199.] *than* —, *ought not* —), or, with ἡ omitted, ἄλλο τι (ἄλλο τι ἢ οὐ —, ἄλλο τι οὐ, *should perhaps* ?), and lastly οὐκ οὖν (*not then* ?). (See the Rem.) — 2. A *simple dependent* question is most generally denoted by εἰ, *if, whether* (εἰ ἄρα, *whether then, whether after all; whether perchance*), and more emphatically by ἄρα, *whether then*, rarely by μή, viz. after verbs denoting *look to, and consider* (§ 124, R. 1); with the same verbs also εἰάν (*whether, perchance*, cf. § 194 a, R. 2). (For the particulars of the special meanings of these particles, see the Lexicon [and Appendix].) Ἡ καὶ σχολή, ἔσται, ὦ πάτερ, σωμασκεῖν τοὺς στρατιώτας; (*Xen. Cyr.* 1, 6, 17.) Ἀρ', ὦ Ἀντισθένης, εἰσὶ τινες ἀξίαι φίλων ὥσπερ οἰκετῶν; (*Xen. Mem.* 2, 5, 2.) Ἀρά γε, ὦ παῖ, ἐν τοῖς στρατηγικοῖς καὶ οἰκονομίαις τί σοι ἐπεμνήσθη ὁ διδάσκαλος; (*Xen. Cyr.* 1, 6, 12.) Ἀρ' οὐ (ἄρ' οὖν οὐ) πάντα, ὅσα ὑπὸ μυθολόγων ἢ ποιητῶν λέγεται, διήγησις οὕσα τυγχάνει ἢ γεγονότων ἢ ὄντων ἢ μελλόντων; (*Pl. Rep.* 3, 392.) Εἰπέ μοι, εἰ δοίμεθα φίλου ἀγαθοῦ, πῶς ἂν ἐπιχειροίμεν σκοπεῖν; ἄρα (*ought not* — ?) πρῶτον μὲν ζητητέον, ὅστις ἄρχει γαστρός τε καὶ φιλοποσίας; (*Xen. Mem.* 2, 6, 1.) Ἀρ' οὖν συμβαίνει μέγιστον κακὸν ἢ ἀδικία καὶ τὸ ἀδικεῖν; (*Pl. Gorg.* 479. On συμβαίνει, see § 177 b, R. 3.) Μὴ τὸν Ἀχιλλεῖα οἶε φροντίζει θανάτου καὶ κινδύνου; (*Pl. Apol.* 28.) Μὴ ἀρχιτέκτων βούλει γενέσθαι; (*Xen. Mem.* 4, 2, 10.) Ἀρα μὴ ἄλλο τι τὸν θάνατον εἶναι ἡγοῦμεθα ἢ τὴν τῆς ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν; (*Pl. Phæd.* 64.) Ἀρ' οὖν, ἔφασαν, μὴ καὶ ἡμῖν ἐναντιοῦνται ὁ ἀνὴρ περὶ τῆς τῶν στρατιωτῶν ἀπαγωγῆς; (*Xen. An.* 7, 6, 5.) Ἀλλὰ μὴν καὶ πρὸς ἡμᾶς τοῦτο τείνει ἐν τῷ παρόντι; Παντάσας μὲν οὖν, ἦν δ' ἐγὼ (*Pl. Rep.* 5, 454). Τί δέ; οἱ τὴν ἡδονὴν ἀγαθὸν ὀριζόμενοι μὴν μὴ ἐλάττονος πλάνης ἐμπλοῖαι τῶν ἐτέρων; (*Pl. Rep.* 6, 505.) Νῦν οὖν, ἐπειδὴ σοὶ ἡ σοφία μόνῃ εὐδαίμονα καὶ εὐτυχίᾳ ποιεῖν τὸν ἀνθρώπον δοκεῖ, ἄλλο τι ἢ φαῖς ἂν ἀναγκαῖον εἶναι φιλοσοφεῖν καὶ αὐτὸς ἐν νῷ ἔχεις αὐτὸ ποιεῖν; (*Pl. Euthyd.* 282.) Ἄλλο τι οὖν, ἦν δ' ἐγὼ, μάθημα ἀναγκαῖον πολεμικῇ ἀνδρὶ θήσομεν λογίζεσθαι τε καὶ ἀριθμεῖν δύνασθαι; (*Pl. Rep.* 7, 522.) Φέρε γάρ, ὁ ἀγαθὸς ἀνὴρ καὶ ἐπὶ τὸ βέλτιστον λέγων, ἂν λέγῃ, ἄλλο τι οὐκ εἰκὴ ἔρεῖ ἄλλ' ἀποβλέπων πρὸς τι; (*Pl. Gorg.* 503.) Α. Οὐκ οὖν καὶ λύπαι ὡσαύτως αἱ μὲν χρῆσται εἰσιν, αἱ δὲ πονηραὶ; Β. Πῶς γὰρ οὐ; (*Pl. Gorg.* 499.)—Οὐκ οἶδα, εἰ συγχωρήσετε. Ἡρώτησα, εἰ συνέξελθῆν βούλοιο. Σκοποῦμαι τοῦτο, εἰ ἄρα, ὥσπερ τῶν οἰκετῶν, οὕτω καὶ τῶν φίλων εἶναι ἀξίαι (*Xen. Mem.* 2, 5, 2), Ἡ ψυχῇ μου, διὰ τὸ ὑβρίσθαι καὶ ὀργίζεσθαι, αἱ τοῦτο κοῦσα διήγησιν (*brooding over the thought*), ἄρα ποτε ἔσται ἀποτίσασθαι τὸν καὶ θεοῖς ἐχθρὸν καὶ ἀνθρώποις (*Xen. Cyr.* 5, 4, 35). Ὁρῶμεν, μὴ Νικίας οἰεταὶ τι λέγειν καὶ οὐ λόγον ἕνεκα ταῦτα λέγει (*Pl. Lach.* 196). Εἰ τοῦτο μὴ ἱκανὸν δικαιοσύνης ἐπίδειγμα εἶναι σοὶ δοκεῖ, σκέψαι, εἰάν τὸδε μᾶλλον ἀρέσκει' φημί γὰρ ἐγὼ τὸ νόμιμον δίκαιον εἶναι (*Xen. Mem.* 4, 4, 12). (Ἡ γὰρ; *Is it not so* ?) <sup>1</sup>

REM. From οὐκ οὖν comes οὐκοῦν as one word, denoting literally, *not then, or, therefore not, whence at least not*, in which sense the word is not unfrequently used (in answers: *no*) (οὐκοῦν—γε), and then the orthography is by most supposed to be οὐκ οὖν (οὐκ οὖν εἰκός γε). This orthography ought then to be retained in the interrogative signification likewise, which in many editions is not the case. The interrogative signification often passes almost into that of a simple affirmative inference (*therefore*), and then most commonly the note of interrogation is omitted, and the particle is assumed = οὖν. In this case it is always written οὐκοῦν. Ἀλλ', ὦ Χειρίσοφε, ἔφη ὁ Ξενοφών, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καίοντας τὴν γῆν ὡς ὑπὲρ τῆς ἡμετέρας. Ὁ δὲ Χειρίσοφος εἶπεν· Οὐκ οὖν ἔμοιγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς, ἔφη,

<sup>1</sup> Πῶς οὐ (δεῖνόν, πολλὰ ἀφροσύνη, κ.τ.λ.): *Is it not — ? Can one deny that it is — ?*

καίωμεν, καὶ οὕτω θάπτον παύσονται (Xen. An. 3, 5, 6).—A. Ἀλλὰ πρὸς τῷ μαθεῖν [§  
καὶ ἀπότισον ἀργύριον. B. Οὐκοῦν ἐπειδὴν μοι γένηται, εἶπον (Pl. Rep. 1, 337; 199.]  
yes, when I have got any money : then shall it not be when — ? but surely not till  
I have — ?).

c) 1. A *disjunctive direct* question is denoted by *πότερον* (*πότῃ*)—*ἤ*, or, in concise and pointed discourse, without any particle in the first member. 2. A *disjunctive dependent* question is denoted in the same way or by *εἰ*—*ἤ*, *εἴτε*—*εἴτε*. Ἦν ἄρχων τις τύχῃ σοι καὶ ἀμάρτη, πότερον ἔας ἄρχειν ἢ ἄλλον καθίστης ἀντ' αὐτοῦ; (Xen. Cyr. 3, 1, 12.) Πότερὰ σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἶδωλα ἀφρονά τε καὶ ἀκίνητα ἀξιοθανμαστότεροι εἶναι ἢ οἱ ζῶα ἐμφρονά τε καὶ ἐνεργά; (Xen. Mem. 1, 4, 4.) Οὐδενὶ τρόπῳ φαμέν ἐκόντας ἀδικητέον εἶναι ἢ τινι μὲν ἀδικητέον τρόπῳ, τινὶ δὲ οὐ; (Pl. Crito, 49.) Ἄρτι, ὦ Τερψίων, ἢ πάλα ἐξ ἀγροῦ; (Pl. Theæt. 142.) Πανσανίας ἐβουλεύετο, πότερον μάχην ξυνάπτοι ἢ ὑπόσπονδον τὸν τε Λύσανδρον καὶ τοὺς μετ' αὐτοῦ πεσόντας ἀναιροῖτο (Xen. Hell. 3, 5, 22). Δοκεῖ μοι χρῆναι παρὰ τῶν πρὶςβυτῶν πυνθάνεσθαι, ὥσπερ τινὰ δῶδον προεληλυθότων, ἦν καὶ ἡμᾶς ἴσως δεήσει πορεύεσθαι, ποία τίς ἐστι, τραχεῖα καὶ χαλεπὴ ἢ ῥαδία καὶ εὐπορος (Pl. Rep. 1, 328). Ὁ Κλέαρχος ἐβουλεύετο, Πρόξενον καλέσας, εἰ πέμποιεν τινας ἢ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες (Xen. An. 1, 10, 5). Νῦν ἔμαθον, ὃ λέγεις· εἰ δὲ ἀληθὲς ἢ μή, πειράσομαι μαθεῖν (Pl. Rep. 1, 339). Δίδωμι ὑμῖν σὺν τοῖς ἄλλοις Χαλδαίοις βουλεύεσθαι, εἴτε βούλεσθε πολεμεῖν ἡμῖν εἴτε φίλοι εἶναι (Xen. Cyr. 3, 2, 13).

REM. 1. Sometimes *ἄρα*—*ἤ* is put where the question in the first member is not yet denoted as disjunctive: Σκεψόμεθα τὸ δίδοναι δικὴν ἄρα μέγιστον τῶν κακῶν ἐστίν, ὥς σὺ φῶς, ἢ μείζον τὸ μὴ δίδοναι, ὥς αὐτὸς ἐγὼ φῶς (Pl. Gorg. 476). (H—*ἤ* for *εἰ*—*ἤ* in the Epic poets.)

REM. 2. An affirmative answer is most simply expressed by *ναί*, *yes*, more strongly by *πάνν γε* (*yes, certainly; to be sure*), *πάνν μὲν οὖν* [*παντάπασιν μὲν οὖν*] (*of course; unquestionably*), *πάντως δὴ*, *πάντως δὴ που*, *μάλιστα*, καὶ *μάλα*, *σφόδρα γε*, *ἐστὶ ταῦτα* (*it is so*), *φημί* (*I say 'yes;'* so say I), or by repetition of the verb or another emphatic word, with the predicate (Ὁμολογεῖς; Ὁμολογῶ), often with the addition of *μέντοι* (Οὐ πολλοὶ) *ἀν εἴη ἀλογία φοβεῖσθαι*; *Πολλοὶ μὲντοι* or *γάρ* (Ἐλεγε; Ἐλεγον γάρ) or *ἀλλά* (which gives emphasis to the affirmation: Ὁμολογοῦμεν ταῦτα; Ἀλλ' ὑπερφύως ὥς ὁμολογῶ) or by *ἐγὼ γε* with the verb understood from the question (Λέγεις; Ἐγὼ γε. Δοκεῖ σοι; ἔμοιγε). Sometimes the affirmation is expressed in the form of a question by *τί γάρ*; *ἀλλὰ τί*; *τί μὴν*; (*what else? doubtless it is, must, &c.*) *πῶς γάρ οὐ*; (*how should it be otherwise? necessarily*) *πῶς (τί) οὐ μέλλω*; (*μέλλει*; with verb understood from the question: *how (what) else should I (he), than — ?*) *τί γάρ οὐ μέλλει*; (*καὶ πολλὰ, yes, and much so*; *ἐώρων γάρ, yes, for I saw it.*) An answer in the negative is denoted by *οὐ*, *πο*, *οὐ δῆτα*, *οὐδαμῶς* (as answer to a demand, *μή, μὴ γάρ, μηδαμῶς*), *ἥκιστα*, *ἥκιστά γε*, *πῶς; πόθεν*; (*whence should that come?*)

## CHAPTER VIII.

### The Negations.

a) The simple negative particles in Greek are *οὐ* (*οὐκ*) and *μή*. § The difference between them, expressed generally, is, that with *οὐ* it 200.

[§ 200.] is stated absolutely, that something *is not*, or *does not* (reality is denied *objectively*), while by μή is denoted merely a *subjective* representation (a *conception* of the mind) in a negative form, without its being said that something is or is not, the representation being put as a *wish*, *will*, *purpose*, *condition*, or as a merely general representation of persons, things, or actions of a certain kind. This distinction, however, is not always accurately and precisely carried out, so that more special rules must be given. (In some cases the usage is not fixed.) Whatever holds of οὐ and μή, applies also to all negative words formed by composition with them, as οὐδέ, οὔτε, οὐδέεις, οὐδαμῶς, &c., and μηδέ, μήτε, μηδέεις, μηδαμῶς, &c.

b) Οὐ is used in all principal sentences (affirmative or interrogative) in the indicative (with or without ἄν), and in the optative with ἄν. In general οὐ is to be regarded as the simple mode of denial; which is also used in accessory sentences, whenever the following rules do not assign that μή can or should be used (e. g. οὐ stands in declarative object-sentences with ὅτι or ὥς, without regard to the nature of the principal sentence: Μηδεὶς ὑπολαμβάνετω με λέγειν, ὥς οὐ χρεὶν εἰσπράττειν τοὺς ὀφείλοντας, *Dem.* 22, 51).

REM. Μή, however, is used in a peculiar manner with the indicative of the future in the prohibitive question with οὐ μή, see § 124 a, R. 4. In some quite occasional passages, where μή is otherwise put in a principal sentence with the indicative or optative with ἄν, this irregularity rests in part on some peculiarity of the sentence. Σχολῆ γὰρ ἂν τι ἄλλο φθορὰν μὴ δέχοιτο, εἰ τό γ' ἀθάνατον καὶ ἀίδιον φθορὰν δέξεται, *Pl. Phæd.* 106, where μὴ δέχοιτο is put as one notion = *escape*, which is then virtually negated by σχολῆ, *scarcely*. (In the declarative object-sentences οὐ is retained from the *oratio recta*.)

§ 201. a) In principal sentences, μή is used only with the imperative, with the subjunctive in *demands or requirements*, and *prohibitions*, together with questions about what one *is to do* [*deliberative subj.*], and with the optative (or indicative) in *wishes*: Μὴ ὀργίζου, μὴ ὀργιζώμεθα, μὴ ὀργισθῆς. Μὴ ἀποκρίνωμαι; Μὴ γένοιτο ταῦτα. Δειξάτω Ἄφοδος, μὴ διπλάσια μηδὲ τριπλάσιά μοι γεγεννημένα, ἀλλ' αὐτὰ τὰ ἀρχαῖά μοι πάντα ἀποδοδομένα (*Dem.* 27, 59. Μὴ το δεῖξάτω). Μήποτε ὠφελον λιπεῖν τὴν Σκύρον (*Soph. Phil.* 969). (Μή, μηδαμῶς, in prohibition: *no*. See § 199, R. 2.)

b) Μή is used in all sentences of intention [*final sentences*], and in object-sentences after verbs which denote a *working*, an *endeavour*, *fear*, and *apprehension* (object-sentences of the action), with the subjunctive, the optative, and, in some cases, the future indicative. See the examples to § 122, 123, and 124 with the Rems., together with § 131. When

the object of a *fear* or *apprehension* (φοβοῦμαι, μή —, ὅρα, μή) is itself negatively expressed, this last negative is usually οὐ (*vereor, ne* — *non*). Οὐ δέδοικα, μή οὐκ ἔχω, ὅτι δῶ ἐκάστω τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μή οὐκ ἔχω ἰκανούς, οἷς δῶ (*Xen. An.* 1, 7, 7). Ἀλλὰ μή αὐ τοῦτ' ἢ χαλεπόν, ὧ ἄνδρες, θάνατον ἐκφυγεῖν, ἀλλὰ πολὺ χαλεπώτερον πονηρίαν (*Pl. Apol.* 39. See § 124 a, R. 2) <sup>1</sup>.

a) Μή is used in all *conditional* sentences with εἰ, ἐάν, εἴτε, ἐάν τε. Εἰ μὲν σοι δοκεῖ, ποιήσων, εἰ δὲ μή (εἰ δὲ μὴ δοκεῖ), ἔασον. Ποιητέον ταῦτα, εἴτε βούλει εἴτε μὴ. Ταῦτα διανοηθεὶς Κλεώνυμος, εἴτ' ὁρθῶς εἴτε μὴ, τὰς διαθήκας ταύτας διέθετο (*Isæ.* 1, 11).

REM. Sometimes, however, οὐ is found in a sentence with εἰ (ἐάν). This happens now and then where the negative, taken in close connexion with the verb, forms a negative notion, which is emphatically opposed to the affirmative; or where the emphasis in the condition lies in some single word other than the verb: Πάντως οὕτως ἔχει, ὧ Μέλητε, ἐάν τε σύ καὶ Ἄντρος οὐ φῆτε ἐάν τε φῆτε (*Pl. Apol.* 25). Εἰ μὲν οὖν οὐ πολλοὶ ἦσαν, καθ' ἕκαστον ἂν περὶ αὐτῶν ἠκούετε, νῦν δὲ συλλήβδην περὶ πάντων (*Lys.* 13, 72; the emphasis on πολλοί). Μὰ Δία, τούτων μὲν οὐδὲν ἴσον ἐστίν, εἴγε ἀφ' ἡμῶν τῶν ἐν μέσῳ οὐδεὶς οὐδέποτε ἄρξεται (*Xen. Cyr.* 2, 2, 3) <sup>2</sup>. But especially οὐ is frequently put in one or other of two sentences connected (§ 189) by μὲν and δέ, which are governed by εἰ, where this does not so much concern each sentence by itself, or even in both of them: Δεινὸν ἂν εἴη, εἰ οἱ μὲν Ἀθηναίων ξύμμαχοι ἐπὶ δουλείᾳ τῇ αὐτῶν χρήματα φέροντες οὐκ ἀπεροῦσιν, ἡμεῖς δὲ ἐπὶ τῷ αὐτοῖς σώζεσθαι οὐκ ἄρα δαπανήσομεν (*Thuc.* 1, 121). Εἴτ' οὐκ αἰσχροὶν, ὧ ἄνδρες Ἀθηναῖοι, εἰ τὸ μὲν Ἀργεῖος πληθεὺς οὐκ ἐφοβήθη τὴν Λακεδαιμονίων ἀρχὴν ἐν ἐκείνοις τοῖς καιροῖς, ἡμεῖς δ' ὅντες Ἀθηναῖοι βάρβαρον ἀνθρώπων φοβηθήσεσθε; (*Dem.* 15, 23.) (Here μὴ is more rare.)

b) After conjunctions of *time* with ἂν (ὅταν, &c.), μὴ is always used; where the conjunctions have not ἂν, it is used where a past instant which has several times occurred [*indefinite frequency*] is denoted (*each time, so often as, when*), otherwise οὐ. Likewise usually (but not always) μὴ is put with ὅτε, ὁπότε, and ὅπου, in the sense *when, seeing that, because*: Τότε κάλλιστα λογίζεται ἡ ψυχὴ, ὅταν μηδὲν τούτων αὐτὴν παραλυτῇ, μήτ' ἀκοὴ μήτε ὕψις μήτε ἀλγηδὼν μήτε τις ἡδονή (*Pl. Phæd.* 65). Ἀεὶ, ὁπότε μὴ ἄλλο τι σπουδαιότερον πράττοιεν, ταύτῃ τῇ παιδιᾷ ἐχρῶντο (*Xen. Cyr.* 2, 3, 20). Ἡ που χαλεπῶς ἂν τοὺς ἄλλους πείσαιμι ἀνθρώπους, ὥς οὐ ξυμφορὰν ἡγοῦμαι τὴν παροῦσαν τύχην, ὅτε γε

<sup>1</sup> Rarely φοβοῦμαι, μή — μὴ: Ἐθαύμαζε Σωκράτης, εἰ τις φοβοῖτο, μὴ ὁ γενόμενος καλὸς κάγαθος τῷ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἔξοι (*Xen. Mem.* 1, 2, 7).

<sup>2</sup> εἰ μὴ Πρόξενον οὐχ ὑπέδεδεξαντο (*Dem.* 19, 74; *if they had not omitted to receive P.*).

[§ 202.] *μηδ' ὑμᾶς δύναμαι πείθειν* (*Pl. Phæd.* 84).<sup>1</sup> (On the contrary: Ἦν ποτε χρόνος, ὅτε θεοὶ μὲν ἦσαν, θνητὰ δὲ γένη οὐκ ἦν. *Pl. Prot.* 320. "Ἐως μὲν οἱ σύμμαχοι οὐκ εἶχον, ὅποι ἀποσταίεν, ἔκρυπτον τὴν πρὸς ὑμᾶς ἔχθραν. *Xen. Hell.* 3, 5, 10. Ἐπεὶ μαχόμενοι οὐκ ἐδύναντο λαμβάνειν τὸ χωρίον, ἀπέναι ἤδη ἐπεχείρουν. *Xen. An.* 5, 2, 5.)

REM. Causal sentences with ὅτι, διότι, *because*, ἐπεὶ, ἐπειδὴ, ὥς, *then*, have οὐ.

§ 203. In relative sentences, *μή* stands (*a*) where the relative (pronoun or adverb) has ἄν with it, and (*b*) where a *certain kind and class* is denoted generally by a circumlocution (*he that* —, *those who* —, *such* — *as, if* — *one* —, not merely indefinitely: *people who* —, *things which* —), and therefore also with exceptions (ὅσοι *μή*). In relative sentences to an indefinite and not general notion (*any one, people, things, who or which* —) *μή* is commonly used where the relative-sentence expresses (*c*) an *effect or purpose* (τοιοῦτος *δς* *μή*) or (*d*) serves to complete a *condition* (εἰ *τις, ὅς* *μή*) or a representation expressed in the *infinitive*, which is put by the speaker as merely thought, not as actual. In relative sentences to definite singular subjects, *μή* is put only sometimes (*e*), when a quality is expressly put prominently forward in relation to the principal sentence as *cause and ground* or *antithesis*. But this prominence is often wanting. In all other relative sentences the particle is οὐ. (*a*) Μία κλίνη (*one bier*) κενὴ φέρεται ἐστρωμένη τῶν ἀφανῶν, οἱ ἄν *μή* εὐρεθῶσιν εἰς ἀναίρεσιν (*Thuc.* 2, 34). (*b*) Ἄ *μή* οἶδα, οὐδὲ οἶομαι εἰδέναι (*Pl. Apol.* 21). Τοὺς νεκρούς, ἔνθαπερ ἔπεσον, ἐκάστους ἔθαψαν· οὐς δὲ *μή* εὕρισκον, κενotáφιον αὐτοῖς ἐποίησαν μέγα (*Xen. An.* 6, 2, 9). Τί γάρ; ὅστις δαπανηρὸς ὦν *μή* αὐτάρκης ἐστίν, ἀλλ' αἰετῶν πλησίον δέεται καὶ λαμβάνων *μή* δύναται ἀποδιδοῖναι, οὐ δοκεῖ σοι καὶ οὗτος χαλεπὸς φίλος εἶναι; (*Xen. Mem.* 2, 6, 2). Εἰς τὰ πλοῖα τοὺς τε ἀσθενοῦντας ἐνεβίβασαν καὶ παῖδας καὶ γυναῖκας καὶ τῶν σκευῶν ὅσα *μή* ἀνάγκη ἦν ἔχειν (*Xen. An.* 5, 3, 1). Ἡ θάλασσα ἐπῆλθε τῆς πόλεως μέρος τι καὶ ἀνθρώπους διέφθειρεν, ὅσοι *μή* ἐδύναντο φθῆναι πρὸς τὰ μετέωρα ἀναδραμόντες (*Thuc.* 3, 89). ("Ὅσον *μή*, ὅσα *μή*, καθ' ὅσον *μή*, ὅ,τι *μή*, so far as — not).<sup>2</sup> — (*c*) Ψηφίσασθε τοιαῦτα, ἐξ ὧν μηδέποτε ὑμῖν μεταμελήσει (*Andoc.* 3, 41). Κατοικίσαι τὴν πόλιν εἰς τοιοῦτον τόπον, οὗ ἐπειραγωγίμων *μή* δεήσειται, σχεδόν τι ἀδύνατον (*Pl.*

<sup>1</sup> Τό γε δυστυχέστατος εἶναι ἀνθρώπων οὐδαμῇ ἐκφεύγω, ὅτε δὴ προαγομένης μὲν τῆς πόλεως ἐπὶ ταύτας τὰς συμφορὰς οὐδεὶς ἐμοῦ δυσδαιμονέστερος ἦν, μεθισταμένης δὲ πάλιν εἰς τὸ ἀσφαλές, ἀπάντων ἐγὼ ἀθλιώτατος (*And.* 2, 9).

<sup>2</sup> But: Ἐπειδὴν *τις* ἐγγὺς ᾗ τοῦ οἰεσθαι τελευτήσῃ, εἰσέρχεται αὐτῷ *δέος* καὶ φροντίς περὶ ὧν ἐμπροσθεν οὐκ εἰσῆμι (*Pl. Rep.* 1, 330, *about things*: not; *about the, or, those* (definite) *things, about all the things*). Rare: Οἱ πολλοὶ τῶν ἱκετῶν, ὅσοι οὐκ ἐπέισθησαν, ὥς ἐύρων τὰ γιγνόμενα, διέφθειραν αὐτοῦ ἐν τῷ ἱερῷ ἀλλήλους (*Thuc.* 3, 81).



*Rep.* 2, 370). Τοσούτον μέρος τοῦ λόγου διελθεῖν χρή, ὅσον μὴ λυπήσει [§ 203.] τοὺς παρόντας (*Isocr. Antid.* 12). Ἡ καλῶς οὖν οὗτος ὁ ἔπαινος ἔχει, τὸ ὁρῶντα τοιοῦτον ἄνδρα, οἷον ἑαυτὸν τις μὴ ἀξιοῖ εἶναι ἀλλ' αἰσχύνοιτο ἄν, χαίρειν τε καὶ ἐπαινεῖν; (*Pl. Rep.* 10, 605).<sup>1</sup> (d) Ἀξιοὶ οὐτοὶ εἰσι φθονεῖσθαι, εἰ λήψονται, ἃ μὴ προσήκει αὐτοῖς (*Isæ.* 6, 61). Οὐχ ὕψος, ὡς σφαλερόν ἐστι τό, ἃ μὴ οἶδέ τις, ταῦτα λέγειν καὶ πράττειν; (*Xen. Mem.* 3, 7, 16).<sup>2</sup> (e) Ταλαίπωρός τις σύ γε ἄνθρωπος εἰ καὶ οὐδὲ Ἀθηναῖος, ὃ μὴτε θεοὶ πατρῷοι εἰσι μὴτε ἱερά μήτ' ἄλλο μὴδὲν καλὸν καὶ ἀγαθόν (*Pl. Euthyd.* 302). Πῶς ἂν ὀρθῶς ἐμοῦ καταγιγνώσκοιτε, ὃ τὸ παράπαν πρὸς τὸν ἄνθρωπον τουτονὶ μὴδὲν συμβόλαιόν ἐστιν; (*Dem.* 33, 34.) Τῇ πόλει, ὑπὲρ ἧς τὰ ὄπλα μὴ τίθεσαι, μὴδὲ συμβουλευεῖν ἀξίου (*Æsch.* 1, 29).<sup>3</sup>

a) In simple dependent questions the negation is commonly expressed by οὐ: Ἠρώτησα, διὰ τί οὐκ ἔλθοι. Πρωταγόρας ἐρωτᾷ, εἰ οὐκ αἰσχύνομαι τὰγαθὰ δεινὰ καλῶν (*Pl. Prot.* 341). But in questions with εἰ it is also μή: Τηρητέον τοὺς ἄνδρας ἐν ἀπάσαις ταῖς ἡλικίαις, εἰ φυλακικοὶ εἰσι τούτου τοῦ δόγματος καὶ μὴτε γοητευόμενοι μὴτε βιαζόμενοι ἐκβάλλουσιν (*Pl. Rep.* 3, 412). Also μή stands in dependent questions denoting a purpose (how something *can* take place), especially with ὅπως, see § 123, R. 1. Τῷ τῶν Περσῶν βασιλεῖ οὐδὲν προυργιαίτερόν ἐστιν ἢ σκοπεῖν, ἐξ ὧν μὴδέποτε πανσόμεθα πρὸς ἀλλήλους πολεμοῦντες (*Isocr. Paneg.* 134). Οὐ σκοπεῖς, ὅτι μὴ λυπήσεις τοὺς ἄλλους ποιῶν (*Dem.* 21, 135).

b) In the second member of a dependent disjunctive question (*whether — or not*) the negative may be either οὐ or μή. In a dependent question denoting a distinction and separation (*what — and what not*) μή is used when the verb is understood, but either οὐ or μή when it is repeated: Σκοπῶμεν, εἰ πρέπει ἢ οὐ (*Pl. Rep.* 5, 451). Σκεπτέον, πότερον δίκαιον ἐμὲ ἐνθὲνδε πειραῖσθαι ἐξιέναι, μὴ ἀφιέντων

<sup>1</sup> Also τοιοῦτος, ὃς οὐ, where the representation of a consequence and purpose is not made, or not prominent: Τοιοῦτων δεησόμενοι πάρεσμεν, ἐν οἷς κίνδυνος οὐδεὶς ἐνστί (*Isocr. Plat.* 2). With negative preceding it is always οὐδεὶς (μηδεὶς) τοιοῦτος ὅστις (ὃς) οὐ —, οὐδεὶς οὕτως —, ὅστις (ὃς) οὐ. Νόμον τίθεμεν, οἰκῆσιν καὶ ταμείοις μὴδὲν εἶναι μὴδὲν τοιοῦτον, εἰς δ' οὐ πᾶς ὁ βουλόμενος εἰσεῖσιν (*Pl. Rep.* 3, 416). Μὴδὲν τῶν σωμάτων οὕτως ἂν φαῖναι εἶναι φαῦλον, ὃ, τι γυμνασθὲν οὐκ ἂν εἴη βέλτιον (*Isocr. Antid.* 210).

<sup>2</sup> Οἱ Κερκυραῖοι καὶ αὐτοὶ ἀναγκασθῆσθαι ἔφασαν, Κορινθίων βιαζομένων, φίλους ποιεῖσθαι, οὓς οὐ βούλονται (*Thuc.* 1, 28. Οὐ retained from the *oratio recta*).

<sup>3</sup> But also: Θαυμαστὸν ποιεῖς, ὃς ἡμῖν (ταῖς οἰσί) ταῖς καὶ ἐπὶ σοὶ καὶ ἄρνας καὶ τυρνὸν παρεχούσας οὐδὲν δίδως (*Xen. Mem.* 2, 7, 13). Οὐκ οὐν δίκαιως (γυναικα καλῶ Ἀμυνίαν), ἥτις οὐ στρατεύεται; *Arist. Nub.* 692.)

[§ 204.] Ἀθηναίων, ἣ οὐ δίκαιον (*Pl. Crito*, 48). Νῦν ἔμαθον, ὃ λέγεις· εἰ δὲ ἀληθὲς ἢ μὴ, περάσομαι μαθεῖν (*Pl. Rep.* 1, 339). Τοῦτ' αὐτό, εἰ χαίρεις ἢ μὴ χαίρεις, ἀνάγκη δὴ πού σε ἀγνοεῖν, κενόν γ' ὄντα πάσης φρονήσεως (*Pl. Phil.* 21). Οὐ δεῖ ὑμᾶς ἐκ τῶν τοῦ κατηγοροῦ λόγων τοὺς νόμους καταμανθάνειν, εἰ καλῶς ὑμῖν κείνται ἢ μὴ, ἀλλ' ἐκ τῶν νόμων τοὺς τοῦ κατηγοροῦ λόγους, εἰ ὁρθῶς καὶ νομίμως ὑμᾶς διδάσκουσι τὸ πρᾶγμα ἢ οὐ (*Antiphr.* 5, 14). — Οἱ εἰδότες ἑαυτοὺς τὰ τε ἐπιτήδεια ἑαυτοῖς ἴσασι καὶ διαγιγνώσκουσιν, ἃ τε δύνανται καὶ ἃ μὴ (*Xen. Mem.* 4, 2, 26). Ἀλλὰ τοῖ περὶ γε φυλακῆς τῆς χώρας οἶδ' ὅτι σοι ἤδη μεμέληκεν καὶ οἶσθα, ὅποσοι τε φυλακαὶ ἐπικαιροὶ εἰσι καὶ ὅποσοι μὴ, καὶ ὅποσοι τε φρουροὶ ἱκανοὶ εἰσι καὶ ὅποσοι μὴ εἰσιν (*Xen. Mem.* 3, 6, 10). Ὁ νομοθέτης διαρρήδην ἀπέδειξεν, οὐς χρὴ δημηγορεῖν καὶ οὐς οὐ δεῖ λέγειν ἐν τῷ δήμῳ (*Æsch.* 1, 27).

§ 205. An infinitive (both simply, with and without article, and also an accusative with inf.) is negated by μή (*a*). But in the accusative (nominative) with the infinitive (*b*) the particle is usually οὐ after φημί and the verbs which absolutely and without any special accessory meaning denote *to think* (οἶμαι, ἡγοῦμαι, νομίζω, ὑπολαμβάνω, also δοκῶ, ἀκούω), and sometimes with other *verba declarandi et sentiendi* (e.g. λέγω, ὑπισχνοῦμαι, ἐλπίζω, εἰκός ἐστιν, ὁμολογῶ), but only when the governing verb is not itself in a form (imperative) or construction (εἰ, &c.) which requires μή for its negation; for then the infinitive thereby governed is negated by μή (*c*): (*a*) Αἰσχροὺς μὴ βοηθεῖν. Παρασκευάσμαι μηδενὶ ὑπέειπεν. Δέομαι σοῦ μὴ περιορᾶν ἐμὲ ἀπολλύμενον. Ταῦτα ὑμᾶς μὴ ἀγνοεῖν ἡβουλόμην. Διεπραξάμην μηδὲνα ἡμῖν ἐναντιωθῆναι. Δέδοκται τὰς ναῦς μήπω ἐκπλεῖν. Οὕτως ἀναίσχυνοί εἰσιν ὥστε μηδενὸς ἀπέχεσθαι τῶν κέρδους φερόντων (but ὥστε οὐδενὸς ἀπέχονται). Πάντα ποιοῦσιν ὑπὲρ τοῦ μὴ δοῦναι δίκην. Τὸ μηδεμίαν τῶν πόλεων ἀλῶναι πολιορκία, μέγιστόν ἐστι σημεῖον τοῦ διὰ τούτους πεισθέντας τοὺς Φωκίας ἀπολωλέναι (*Dem.* 19, 61). Ὁ ὑπὲρ τοῦ ταῦτα μὴ γενέσθαι ἀγών (*Dem.* 18, 201). Σειρήνες τοὺς ἀνθρώπους ἐπάδουσαι κατέχον ὥστε μὴ ἀπέναι ἀπ' αὐτῶν (*Xen. Mem.* 2, 6, 11). (*b*) Πολλοὺς φασι γινώσκοντας τὰ βέλτιστα οὐκ ἐθέλειν πράττειν (*Pl. Prot.* 352). Ἐγὼ οἶμαι, εἰ τοιαύτην μὴ δύνασαι φέρειν μητέρα, τὰγαθὰ σε οὐ δύνασθαι φέρειν (*Xen. Mem.* 2, 2, 10). Εὐθύδημος ὑπέλαβεν οὐκ ἂν ἄλλως ἀνὴρ ἀξιόλογος γενέσθαι, εἰ μὴ ὅτι μάλιστα Σωκράτης συνείη (*Xen. Mem.* 4, 2, 40). Ξενοφῶν εἰδεῖτο τῶν στρατιωτῶν πάσῃ μηχανῇ μὴ ἀπολείπεσθαι (*to strive with all their might not to be left behind*). Οἱ δὲ σφάττειν ἐκέλευον· οὐδὲ γὰρ ἂν δύνασθαι πορευθῆναι (*Xen. An.* 4, 5, 16; supply ἔφασαν, contained in ἐκέλευον). Κινδυνεύω (= δοκῶ) ἀπλῶς οὐδὲν εἰδέναι (*Xen. Mem.* 4, 2, 39). Φορμίων ἡλπίζειν οὐ μενεῖν τῶν Πελοποννησίων τὴν τάξιν (*Thuc.* 2, 84). Ὁμολογῶ οὐ κατὰ Μέλητον καὶ Ἀντων εἶναι ῥήτωρ (*Pl. Apol.* 17). Καὶ ταῦτα εἰκὸς οὐχ ἦγον οὕτως ἔχειν (*Pl. Soph.* 254).<sup>1</sup> — (*c*) Νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων

<sup>1</sup> After verbs more specially denoting an assertion or concession (e.g. συγχωρῶ), an assurance (μαρτυρῶ, ὁμνυμι), a conviction (πειθομαι, γινώσκω, πιστεύω), οὐ is a

βέβαιον (*Isocr. Dem.* 42). Περικλῆς οὕτως ἐκόσμησε τὴν πόλιν, ὥστ' ἔτι καὶ νῦν [§ 205.] τοὺς εἰσαφικνουμένους εἰς αὐτὴν νομίζειν μὴ μόνον ἄρχειν ἀξίαν εἶναι τῶν Ἑλλήνων ἀλλὰ καὶ τῶν ἄλλων ἀπάντων (*Isocr. Antid.* 234, because νομίζειν as infinitive after ὥστε would have μή).<sup>1</sup>

REM. 1. From the οὐ belonging to the infinitive treated of in the paragraph, we must distinguish an οὐ which, though it stands with the infinitive, belongs, strictly speaking, to the governing verb: Οὐκ ἐπὶ τούτῳ κáθηται ὁ δικάστης, ἐπὶ τῷ κατα-χαρίζεσθαι τὰ δίκαια, ἀλλ' ἐπὶ τῷ κρίνειν ταῦτα, καὶ ὁμώμοκεν οὐ χαριεῖσθαι, οἷς ἂν δοκῇ αὐτῷ, ἀλλὰ δικάσειν κατὰ τοὺς νόμους (*Pl. Apol.* 35; he has sworn, not that he will —, but that —; ὁμώμοκε μὴ χαριεῖσθαι, he has sworn not to —). (Χρή — οὐ — ἀλλά —, and χρή — μή — ἀλλά with slight difference.) (Οὐ φημί εἶναι = φημί οὐκ εἶναι, and οὐκ ἀξίω = ἀξίω μή, e.g. Οἱ Σάμιοι οὐκ ἤξιον περιδεῖν Θρασύβουλον σφᾶς διαφθαρέντας, *Thuc.* 8, 73.)

REM. 2. When, agreeably with the Greek idiom (see § 209, b), the negation of the preceding verb is repeated with the infinitive, οὐ is retained from the principal verb: Ὁ νόμος οὐκ ἔξ εἰσέναι, οὐδ' ἂν ᾗ ὁ τετελευτηκώς, οὐδεμίαν γυναῖκα ἄλλην ἢ τὰς προηκούσας μέχρι ἀνεψιότητος (*Dem.* 43, 63).

REM. 3. Even with an infinitive after ὥστε, the negative is οὐ, when ὥστε follows after an acc. with inf. governed by φημί, οἶμαι, &c.: Οὕτω καταφρονεῖς τῶν δικαστῶν καὶ οἷεαι αὐτοὺς ἀπείρους γραμμάτων εἶναι ὥστε οὐκ εἰδέναι, ὅτι τὰ Ἀναξαγόρου βιβλία γέμει τούτων τῶν λόγων; (*Pl. Apol.* 26.)<sup>2</sup>

REM. 4. Οὐ with the infinitive after other verbs than those mentioned, or after those in a form and construction in which they ought themselves to have μή, is a rare anomaly, for the most part occasioned by the circumstance, that the negation is more strongly urged in reference to a single notion: Οὐκοῦν τιθῶμεν ἀπὸ Ὁμήρου ἀρξαμένους πάντας τοὺς ποιητικοὺς μμητὰς εἰδῶλων ἀρετῆς εἶναι, τῆς δ' ἀληθείας οὐχ ἄπτεσθαι; (*Pl. Rep.* 10, 600.)

a) An adjective or participle without article as attributive or apposition (therefore also in the double-genitive or double-accusative) is § 206. negated by μή when the substantive notion to which it is attached belongs, in this negative form, to a sentence or a single notion (e.g. an infinitive) which should itself be negated by μή; otherwise οὐ is used. After ὥς, ὥςπερ, as though, when the principal verb is an imperative, μή is always used with the participle, but otherwise usually

rare exception. Examples of μή with infinitive after φημί, οἶμαι, &c.: Φαίην ἂν ἔγωγε, μηδενὶ μηδεμίαν εἶναι παιδευσιν παρὰ τοῦ μὴ ἀρέσκοντος (*Xen. Mem.* 1, 2, 39). Ἔμοι τε ἔδοξε καὶ τοῖς ἄλλοις πᾶσι τοῖς ἰδοῦσι, μήποτε φύναι μὴδὲ γενέσθαι γυναῖκα ἀπὸ θνητῶν τοιαύτην ἐν τῇ Ἀσίᾳ (*Xen. Cyr.* 5, 1, 7). Mixed: Ὅθεν δὲ αὐτὸ (τὴν πολιτικὴν τέχνην) ἡγοῦμαι οὐ διδασκτὸν εἶναι μὴδὲ ὑπ' ἀνθρώπων παρασκευαστὸν ἀνθρώποις, δίκαιος εἰμι εἰπεῖν (*Pl. Prot.* 315).

<sup>1</sup> Οἶμαι δέιν οὐ — φημί χρῆναι οὐ (as after οἶμαι and φημί) and οἶμαι χρῆναι μή.

<sup>2</sup> Otherwise a very rare exception: Ἡδὴ γὰρ ἦπται καὶ κατείργασται πυρὶ (Ἰλιος); Ὅστ' οὐδ' ἵκνος γε τειχέων εἶναι (*Eur. Hell.* 108 = ἐστίν).

[§ 206.] οὐ, although the principal sentence would require μή: "Ἀθλιον μὴ ὑγιαίνει ψυχῇ συνοικεῖν (*Pl. Gorg.* 479). 'Απάγου τήν τε γυναῖκα καὶ τοὺς παῖδας μηδὲν αὐτῶν καταθείς (*Xen. Cyr.* 3, 1, 37. *Mh* because of the imperative). Οἶμαί σε, ἐάν τι αἰσθῇ σεαυτὸν μὴ εἰδότα, ζητεῖν τοὺς ἐπισταμένους (*Xen. Mem.* 3, 5, 23. Because of ἐάν). Οὐχ οἱ μὴ δόντες, ἃ μὴ δοκεῖ, δεινὸν εἰσιν οὐδὲν εἰργασμένοι, ἀλλ' οἱ δόντες μὲν, πάλιν δὲ ὕστερον, μηδὲν ἐγκαλοῦντες, ἀφαιρούμενοι (*Dem.* 20, 117. Because it would be οἱ μὴ ἀφαιρούμενοι, as οἱ μὴ δόντες. See the following §). Δόξω τὴν πόλιν ἐλαττοῦν, εἰ Θηβαῖοι μὲν ἔξουσι Θεσπιάς καὶ Πλαταιάς, ἡμεῖς δὲ ἔξιμεν μηδεμιᾶς ἀνάγκης οὐσης ἐξ ὧν τυγχάνομεν ἔχοντες (*Isocr. de Pac.* 17). — Ὡς οὖν μὴ ἀκουσομένων ἡμῶν, οὕτως διανοεῖσθε (*Pl. Rep.* 1, 327). — Εἰ ὥς οὐ τὰ βέλτιστα ἐμοῦ πολιτευσαμένου Κτησιφῶντος καταψηφιεῖσθε, ἡμαρτηκέναι αὐτοὶ δόξετε (*Dem.* 18, 207).

REM. Sometimes, however, a participle or adjective stands with οὐ, although the principal verb requires μή, the representation being less closely attached to the verb, but put more independently by itself, e. g. "Ἀτοπὸν ἐστὶ περὶ τῶν δικαίων ἡμᾶς διδάσκειν αὐτὸν οὐ τὰ δίκαια ποιοῦντα (*Dem.* 15, 25; *without oneself doing what is just*, where αὐτὸν οὐ τὰ δίκαια ποιοῦντα might be expressed otherwise without a negative), especially where the participle contains an independent actual fact: Εἰ ἄρα καὶ ἐδοκοῦμέν τι ἀντιπικέστερον πρᾶξαι οὐ μετὰ τοῦ πλήθους ἡμῶν εἰσελθόντες (*in coming into the city against the will of your people*), τὰ ἕμοια οὐκ ἀνταπίδοτε ἡμῖν (*Thuc.* 3, 66).

b) Μὴ stands with the participle when this assigns a condition with the principal verb (= εἰ μὴ with a *verbum finitum*): Οὐδεὶς ἂν τοῖς σοφισταῖς διελέγετο μὴ ὑπισχνομένοις εἰς τὰ πολιτικά δεινότερους ποιεῖν τοὺς συνόντας (*Pl. Soph.* 232). Τίς ἂν πόλιν ὑπὸ μὴ πειθομένων ἀλοίη; (*Xen. Cyr.* 8, 1, 2; *by men not obeying*, i. e. *by men if they do not obey*. Otherwise: Λέγω ἐν οὐκ εἰδόσιν, *among people who are ignorant of it*.) Μὴ δηλωθεῖσιν τῶν αἰτιῶν πολλοῖς ἂν ἴσως ἄτοπος ὁ λόγος εἶναι δόξειεν (*Isocr. Antid.* 1). (Τί χρήσαιτ' ἂν τις ἰσχυρῶ ἢ ἀνδρείῳ, μὴ σῳφρονί; *Xen. Cyr.* 3, 1, 16 = *μὴ ὄντι σῳφρονί*.)

REM. 1. In other constructions, an adjective or participle without article is regularly negated by οὐ. (Γλαῦκων ἐπεχειρεῖ δημηγορεῖν, οὐδέπω εἰκοσιν ἔτη γεγυνώς. *Xen. Mem.* 3, 6, 1. Οἱ σοφισταὶ κατηγοροῦσι τῶν μαθητῶν, ὥς ἀδοκοῦσι σφᾶς αὐτοὺς τοὺς τε μισθοὺς ἀποστεροῦντες καὶ ἄλλην χάριν οὐκ ἀποδιδόντες. *Pl. Gorg.* 519, *by depriving them, and not* —. Οἶδα, ὅτι οὐ γράψαντος Ἀθηναίων οὐδενὸς πόλεμον Φίλιππος πολλὰ ἔχει τῆς πόλεως. *Dem.* 8, 58; *without any one of the Athenians having* —. Ἐγνων τῶν πολιτῶν τινὰς οὐκ εὐνοϊκῶς πρὸς ἐμὲ διακειμένους. *Isocr. Antid.* 4. Αἰσθάνομαι οὐδὲν διαπεπραγμένος, ὧν ἡβουλόμην.) Now and then, however, μὴ occurs exceptionally with a participle of the circumstance, or a participle which, by §§ 177 and 178, stands with the subject or object: Οὐχ ὁρᾷς, ὅτι οἱ Ἀθήνησι δικασταὶ πολλοὺς ἤδη μηδὲν ἀδοκούντας ἀπέκτειναν; (*Xen. Mem.* 4, 8, 5.)

Ἔξοιδα, παῖ, φύσει σε μὴ πεφυκότα τοιαῦτα φωνεῖν μηδὲ τεχνᾶσθαι κακά (Soph. Phil. 79). (Αἰσχύνομαι μὴ ποιῶν = εἰ μὴ ποιῶ.) [§ 206.]

REM. 2. Δόξα ὁρθῇ δεινῶν πέρι καὶ μὴ (Pl. Rep. 4, 430 ; = περὶ τοῦ, τί δεινὸν καὶ τί μὴ, by § 204 b).

An adjective or participle with the article denoting generally a certain kind and class is usually negated by μὴ (a), yet sometimes by οὐ (b). But if it means some persons or things indefinitely of a certain class (*persons who* —, *things which* — ; see § 180 b, R. 1), or individual definite persons or things which are characterized, then οὐ is used (c). (a) Αἱ μὴ καλά ἐπιθυμῖαι. Μένων τὸν μὴ πανούργον τῶν ἀπαιδευτῶν ἐνόμιζεν εἶναι (Xen. An. 2, 6, 26). Τῶν στρατιωτῶν οἱ μὴ δυνάμενοι διατελεῖσαι τὴν ὁδὸν ἐνυκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός (Xen. An. 4, 5, 11). Τὰ ὁρατὰ καὶ τὰ μὴ (viz. ὁρατά. Pl. Phaed. 79). Τῇ πόλει πολλὰκις μετεμέλησε τῶν μετ' ὀργῆς καὶ μὴ μετ' ἐλέγχου γενομένων (Isocr. Antid. 19). (Τὸ μὴδὲν = τὸ μὴδὲ ἓν, not τὸ οὐδέν.) — (b) Νομίζετε δημοτικωτέρους εἶναι τοὺς μεθύνοντας τῶν νηφόντων καὶ τοὺς νοῦν οὐκ ἔχοντας τῶν εὖ φρονούντων (Isocr. de Pac. 13). Τὸν οὐκ ὁρθῶς χρώμενον τῇ ῥητορικῇ μισεῖν δίκαιον, ἀλλ' οὐ τὸν διδάξαντα (Pl. Gorg. 457). But shortly before: Οὐχ ἡ τέχνη αἰτία τούτου, ἀλλ' οἱ μὴ χρώμενοι, οἶμαι, ὁρθῶς. (c) Οἶδα ἤδη ἀνθρώπους, τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνέκιστα κακὰ τοὺς οὔτε μέλλοντας οὔτε βουλομένους τοιοῦτον οὐδέν (Xen. An. 2, 5, 5 ; *to persons neither going nor wishing* —, indefinitely). Οὐκ ἤσχυνοντο οἱ τότε πολιτευόμενοι ἐπὶ τοὺς οὐδὲν πώποτ' εἰς ἡμᾶς ἐξαμαρτόντας στρατιὰν ἐκπέμποντες (Isocr. de Pac. 84 ; meaning the Sicilians). Βοιωτοί, οἱ πρόσθεν οὐδ' ἐν τῇ ἐαυτῶν τολμῶντες Ἀθηναίοις ἀντιτάττεσθαι, νῦν ἀπειλοῦσιν ἐμβαλεῖν εἰς τὴν Ἀττικὴν (Xen. Mem. 3, 5, 4). Αἱ οὐκ ὁρθαὶ πολιτεῖαι αὗται (Pl. Pol. 302).<sup>1</sup>

REM. 1. (To §§ 201—207.) It is not uncommon for οὐ to stand in sentences which would require μὴ, when the negation concerns only a single part of the predicate, e. g. the object or an adverb, whereby a negative antithesis is annexed to the affirmative form, to make it more forcible (οὐκ — ἀλλά, ἀλλ' οὐ, καὶ οὐ, or simply οὐ, οὐχ ὅπως — ἀλλά, οὐ μὴν, yet not, sometimes also οὐ μόνον). But we also find μὴ. Ἀνάγκη τὸν τοιοῦτον ζῆν οὐκ ἀνθρώπου βίον ἀλλὰ τινος πλεῦμονος (Pl. Phil. 21 ; *of a mollusc*). Χρὴ τὴν σώφρονα πόλιν τὸν ἐν τῇ συμβουλευέειν μὴ τυχόντα τῆς ὁρθῆς γνώμης οὐχ ὅπως ζημιῶν ἀλλὰ μὴδ' ἀτιμάζειν (Thuc. 3, 42). Ἐπαιδεύθην οὕτως ὑπὸ τῆςδε τῆς ἐμῆς τε καὶ ὑμετέρας πατρίδος τοῖς πρεσβυτέροις οὐ μόνον ἀδελφοῖς, ἀλλὰ καὶ πολίταις καὶ δόξαις καὶ θάκωι καὶ λόγων ὑπέκειν (Xen. Cyr. 8, 7, 10). Διαφέρει ἡ ἐμὴ τέχνη τῇ καὶ τὰς ψυχὰς τῶν ἀνδρῶν ἐπισκοπεῖν ἀλλὰ μὴ τὰ σώματα (Pl. Theæt. 150). (Δέομαι ὑμῶν, ἐὰν ἐπιδείξω Μειδίαν τουτοῖ μὴ μόνον εἰς

<sup>1</sup> Hence in Thucydides (3, 95) : διὰ τῆς Λευκάδος τὴν οὐ περιτείχισιν, *their not having drawn a wall round L.*

[§ 207.] ἐμὲ ἀλλὰ καὶ εἰς ὑμᾶς καὶ εἰς τοὺς νόμους ὑβρικότα, βοηθῆσαι καὶ ἐμοὶ καὶ ἡμῖν αὐτοῖς. *Dem.* 21, 7. Here μὴ μόνον εἰς ἐμὲ is an essential part of the condition.)

REM. 2. Later writers (e. g. Plutarch, Lucian, Arrian) often use μὴ in different kinds of accessory sentences where the older writers have οὐ, as in object-sentences with ὅτι (διότι) or ὥς, and in causal-sentences with ὅτι, *because*, and ἐπεὶ. Also they, much more frequently than the older writers, use μὴ with participles which merely denote a circumstance, without having an occasion in the form of the sentence (see § 206 b, R. 1).

§ 208. By οὐδέ or μηδέ (*and — not, and — even not*) a negative continuation is added, often with intensive force (*not even*). (Ἀσωπὸς ποταμὸς ἐρρύη μέγας καὶ οὐ ῥαδίως διαβατὸς ἦν. *Thuc.* 2, 5.) The connexion of two or more members into a whole is effected by οὔτε — οὔτε, μήτε — μήτε. (Ἐγὼ θρασὺς οὐτ' εἰμὶ μήτε γενοίμην. *Dem.* 8, 68.) A negative and an affirmative clause are coupled by οὔτε — τέ, μήτε — τέ, more rarely by τέ — οὔτε: "Ωμοσαν οἱ τε Ἕλληνες καὶ ὁ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι, μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι (*Xen. An.* 2, 2, 8).

REM. Where the negative closely coalesces with the verb into one notion, we also find τέ — οὐ (μὴ) for οὔτε: Ἄλλὰ μὴν καὶ τοῦ σώματος αὐτός τε οὐκ ἡμέλει τοὺς τ' ἀμελοῦντας οὐκ ἐπύνει (*Xen. Mem.* 1, 2, 4). Οὔτε — οὔτε — οὐδέ (οὐδέ γε, οὐδ' αὖ), *neither — nor — no, nor yet (and also not)*. Instead of the regular distributive connexion by οὔτε — οὔτε (μήτε — μήτε), the second member has occasionally οὐδ' αὖ (μὴδ' αὖ), *and on the other hand also not*, or δέ for τέ: Οὐτ' ἄρα ἀνθρώπους ἀξίους λόγου κρατουμένους ὑπὸ γέλωτος ἐάν τις ποιῇ (*represents*), ἀποδεκτέον, πολὺ δὲ ἤττον, ἐάν θεοὺς (*Pl. Rep.* 3, 388). Rare (poetical) connexions are οὐ — οὐ, οὔτ' — οὐ, or (where the verb is the same) the omission of the first οὔτε. (Τροφὴν τε οὐδεὶς ἐδίδου καὶ αἱ Φοίνισσαι νῆες οὐδὲ Τισσαφέρηνς ἦγον. *Thuc.* 8, 99.)

§ 209. a) A *simple* negative (οὐ or μὴ), combined with a predicate into a negative expression, is cancelled by a foregoing negative: Οὐκ ἐμοὶ μόνῳ οὐ διεδέξατο Πολυκλῆς τὴν ναῦν (*Dem.* 50, 68; *succeeded to μέ in the ship*). Οὐδὲ τὸν Φορμίωνα Ἀντίμαχος οὐχ ὁρᾷ (*Dem.* 36, 46; *and A. sees Ph. very well*). Μὴ οὖν, ὅτι καὶ Λακεδαιμονίους καὶ Φωκίας ἐξηπάτησε Φίλιππος, διὰ ταῦθ' ὧν ὑμᾶς Αἰσχίνης ἐξηπάτησε, μὴ δότω δίκην (*Dem.* 19, 77; *let not Æsch. escape the punishment*).

REM. 1. There are, however, some passages in which (by a kind of anacoluthia) an οὐ is inserted after an interposed sentence, merely to repeat the negative which stands immediately before the interposed sentence: Ὁρᾷς, ὅτι ἡ σωφροσύνη οὐχ ὥς περ ἡ ἀνδρεία καὶ ἡ σοφία ἐν μέρει τινὶ ἐκατέρα ἐνοῦσα ἢ μὲν σοφὴν, ἢ δὲ ἀνδρείαν τὴν πόλιν παρέχειτο, οὐχ οὕτω ποιεῖ αὐτή, ἀλλὰ δι' ὅλης ἀτεχνῶς τέταται (*Pl. Rep.* 4, 432). Οὐδ' ἄς προσεδόκων κάλογιζόμεν ἐγὼ πρῶτας παρέσθαι δεῦρο, τὰς Ἀχαρνέων γυναῖκας, οὐχ ἤκουσιν (*Arist. Lys.* 61).

REM. 2. Οὐ μὰ τὸν Δί', οὐ — (in answers): *No, by Zeus, not —*. (Also, without further addition, merely: Οὐ μὰ τὸν Δί', οὐ μὲν δή.)

b) A composite negation, which follows after another, simple or composite, with the same predicate, does not cancel the former, but continues it, either heightening and confirming it (e.g. οὐ — οὐδέ, *non — ne — quidem*, οὐδέ — οὐδέ, *neque — ne — quidem*, οὐ μέντοι οὐδέ, οὐ μὴν οὐδέ, *yet also not*), or distributively (e.g. οὐδείς — οὔτε — οὔτε) or repeating it with the indefinite pronominal notion (pronoun or adverb), often several times (e.g. οὐδέ — οὐδέεις οὐδέν, οὐδέεις οὐδενὶ οὐδέν): Μὴ λανθανέτω σε μηδὲ τοῦτο (*Xen. Cyr.* 5, 2, 36). Τί δὲ σύ; πῶς ποιήσεις; οὐδὲ γὰρ οὐδὲ τὸν σὸν ἑταῖρον δεῖ παρελθεῖν (*Pl. Phæd.* 278). Κλέαρχος ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν ᾗδει γὰρ ἀπειρηκότες τοὺς στρατιώτας· οὐ μέντοι οὐδ' ἀπέκλινε, φυλαττόμενος, μὴ δοκοίη φεύγειν (*Xen. An.* 2, 2, 16). Ἐξ οὗ τὴν πόλιν οἰκοῦμεν, οὐδέεις οὔτε κίνδυνος οὔτε πόλεμος περὶ τηλικούτων τὸ μέγεθος ἡμῖν γέγονε, περὶ ὧν νυνὶ βουλευσόμενοι συνεληλύθαμεν (*Isocr. Archid.* 7). Ἄνευ τούτου οὐδέεις εἰς οὐδὲν οὐδενὸς ἂν ὑμῶν οὐδέποτε γένοιτο ἄξιος (*Pl. Phil.* 19).

REM. This last repetition of the negative with the several pronominal words is only used where the negative is emphatically urged as universal; otherwise it is said: Οὐδέεις πώποτε κάλλιον θάνατον ἤνεγκεν ἢ Σωκράτης (*Xen. Mem.* 4, 8, 2). Οὔτε τῶν πολιτῶν τῶν Φλιασίων οὐδέεις πάντῃ τι ἐπιχωριάζει τὰ νῦν Ἀθήναζε οὔτε τις ξένος ἀφίκεται χρόνου συγχροῦ ἐκείθιν (*Pl. Phæd.* 57).

With sundry verbs which contain a negative notion, and are constructed with the infinitive or acc. with inf., μὴ is attached to the infinitive, to give prominence to the negation (only the affirmative part of the verb being in the speaker's thoughts). (Μὴ with τίς becomes μηδεῖς.) Such verbs are those which denote a denial and a contradiction (ἀρνοῦμαι, ἐξαρνοῦμαι, ἐξαρνός εἰμι, ἀντιλέγω), a prohibition (ἀπαγορεύω, ἀπείπον, ἀποψηφίζομαι, ἀποχειροτονῶ), a desisting from or a retracting of an opinion or resolution (ἀπογιγνώσκω, ἀποδοκεῖ, μεταγιγνώσκω, ἀνατίθεμαι, also ἀπεύχομαι), an acquittal (ἀπολύω, ἀφίημι), a shunning or hindering and holding back or freeing from something (εὐλαβοῦμαι, φυλάττομαι, κωλύω, διακωλύω, ἐμποδῶν εἰμι, ἐναντιοῦμαι, εἶργω, ἀπέχω, ἀφαιροῦμαι, ἀποστερῶ, σῶζω, &c.), lastly, a doubting of something (ἀπιστῶ, ἀπροσδόκητός εἰμι). Τῶν ἀποκτεινάντων Εὐφρόνα οἱ μὲν ἄλλοι ἡρνοῦντο μὴ αὐτόχειρες γενέσθαι, εἰς δὲ ὠμολογῇ (*Xen. Hell.* 7, 3, 7). Ἀστυάγης ἀπηγόρευε μηδένα βάλλειν πρὶν Κύρος ἐμπλησθεῖν θηρῶν (*Xen. Cyr.* 1, 4, 14). Μαντινεῖς ἀπεψηφίσαντο τοῖς ἱεροῖς χρήμασι μὴ χρῆσθαι (*Xen. Hell.* 7, 4, 33). Τιμόθεος Ἀριοβαρζάνει ἀπέγνω μὴ βοηθεῖν (*Dem.* 15, 9). Πανσανίας κριθεῖς ὑπὸ τῶν Σπαρτιατῶν ἀπελύθη μὴ ἀδικεῖν (*Thuc.* 1, 128). Εὐλαβεῖσθε ταῦτα μὴ πολλῶν ἐναντίον λέγειν (*Pl. Euthyd.* 304). Οἱ διακωλύσαντες

[§ 210.] ταῦτα μὴ γενέσθαι τίνες ἦσαν; (*Andoc.* 3, 21.) Οἱ Ἀθηναῖοι οὐ παρῆσαν ταῖς ναυσίν, ἀπιστοῦντες τὸν Σιτάλκην μὴ ἦξιν (*Thuc.* 2, 101).

REM. 1. Μή, however, is sometimes omitted (e.g. Ὀκνήσουσι, μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι, *Xen. An.* 2, 3, 9: ἐλαβοῦμαι ἐμπεισίην, *Pl. Rep.* 10, 608), especially with verbs denoting a *holding back*, &c., and with κωλύω and its compounds, this is the most usual. On the genitive of the infinitive of the verbs which denote *holding back*, &c., with or without μή, see § 156, R. 3. With ἀντιλέγω, μεταγινώσκω, ἀνατίθεμαι the omission of μή gives a different sense: μεταγινώσκω ποιεῖν, *resolve, with abandonment of my former purpose, to do.*<sup>1</sup>

REM. 2. Verbs which denote denial, contradiction, and doubt, may also be followed by an οὐ in a sentence with ὥς, which οὐ belongs to the affirmative part of the principal verb (ἀρνοῦμαι ὥς οὐ = ἀρνοῦμαι μή, λέγω, ὅτι οὐ): Οἱ Ἀθηναῖοι οὐδαμοῦ ἀντείπον, ὥς οὐκ ἀδικοῦσι τοὺς ἡμετέρους (τῶν Λακεδαιμονίων) ξυμμάχους (*Thuc.* 1, 86).

§ 211. a) After a principal verb, either directly negative or denying in the form of interrogation, the negative (both the usual one and the superfluous one mentioned in the preceding paragraph) is usually put twice by μὴ οὐ, the principal negative being repeated: Οὐδεὶς οἶός τ' ἐστὶν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι (*Pl. Gorg.* 509; *can help being ridiculous*). Ἀδύνατα ἦν (= οὐ δυνατόν), Ἀθηναίων Ὁρωπὸν ἐχόντων, μὴ οὐ μεγάλα βλάπτειν τὸ χωρίον τὴν Εὐβοίαν (*Thuc.* 8, 60). Εἰ ἀληθὴ ταῦτα, τίς μηχανὴ μὴ οὐχὶ πάντα καταναλωθῆναι εἰς τὸ τεθνάναι; (*Pl. Phæd.* 72 = οὐδεμία μηχανή). Τίνα οἶε ἀπαρνήσασθαι (= οὐδεὶς ἀπαρνήσεται) μὴ οὐχὶ ἐπίστασθαι τὰ δίκαια; (*Pl. Gorg.* 461.) ("Ἐγὼ εἰμὶ καὶ τοῦ ἐτέρου ἡμῶν, ὥστε πολλοῦ δέω μὴ οὐ δύο γε φεύγειν. *Pl. Euthyd.* 297. Πολλοῦ δέω as denial.) Οὐδὲ τὸ χρηματίζεσθαι Εὐθύδημος καὶ Διονυσόδωρός φατον διακωλύειν οὐδὲν μὴ οὐ παραλαβεῖν τὴν σφετέραν σοφίαν (*Pl. Euthyd.* 304, *hinder not the receiving*). Εἰ γεννησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα τὰ δεινότατα παθόντας ὑβρίζομένους ἀποθανεῖν; (*Xen. An.* 3, 1, 13.) Οὐδεὶς ἐδύνατο κρύπτειν τὸ μὴ οὐχ ἡδέως ἂν καὶ ὡμῶν ἐσθίειν τῶν Σπαρτιατῶν (*Xen. Hell.* 3, 3, 7).

REM. Rarely μή alone (Οὐ δυνήσονται μὴ πείθεσθαι τοῖς Θηβαίοις, *Xen. Hell.* 6, 1, 1), except with article prefixed (τὸ μὴ, see § 156, R. 4); for here, after a denial, both τὸ μὴ and τὸ μὴ οὐ are used. With the genitive of the infinitive (τοῦ μὴ) οὐ is not added. ("Ὡς τε μὴ οὐ after a principal verb negated.)

b) In the same manner μὴ οὐ stands with the infinitive after expressions denoting a disapprobation of an action thought of (therefore a demand that it should be forborne), e. g. δεινόν, αἰσχρόν, αἰσχύνῃ ἐστίν, ἀνόητον, πολλὴ ἄνοιά ἐστιν, also αἰσχύνομαι: Πᾶσιν

<sup>1</sup> Ἀμφιβητῶ, *maintain* (in controversy with a different opinion), e.g. ἀμφ. τὴν ἐμὴν τέχνην μίζονος ἀγαθοῦ αἰτίαν εἶναι, ἀμφ. μὴ ἀληθὴ σε λέγειν.



αἰσχύνη ἦν μὴ οὐ συσπουδάξῃ (Xen. An. 2, 3, 11). Πολλὴ ἄνοια μὴ οὐχὶ ἐν τε καὶ ταυτὸν ἡγεῖσθαι τὸ ἐπὶ πᾶσι τοῖς σώμασι κάλλος (Pl. Conv. 210). (More rarely simple μὴ: Σοῦ προθύμου ὄντος αἰσχρὸν γίγνεται ἐμέ γε μὴ ἐθέλειν, Pl. Gorg. 458.)

c) Μὴ οὐ is also sometimes put (but in Attic prose rarely) with participles, or other accessory definitions denoting an exception from the negative or quasi-negative statement of the principal sentence: Αἱ πόλεις πολλαὶ καὶ χαλεπαὶ λαβεῖν αἱ τῶν Φωκίων μὴ οὐ χρόνῳ καὶ πολιορκίᾳ (Dem. 19, 128). More usually: Οὐ γὰρ ἦν πᾶσαι μὴδὲν μὴ διδόντα δῶρα (Thuc. 2, 97). (In the poets here and there with the participle merely in the sense *without* (doing, &c.) where the preceding principal verb is negated: [Οὐ γὰρ ἂν μακρὰν ἔχνεον αὐτός, μὴ οὐκ ἔχων τι σύμβολον (Soph. Oed. T. 221).<sup>1</sup> "Ἐκεί γὰρ οὐ κενὴ γε . . . μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι, Oed. C. 361].)

Of special negative expressions, which at the same time denote relations of connected sentences and clauses, the following are to be remarked: (1) οὐ μόνον, *not only* (ἀλλά), (2) μὴ ὅτι, *not to say; not merely* (μὴ ὅτι ιδιώτης τις ἀλλ' ὁ μέγας βασιλεύς); when a negative follows in the predicate common to both members, μὴ ὅτι denotes (*not to say not*, i. e.) *not only not* (non modo): Ἀπατούριος μὴ ὅτι δικάσασθαι ἀλλ' οὐδ' ἐγκαλέσαι μοι ἐτόλμησεν (Isæ. 10, 1); the common negative may also be put first (οὐ — μὴ ὅτι, ἀλλ' οὐδέ): Τὸ ἱμάτιον ἢ ἄλλο τι, ὃν ἐκίτησαι, οὐδενὶ ἂν μὴ ὅτι προῖκα δοῖης ἀλλ' οὐδὲ ἔαττον τῆς ἀξίας λαβῶν (Xen. Mem. 1, 6, 11). After a negative clause μὴ ὅτι is (*not to say*, i. e.) *much less* (non modo): Οὐδ' ἀναπνεῖν, μὴ ὅτι λέγειν τι δυνασόμεθα (Xen. Conv. 2, 26).<sup>2</sup> (3) For μὴ ὅτι, in the sense *not only* and *not only not* sometimes, but more rarely, οὐχ ὅτι is used: Τῇ τῶν Σκυθῶν βασιλείᾳ ἀδύνατα ἐξισυῖσθαι οὐκ ὅτι τὰ ἐν τῇ Εὐρώπῃ, ἀλλ' οὐδ' ἐν Ἀσίᾳ ἔθνος ἐν πρὸς ἐν οὐκ ἔστιν (see § 209 a, R. 1), ὅ, τι δυνατόν Σκύθαις ὁμογενωμονοῦσι πᾶσιν ἀντιστῆναι (Thuc. 2, 97). Οὐχ ὅτι στρατηγὸς ἀλλ' οὐδ' ὁ τυχὼν ἀνθρωπος (Dem. 23, 155). (4) In the sense *not only not*, we have also οὐχ ὅπως: Οὐχ ὅπως εἰ ποιήσας, ἀνθ' ὧν εἰ παθεῖς, ἀξίως ἡμᾶς ἀποπέμψασθαι, ἀλλ' ἀποπορευομένους ἡμᾶς οὐδὲ καταναλισθῆναι, ὅσον δύνασαι, ἐπιτρέπεις (Xen. An. 7, 7, 8).

REM. For particular constructions of the negative particles with adverbs of time or of place (e. g. οὔποτε, οὔπω, οὐκέτι, &c.), or with words which serve for transition, or to give a certain emphasis to the denial (e. g. οὐ γάρ, οὐ γὰρ ἀλλά, οὐ μὴν, οὐμνεοῦν, οὐδέποτε, οὐ δῆτα, οὔτι), see the Lexicon [and Appendix]. (So for μόνον οὐ, ὅσον οὐ, *only not*, i. e. *nearly, almost*.)

The word οὐδέεις (μηδέεις) and some verbs and phrases of denial (e. g. ἀπανθῶ) are sometimes by a less accurate turn of the sentence so put that in a subsequent adversative member the affirmative notion contained in them (πάντες, ἕκαστος, κελεύω, &c.) is understood. Λέγουσί τινες, ὅτι οὐδέεις ἐκὼν δίκαιος, ἀλλ' ὑπὸ ἀνανδρίας ἢ γήρως ἢ τινας ἄλλης ἀσθενείας ψέγει τὸ ἀδικεῖν (Pl. Rep. 2, 366).<sup>3</sup>

[<sup>1</sup> But see Schneidewin in l. and on v. 13.]

<sup>2</sup> Also (with a single noun): μὴ τί γε (Ἀκροὶ πεπτευταὶ τοσοῦτοι οὐκ ἂν γένοιτο, μὴ τι δὴ βάσιλεῖς γε, Pl. Pol. 292).

<sup>3</sup> Ἀμείψας, ὥνπερ οἱ πολλοὶ (viz. ἐπιμελοῦνται), χρηματισμοῦ τε καὶ οἰκοδομίας καὶ στρατηγιῶν (Pl. Apol. 36).

## CHAPTER IX.

*Certain particular Irregularities of Construction.*

## (APPENDIX TO THE FIRST AND SECOND PARTS.)

- § (The Verb understood.) In co-ordinate connected sentences, or in  
 214. accessory sentences of the same kind which mutually correspond, the verb is often understood, to be supplied in one sentence from the other: Σὺ μὲν τιμῆς, ἡμεῖς δὲ ἡσυχίας ἐπιθυμοῦμεν. Οὐδὲ ταῦτα οἱ παραγενόμενοι πάντα, πλὴν τὸ καθ' ἑαυτὸν ἕκαστος οἶδεν (*Thuc.* 7, 44). Ἰκανὸν τοῦτό μοι τεκμήριον, ὅτι ὡς ἀληθῶς μοι εὖνους εἶ, καὶ μὴν, ὅτι γε οἷος παρῥησιάζεσθαι, αὐτός τε φῆς καὶ ὁ λόγος, ὃν ὀλίγον πρότερον ἔλεγες, ὁμολογεῖ σοι (*Pl. Gorg.* 487).

REM. 1. Sometimes merely the infinitive of the preceding verb is understood after a new verb: Τῇ αὐτῇ ἰδέα ἐκείνὰ τε εἶχον οἱ Ἀθηναῖοι καὶ τὰ ἐνθάδε νῦν πεφῶνται (*Thuc.* 6, 76). Οὔτε πάσχοντες κακὸν οὐδὲν οὔτε μέλλοντες (*Isocr. Panath.* 103).

REM. 2. In some constructions, especially where the opposition between the other clauses of the sentence makes it plain how the words must be connected, the principal verb may be understood from the leading sentence in the accessory sentence (even the infinitive or participle, as in §§ 177, 178, may be thus understood from the verb finite in the principal sentence), rarely *vice versâ*, i. e. from the accessory in the principal sentence: Ἀργεῖοι πολεμοῦσι μὲν, ἐξ οὗπερ τὴν πόλιν οἰκοῦσι, πρὸς τοὺς ὁμήρους, ὥςπερ Λακεδαιμόνιοι<sup>1</sup> τοσοῦτον δὲ διαφέρουσιν, ὅσον ἐκεῖνοι μὲν πρὸς ἡττοὺς αὐτῶν, οὗτοι δὲ πρὸς κρείττους (*Isocr. Phil.* 51). Φιλεῖν οἴεσθε δεῖν, οὗςπερ ἂν καὶ ὁ βασιλεύς (viz. φιλῇ. *Isocr. Nic.* 60). Ἀνεχώρησαν καὶ οἱ Ἀθηναῖοι, ἐπειδὴ καὶ τοὺς Λακεδαιμονίους εἶδον (viz. ἀναχωροῦντας, *Thuc.* 3, 16). Εἰ δὲ τῷ σφώτερός του φαῖναι εἶναι, τοῦτω ἂν (viz. σοφ. εἶναι φαῖναι), ὅτι οὐκ εἰδῶς ικανῶς περὶ τῶν ἐν Ἀἰδον οὕτω καὶ οἰομαι οὐκ εἰδέναι (*Pl. Apol.* 29).<sup>1</sup>

REM. 3. Sometimes the verb is understood, from the preceding sentence, in a sentence which is not grammatically connected with it, as in an appended remark in hypothetical form with ἂν (§ 139 c), or in an explanation and statement of the reason with γάρ. Τοῦναντίον ὑπομνήσω ὑμᾶς ἢ οἱ πολέμοι σφισιν αὐτοῖς παρακελεύονται<sup>1</sup> οἱ μὲν γάρ, ὅτι περὶ πατρίδος ἔσται ὁ ἀγών, ἐγὼ δέ, ὅτι οὐκ ἐν πατρίδι (*Thuc.* 6, 68).

REM. 4. Sometimes in two connected (or opposed) sentences, the verb of the first member supplies to the second a verb of kindred meaning capable of being comprehended under the same general notion (zeugma): Πλάτων ὄδε, ὦ ἄνδρες

<sup>1</sup> Σὺ νῦν μ', ἀδελφέ, μή τις Ἀργείων κτάνῃ, *Eur. Or.* 1037; κτάνε from κτάνῃ.

Ἀθηναῖοι, καὶ Κρίτων καὶ Κριτόβουλος κελεύουσί με τριάκοντα μυνῶν τιμήσασθαι, αὐτοὶ δὲ ἐγγυᾶσθαι (viz. βούλονται, *Pl. Apol.* 38).

(*Ellipsis of the Verb.*) a) The verb *ἔστιν* or *εἰσίν* (third person in the indicative) is often omitted in short and pithy sayings, not only in the principal sentence, but also in simple and concise accessory sentences, e. g. declarative object-sentences, interrogative sentences, relative sentences (especially with *ὅσος*). Note in particular the frequent omission of *ἔστιν* with the gerundive (see § 84 a), and with adjectives in the neuter, and certain substantives with which it forms an impersonal expression to which an infinitive is attached, e. g. ὥρα, ἀνάγκη, ἐλπίς, οὐ σχολή. Οὐκ ἀσφαλεῖς αἱ μεγάλαι εὐτυχίαι. Ορα, εἴ σοι βουλομένῳ ἂ λέγω (*Pl. Rep.* 2, 358. On βουλομένῳ σοί *ἔστιν*, see § 38 d). Ἐνιοὶ τῶν πρεσβυτῶν τὸ γῆρας ὑμνοῦσιν, ὅσων κακῶν σφισιν αἴτιον (*Pl. Rep.* 1, 329). Ἀπὸ τῶν ἡρώων ἀρξάμενοι, ὅσων λόγοι λελειμμένοι, μέχρι τῶν νῦν ἀνθρώπων (*Pl. Rep.* 2, 366). Ἀξιον καὶ τῶν προγόνων τῆς ἀρετῆς μεμνησθαι. Οὐ σχολὴ κάμνειν (*Pl. Rep.* 2, 406). (Ἰωνία, Πελοπόννησος, νῆσοι, ὅσαι ἐντὸς Πελοποννήσου καὶ Κρήτης, *Thuc.* 2, 9. Ἀλκιβιάδης ἡρώτα, ὅπου Ἀγάθων, *Pl. Conv.* 212. Omission of *ἔστι* in the sense *is* in respect of place, *is to be found, lies, &c.*) (On οὐδεὶς ὅστις οὐ, see 105 b, R.)

REM. 1. In the first or second person *εἰμί* is rarely omitted, viz. in quite simple principal sentences: Σοὶ οὐκ ὀλίγοι τῶν νέων πλησιάζουσι, καὶ δικαίως· ἄξιος γὰρ τὰ τ' ἄλλα καὶ γεωμετρίας ἔνεκα (*Pl. Theat.* 143, *for thou art worthy*). (With the adjective *ἔτοιμος* it occurs more frequently: Λεκτέον, ἐπειδὴ καὶ σὺ ἔτοιμος ἀκολουθεῖν, *Pl. Pol.* 277.)

REM. 2. The subjunctive third person singular *ῥ* is now and then omitted after the relative with *ἄν*: Παρὰ τούτων κομίζονται, ὧν ἂν αὐτοῖς χρεία (*Pl. Rep.* 2, 370).

b) Other verbs are omitted only in proverbs and similar expressions, where the object or some other accompanying definition points to the verb to be supplied: γλαυκ' εἰς Ἀθήνας (ἄγειν). Ἄνω οἱ ποταμοί. Also a verb denoting *to do, or to be done, to happen*, is omitted in certain frequent forms of interrogation with *τί*, e. g. Ἀλλὰ τί; (βούλει ποιῶ), and especially *τί δέ, εἰ* —; as also an imperative which denotes in general an action or speech, with *μὴ οὕτω, μὴ μοι οὕτω*, and with *μὴ μοι* with an accusative (§ 32). (Μή, πρὸς σέ γονάτων, § 77, 3 d.)

REM. 1. Especially note the omission of the notions of doing, or being done, with *οὐδὲν ἄλλο ἢ* (Οὓς φαμεν μανθάνειν, οὐδὲν ἄλλο ἢ ἀναμνησκονται, *Pl. Phaed.* 76), whence this expression is sometimes used quite adverbially in the sense *only, merely*. (Τί ἄλλο ἢ —, *what else than* —? Ἄλλο τι ἢ — ἄλλο τι —, see § 199 b.)

REM. 2. Quite distinct from the ellipsis of a single word in definite form, in the Greek as in other languages, are the phrases (derived from the language of common life) in which originally an entire clause of the thought present to the mind is omitted, but intimated by a single particle referring to it, or by some

[§ 215.] other word, or by the general form of the speech ; as in Greek by τὸ δέ (§ 188, R. 7), by the use of ἀλλά in the beginning of a speech, or in certain constructions with other particles (οὐ γὰρ ἀλλά, &c.), by ὥς with the indicative future in replies with assurance (Ὡς οὕτως ἀμφὶ τῷδ' ἕγρ' ἔσται κόνιν, *Eur. Phœn.* 1664 ; *think, say, do, what thou wilt ; for —*), &c. Of such ellipses the Lexicon must supply the explanation.

§ 216. (*Anacoluthia.*) Anacolutha, or sentences which deviate from the strict continuation, in regular grammatical connexion, of the form in which they set out, are not rare in the Greek authors, though more frequent and harsh in certain authors who either (as Plato) imitate the freedom of oral discourse, or (as Thucydides) write, on the whole, in an embarrassed and perplexed style. They are caused, partly, by the circumstance, that instead of the form for which the beginning was calculated, in the further progress of the sentence, some other form is chosen as being more convenient and more impressive, or is induced through the use of other expressions ; partly, by the intervention of side-remarks and parentheses, especially when these are carried to a greater length than usual, whereby the connexion of the discourse is obscured, or its continuation in the same form rendered difficult. Where the *anacoluthon* is caused in this last way, i. e. by an interruption through interposed matter, the last part is often attached to what goes before by repetition of some words from the beginning, or by repetition, in a different grammatical form, of what has been already said—often, at the same time, by the particles οὖν (*then ; as I was saying*), δὴ (*well then*) or δέ, sometimes not so. Ἐπεὶ δὲ θορύβου τε ἦσθετο Ξενοφῶν καί, σημαινόντων ἀλλήλοις τῶν περὶ Σεύθην, κατέμαθεν, ὅτι τούτου ἕνεκα τὰ πυρὰ κεκαυμένα εἶη τῷ Σεύθῃ πρὸ τῶν προφυλάκων, ὅπως οἱ μὲν φύλακες μὴ ὀρῶντο, ἐν τῷ σκότει ὄντες, οἱ δὲ προσιόντες μὴ λανθάνοιεν, ἀλλὰ διὰ τὸ φῶς καταφανεῖς εἶεν —, ἐπεὶ δ' ἦσθετο, προπέμπει τὸν ἑρμηνέα κτλ. (*Xen. An.* 7,\* 2, 18 sqq. Repetition without change, merely because of the numerous interposed clauses. The δέ of the commencement repeated with it.<sup>1</sup>) Τὰ δ' αὖ τῶν στρατιωτῶν ὅποτε ἐνθυμοίμην ὅτι τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετεῖη, εἰ μὴ πριαίμεθα, ὅτου δ' ὠνησόμεθα, ἥδειν ἔτι ὀλίγους ἔχοντας, ἄλλως δέ πως πορίζεσθαι τὰ ἐπιτήδεια ἢ ὠνουμένους, ὅρκους ἤδη κατέχοντας ἡμᾶς,—ταῦτ' οὖν λογιζόμενος ἐνίστοε τὰς σπονδὰς μᾶλλον ἐφοβούμην ἢ νῦν τὸν πόλεμον (*Xen. An.* 3, 1, 20. Repetition with change, and οὖν). Ταῦτά τε εὖ λέγεις, ὦ Συμμία, καὶ τὰς πρώτας ὑποθέσεις, καὶ εἰ πιστὰ ὑμῖν εἰσιν, ὁμῶς ἐπισκεπτέαι

<sup>1</sup> Repetition of a conjunction alone : Δέδοικα, μή, ἂν ἡπαξ μάθωμεν ἀργοὶ ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν καὶ Μήδων δὲ καὶ Περσῶν καλαῖς τε καὶ μεγάλας γυναικεῖν ὁμιλεῖν, μὴ ὥςπερ οἱ Λωτοφάγοι ἐπιλαθώμεθα τῆς οἰκαδὲ ὁδοῦ (*Xen. An.* 3, 2, 25).

σαφέστερον (*Pl. Phæd.* 107. Plato began as if he meant to say ἐπισκεπτέον, but then he has been led to say ἐπισκεπτεῖται, because of the clause εἰ καὶ πισταὶ εἰσιν). Βουλόμενος δὲ Κῦρος κατάσκοπόν τινα πέμψαι ἐπὶ Λυδίας καὶ μαθεῖν ὅτι πράττοι ὁ Ἀσσύριος, ἔδοξεν αὐτῷ ἐπιτήδειος εἶναι Ἀράσπας ἐλθεῖν ἐπὶ τοῦτο (*Xen. Cyr.* 6, 1, 31).<sup>1</sup> Κακῶν δ' αἰτίον φάναι θεόν τινα γίνεσθαι, ἀγαθὸν ὄντα, διαμαχεῖτον παντὶ τρόπῳ μὴ τέ τινα λέγειν ταῦτα ἐν τῇ αὐτοῦ πόλει, εἰ μέλλει εὐνομήσεσθαι, μὴ τέ τινα ἀκούειν (*Pl. Rep.* 2, 380; properly φάναι ought to have been followed merely by οὐκ ἑατέον, or a similar expression, but the whole is repeated and its sense developed more in detail). Κατανοῶν δὲ ὁ Κῦρος, ὥς εὖ μὲν αὐτῷ εἶχον οἱ στρατιῶται πρὸς τὸ δύνασθαι στρατιωτικούς πόνους φέρειν, εὖ δὲ τὰς ψυχὰς πρὸς τὸ καταφρονεῖν τῶν πολέμιων, ἐπιστήμονες δ' ἦσαν τὰ προσήκοντα τῇ ἑαυτῶν ἑκάστος ὀπλίσει, καὶ πρὸς τὸ εὖ πείθεσθαι δὲ τοῖς ἄρχουσιν ἑώρα πάντας εὖ παρεσκευασμένους, — ἐκ τούτων οὖν ἐπιθύμει τι ἥδη πρὸς τοὺς πολέμιους πράττειν (*Xen. Cyr.* 3, 3, 9; after κατανοῶν it ought properly to have gone on in the participle thus: καὶ πρὸς τὸ εὖ π. δέ — ὁρῶν, but this is detached from the form with which the period commenced, and is put as a new principal sentence, whence the resumption is made by the words ἐκ τούτων οὖν). Ἐπειτα δέ — ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους, ἵν' εἰδῆτε, ὥς ἀγαθοῖς τε ὑμῖν προσήκει εἶναι σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάντων δεινῶν οἱ ἀγαθοὶ ἐλθόντων μὲν γὰρ Περσῶν παμπλήθει στόλῳ ὥς ἀφανισνύμενων αὐθις τὰς Ἀθήνας, ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες ἐνίκησαν αὐτούς (*Xen. An.* 3, 2, 11; the sentence commenced by ἔπειτα is quite abandoned, and its purport attached by the words γὰρ (ἐλθόντων γάρ) to the parenthetic sentence. Cf. *Pl. Rep.* 4, 428 A, where after ὥςπερ εἰ the corresponding demonstrative clause does not simply follow).

REM. 1. A particular kind of anacoluthon consists in an inaccurate use of the co-ordinate connexion by τε — καί, οὔτε — οὔτε, μὲν — δέ (besides the lesser deviations assigned in § 185 A, R. 5, § 188, R. 5, and § 208, R. 1). Sometimes, namely, there are attached to the first member such interposed sentences and remarks, that the connexion of the speech is broken, and the second member is then given in a different form: Οὔτε τοὺς πονηροὺς ὁρῶ φίλους ἀλλήλοις δυναμένους εἶναι· πῶς γὰρ ἂν ἡ ἀχάριστοι ἢ ἀμελεῖς ἢ πλεονέκται ἢ ἀπιστοι ἢ ἀκρατεῖς ἄνθρωποι δύναιντο φίλοι γενέσθαι; Οἱ μὲν οὖν πονηροὶ πάντως ἐμοιγε δοκοῦσιν ἀλλήλοις ἐχθροὶ μᾶλλον ἢ φίλοι πεφύκεναι. Ἀλλὰ μὲν, ὥςπερ σὺ λέγεις, οὐδ' ἂν τοῖς χρηστοῖς οἱ πονηροὶ ποτε συναμρόσειαν εἰς φιλίαν· πῶς γὰρ, κτλ. (*Xen. Mem.* 2, 6, 19; after

<sup>1</sup> So, not unfrequently, a sentence begins with a participle in the nominative referred to the properly acting subject, though afterwards this comes to stand in a different case, especially with δοκεῖ, ἔδοξεν (e. g. *Pl. Apol.* 21).

[§  
216.]

Οὔτε τοὺς πονηροὺς, κτλ., we should expect οὔτε τοῖς χρηστοῖς τοὺς πονηροὺς or some similar form). In this manner it is not uncommon for the co-ordinate connexion of two members to be broken, which members should belong to a preceding principal sentence, and then the second member enters as a principal sentence (sometimes with no particular inducement in the connexion of the sentence, but with the view of adding something to the second member, or to give it an easier form); especially in this manner after a circumstance denoted by a participle the second member follows as *verbum finitum*: Γενομένης ἐκκλησίας ἐλέχθησαν τοιοῦδε λόγοι ἀπὸ τε ἄλλων, τῶν μὲν πιστευόντων τὰ περὶ τῆς στρατείας τῆς τῶν Ἀθηναίων, τῶν δὲ τὰ ἐναντία λεγόντων, καὶ Ἑρμοκράτης ὁ Ἑρμῶνος παρελθὼν αὐτοῖς ἔλεγε καὶ παρῆναι τοιάδε (*Thuc.* 6, 32; we should expect ἀπὸ τε ἄλλων — καὶ ἀφ' Ἑρμοκράτους τοῦ Ἑρμῶνος). Ἐπεὶ παρσκευάζετο ἤδη Κῦρος ὡς ἀπίων, παρῆν ὁ Γαδάτας ἄλλα τε δῶρα πολλὰ καὶ παντοῖα φέρων καὶ ἄγων καὶ ἵππους δ' ἦγε πολλοὺς, ἀφελόμενος τῶν ἑαυτοῦ ἵππῶν (*Xen. Cyr.* 5, 4, 29). Οἱ Βοιωτοὶ ἐστράτευον ἐπὶ τὸ Δῆλιον καὶ προσέβαλον τῷ τευχίσματι, ἄλλω τε τρόπῳ πειράσαντες καὶ μηχανῶν προσηγάγον, ἥπερ εἶδεν αὐτό, τοιάνδε (*Thuc.* 4, 100). Οἱ Ἀθηναῖοι νόσφ' ἐπέεζον κατ' ἀμφοτέρα, τῆς τε ὥρας τοῦ ἐνιαυτοῦ ταύτης οὔσης, ἐν ᾗ ἀσθενοῦσιν ἀνθρώποι μάλιστα, καὶ τὸ χωρίον ἤμα, ἐν ᾗ ἐστρατοπεδεύοντο, ἐλῶδες καὶ χαλεπὸν ἦν (*Thuc.* 7, 47 = καὶ τοῦ χωρίου — ἐλῶδους ὄντος). (Often in poets, e.g. *δυεχλαινία τ' ἄμορφος ὁμμάτων τ'* ἀπὸ φόνου σταλαγμοὶ σὴν κατέσταζον γένυν, *Eur. Hec.* 240, and in *Herodotus*.) (Εὐφρονίου υἱὸς ὅδε ἐστίν, ἀνδρός, οἷον καὶ σὺ τοῦτον διηγεί, καὶ ἄλλως εὐδοκίμου καὶ μέντοι καὶ οὐσίαν μάλα πολλὴν κατέλειπεν. *Pl. Theæt.* 144 = καταλιπόντος. Transition from an adjective to an independent sentence.)<sup>1</sup> Sometimes, where a leading term common to both members precedes them both, the connexion is disturbed by the insertion of a new leading term instead of this in the second member: Οἱ Λακεδαιμόνιοι ἐς τὴν Ῥόδον τὴν γινώμην εἶχον πλεῖν, ἐλπίζοντες νῆσόν τε οὐκ ἀδύνατον καὶ ναυβατῶν πληρὴν καὶ πᾶσιν προσάξεισθαι, καὶ ἅμα ἡγούμενοι αὐτοὶ δυνατοὶ ἔσεσθαι, τισσαφέρην μὴ αἰτούντες χρήματα, τρέφειν τὰς ναῦς (*Thuc.* 8, 44; where it might have been simply said: ἐλπίζοντες νῆσόν τε προσάξεισθαι καὶ αὐτοὶ δυνατοὶ ἔσεσθαι. So frequently in *Thucydides*. Often the new leading term is necessary, so that the partition by *τί* — καὶ ὁ μὲν — δὲ ought properly to have been applied to the two leading terms, not to the accessory definitions, e.g. here ἐλπίζοντες τε — καὶ ἅμα ἡγούμενοι. Hence *τί* seems to be transposed.) Ἐν τῇ ὑστεραίᾳ ἐκκλησίᾳ μετέγνωσαν Ἀθηναῖοι (*the Athenians changed their mind and determined*; § 210, R. 1), Κερκυραίοις *ἑν μὲν μὴ ποιήσασθαι* (to make indeed no public offensive and defensive alliance with the C.), ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν (εἰ γὰρ ἐπὶ Κόρινθον ἐκείθεν σφισιν οἱ Κερκυραῖοι *ἑν μὲν μὴ ποιήσασθαι*, ἐλόντων δὲ αὐτοῖς αἱ πρὸς Πελοποννησίους σπονδαί) ἐπιμαχίαν δὲ ἐποιήσαντο, τῇ ἀλλήλων βοηθεῖν (*Thuc.* 1, 44).

REM. 2. Sometimes an anacoluthon is caused by the circumstance that the writer, as he proceeds, has in his thoughts an expression, the sense of which is contained in what goes before, though the expression itself is not there used, and continues the passage conformably with this (the construction *πρὸς τὸ σημαίνον, according to the thing signified*, not according to the words, especially in poets and in complicated prose): Καὶ περὶ Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμεῖτο. Ἀθηναῖοι μὲν δυοῖν νεοῖν ἐναντίαν αἰὲ τὴν νῆσον περιπλέοντες τῆς ἡμέρας (τῆς δὲ

<sup>1</sup> Οἱ ἐξυμῆχοι Ὀρχόμενον ἐπολιόρκουν, βουλόμενοι ἄλλως τε προσγενέσθαι σφίσι καὶ ὁμηροὶ ἐκ τῆς Ἀρκαδίας ἦσαν αὐτόθι ὑπὸ Λακεδαιμονίων κείμενοι (*Thuc.* 5, 61, = καὶ ὅτι ἦσαν).

νυκτὸς ἅπασαι περιώρμουν). Πελοποννήσιοι δ' ἐν τῇ ἡπείρῳ στρατοπεδευόμενοι καὶ προσβολὰς ποιούμενοι τῷ τείχει (*Thuc.* 4, 28; as if ἀμφοτέροι ἐπολέμουν preceded). [§ 216.] Καὶ τοῖς Συρακουσίοις κατάπληξιν οὐκ ὀλίγη ἐγένετο, εἰ πέρας μὴδὲν ἔσται σφίσι τοῦ κινδύνου· ὁρῶντες οὕτε διὰ τὴν Δεκέλειαν τειχιζομένην οὐδὲν ἦσαν στρατὸν ἴσον τῷ προτέρῳ ἐπεληλυθότα τὴν τε τῶν Ἀθηναίων δύναμιν πανταχόσε πολλὴν φαινομένην (*Thuc.* 7, 42). Ἡ οἴμωγῇ ἐκ τοῦ Πειραιῶς διὰ τῶν μακρῶν τειχῶν ἐς ἄστυ διήκεν, ὁ ἕτερος τῷ ἐτέρῳ παραγγέλλων ὥστ' ἐκείνης τῆς νυκτὸς οὐδεὶς ἐκοιμήθη, οὐ μόνον τοὺς ἀπολωλότας πενθοῦντες ἀλλὰ πολὺ ἔτι μᾶλλον ἑαυτοὺς τὰ ἔσχατα πείσεσθαι νομίζοντες (*Xen. Hell.* 2, 2, 3 = πάντες διηγροῦνουν). "Ὅτ' ἄρ' ὤφθην εὐτυχοῦς, αἰδῶς μ' ἔχει, ἐν τῷδε πότμῳ τυγχάνουσ', ἵν' εἰμὶ νῦν (*Eur. Hec.* 970 = αἰδοῦμαι). Οὐ λειπτόν τὴν τάξιν ἀλλὰ καὶ ἐν πολέμῳ καὶ πανταχοῦ ποιητόν αὖ ἂν κελύτῃ ἢ πόλιν καὶ ἡ πατρίς, ἡ πεῖθειν αὐτὴν ἢ τὸ δίκαιον πέφυκε (*Pl. Crito.* 51, as if ποιεῖν δεῖ, not ποιητόν, had preceded). Ἐννέπω σε ἀφ' ἡμέρας τῆς νῦν προσαυδᾷν μήτε τούδε μήτ' ἐμέ, ὥς ὄντι γῆς τῆςδ' ἀνοσίῳ μιάστορι (*Soph. Oed. R.* 350, as if it had first been said ἐννέπω σοι, *I command thee*, not σέ, *I command that thou*).

REM. 3. Now and then an interchange takes place between a remark to a leading sentence inserted with ὥς, and a principal sentence with object-sentence annexed: Ὡς ἐγώ, ἀπὸ τοῦ αὐτομάτου χθές ἤκοντος πλοίου, ἤκουσά τινος, ὅτι Κλέανδρος ὁ ἐκ Βυζαντίου ἀρμοστής μέλλει ἤξειν πλοῖα ἔχων καὶ τριήρεις (*Xen. An.* 6, 2, 18 = either Ὡς — ἤκουσά τινος, Κλέανδρος μέλλει —, or ἤκουσά τινος, ὅτι — without ὥς).

## PART III.

### THE ORDER AND POSITION OF WORDS AND SENTENCES.

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§ 217. a) THE position of words in Greek, as in Latin, is, in detail, less  
(431, tied down to fixed and definite rules than in English and other  
sq9.) modern languages, and rests, in great measure, on the emphasis which is meant to be laid on the several words according to the sense of the passage, and at the same time on the consideration of euphony. The simplest order is, that the subject, with all that belongs to it, stands first, and then the predicate, viz. either the verb last, with all remaining definitions (object, &c.) between, or the verb first, and then the other definitions: *Τισσαφέρνης διαβάλλει Κῦρον πρὸς τὸν ἀδελφόν*. These definitions are arranged among themselves according to their importance and their connexion with the verb. Interrogative sentences begin with the interrogative pronominal word or particle, accessory sentences with the conjunction or the relative word.

b) For the sake of emphasis, a deviation from the simple order of the words takes place, such that the word which expresses the most important notion is advanced to the beginning, or sometimes kept back to the end of the sentence: *Ἐπηγάγοντο δὲ τοὺς Θηβαίους καὶ ἀνέβησαν τὰς πύλας Πλαταιῶν ἄνδρες, Ναυκλείδης τε καὶ οἱ μετ' αὐτοῦ* (*Thuc.* 2, 2). *Παρεσκευάζοντο δὲ καὶ οἱ Λακεδαιμόνιοι* (*Thuc.* 2, 7). Kindred or opposed terms are made to stand out prominently by juxta-position.

REM. 1. One or more words conveying a notion on which there is a special emphasis may also stand before the interrogative word, as also before a relative which refers to a demonstrative following, and before a conjunction if the subordinate sentence begins the period: *Περὶ δὲ τοῦ πολέμου τί ὑμῖν δοκεῖ; Περὶ δὲ τοῦ πολέμου ἃ ἔλεγες, ὁμολογῶ ἀληθῆ εἶναι. Οἱ δὲ τῶν Ἀργείων ἄνδρες, ἀκούσαντες, ἐπειδὴ ἀνήνεγκαν τοὺς λόγους ἔς τε τὰς ἀρχὰς καὶ τὸν δῆμον, ἐψηφίσαντο Ἀργεῖοι καὶ ἄνδρας εἰλοντο δώδεκα* (*Thuc.* 5, 28). But in prose the verb may never stand before the relative or conjunction.



REM. 2. Between two connected words, sometimes a third is inserted which is less prominent, or which belongs at the same time to both : *Διὰ τὴν Δαρείου* [§ 217.] *τελευτήν καὶ Ἀραξίερον.*

a) A genitive or an adjective to a substantive without article § stands first with some emphasis, and because of the opposition : 218. *εὖζωνος ἀνὴρ, τῆς πατρίδος σωτήρ*, otherwise usually afterwards : *ἀνὴρ ἀγαθός*. For the order of the adjectives, of the genitive, and other additions to substantives with the article, see the doctrine of the article (Part I. Chap. II.). Sometimes the definitions belonging to a substantive are detached from it by the circumstance, that the substantive itself, or its definitions, are drawn off, with emphasis, to the beginning or end of the sentence, provided no obscurity or ambiguity is thereby occasioned, especially with the verb in the middle place : *Ἐρῶ, ἃ παρὰ σοφωτάτων ἤκουσά ποτε ἀνδρῶν καὶ ἐμπεροτάτων. Τούτων τῶν ἀνδρῶν οὐδὲ τὰ ὀνόματα οἶδα.* (*Τῶν βαρβάρων τινὲς ἱππείων. Xen. An. 2, 5, 32. Τῶν ἀφ' Ἑρακλείους τινὶ πεφυκότων. Isocr. Phil. 76.*) Other peculiarities of position in the partitive genitive may be seen in § 50 a, R.)

b) Adverbs belonging to the verb stand either next to it (before it, if it closes the sentence), or, in case of special emphasis, in the beginning or at the end of the sentence ; sometimes they are inserted without emphasis between other accessory definitions which are made prominent. Adverbs belonging to adjectives usually stand before them ; adverbs of degree, and οὕτω, rarely stand after them (*πεφυκὼς οὕτως, Pl., βελτίων πολὺ, ὕστερον οὐ πολλῷ, γενναῖος πάνν, καλὸς λίαν. Pl.*) (*Μάλα γέ τινες ὀλίγοι, Pl. Rep. 7, 531. Μάλα καὶ ἄνδρες ἀλκιμοί, Xen. Hell. 6, 2, 37.*)

c) On the placing of prepositions, see § 80.

a) The indefinite pronoun *τίς* and the indefinite correlative adjectives (*ποιός, ποσός*) and adverbs (*πῶς, &c.*) can never begin a sentence. § 219.

b) The particles *ἄρα, αὖ, δέ, δή, γάρ, μέν, μήν, νύν, οὖν, τέ, τοί, τοῖνυν*, which in various ways connect sentences, form transitions, or give prominence to particular notions, never stand at the beginning of a sentence, but always after one or more words, to which, in part, they closely adhere ; so *ἄν*. See the Lexicon [and Appendix], and on *δέ, τέ, μέν*, § 185, R. 4, and § 188, R. 1 ; on the position of *ἄν*, § 139. So *γέ* always after the word to which it gives prominence (limiting and restrictive), or after the first of several, when it thus belongs to a set of words taken together (*κατά γε τὸν σὺν λόγον, Pl. Gorg. 471 : εἶπερ γε, ὦ φίλε, ἄδικος, Pl. ibid.*).

REM. But in the parenthetic insertion of *φημί* (see c) the words mentioned under a and b are sometimes put first, the interposed matter coalescing, so to say, with the rest of the sentence : *Τί οὖν, ἂν φαίη ὁ λόγος, ἐτι ἀπιστεῖς ; (Pl. Phæd. 87.) Ἔδοξε, πού φησι, τῇ βουλῇ ἢ τῇ δόμῳ (Pl. Phæd. 258).*

[§ 219.] c) The verb *φημί* is put, when a person's own words are reported, by preference after one or more words of the speech reported: *Καὶ ὁ Σωκράτης, "Ἰνα τοίνυν, ἔφη, μὴ ἀμφίβολον ᾗ, ὀρίσατέ μοι, μέχρι πόσων ἔτῳν δεῖ νομίζειν νέους εἶναι τοὺς ἀνθρώπους* (*Xen. Mem.* 1, 2, 35. More rarely: *Καὶ ὁ Σωκράτης ἔφη "Ἰνα —, for εἶπεν "Ἰνα —*). When to the *φημί* thus used its subject is given, this stands by preference after it: *Τί οὖν, ἔφη ὁ Σωκράτης, ποιητέον σοι δοκεῖ; more rarely ὁ Σωκράτης ἔφη.* (Separated: *Εἰ δὲ μὴ ταύτη γε, ἔφη, πείθῃ, ὦ Συμμία, ὁ Σωκράτης, σκέψαι, ἐὰν τῇδὲ πῇ σοι σκοπομένῃ συνδόξῃ.* *Pl. Phæd.* 73.)

REM. The position of the words in poetry has various freedoms for which no rules can be given in this place.

§ 220. In Greek, as in Latin, accessory sentences of every kind may be inserted into every principal sentence, by which means, as also by the position of the relative clauses before the demonstrative, a manifold and diversified variety is obtained in the structure of the period: in which the main thing to be considered is, that every accessory sentence should be inserted in its proper place, i. e. precisely where the thought or statement contained in it naturally presents itself to one's mind, and, especially in the historical style, that the succession of time and the causal connexion of the several parts of the action and of the circumstances, should be carefully observed.

REM. When a dependent sentence, especially interrogative, is drawn to the beginning, either by a pronoun referring to what goes before, or by the emphasis and an antithesis, either the whole leading sentence, if it be short, or some words of it, may be inserted before the interrogative word or the conjunction: *Τὰ τῶν πολεμίων, σαφῶς, ὅπως ἔχει, ἐρῶ.*

## APPENDIX.

### ON THE USE AND MEANING OF THE PARTICLES.

THE office of the particles is either (1) adverbial, i. e. as they are used to denote §  
certain modifications, qualifications, or affections of the assertion, or of one or more 221.  
of its terms (viz. affirmation and denial ; absoluteness and conditionality ; concession  
and opposition ; confirmation and limitation ; parity and disparity, &c.), or (2)  
conjunctive, as they serve for connexion of sentences or terms of sentences. The  
two uses at so many points run over into each other, that it will be more convenient,  
for the purpose of this Appendix, to comprise the subject under one general view.  
As the principal uses of conjunctions have been already described in Chapter VII.,  
the adverbial, which is also the original, use will here principally come under con-  
sideration.

*καί*, connected by its origin with the form *κο-* of the relative and interrog. pro- §  
noun, is therefore cognate with *que* and *τε*, which are forms of the same pronoun, 222.  
but as indefinite. Hence the primary force of the combination *τε — καί* is *any-  
where* (*some-where*), *any-how*, &c. — *where*, *how* (so), &c. : of *καί* — *καί*, *where*, *how*,  
&c. — *where* (there), *how* (so). Of *καί*, as conjunction, see § 185. As adverb,  
*etiam*, *also*, *too*, it denotes increase by accession.

The adverbial *καί* corresponds to another *καί* sometimes expressed, but as often  
left to be understood. *Καί ὁ Σωκράτης ταῦτα ἔλεξεν*, *Socrates, too, said this*, i. e. *καί*  
*οἱ ἄλλοι* (or the like) *καί ὁ Σ.*, originally *where the others, there S.* So in *οὐ μόνον*  
*ἀλλὰ καί —*, the full construction is *οὐ μόνον, ἀλλὰ [καί —,] καί —*, *not only —, but*  
*[where —,] there —*.

In *ὥσπερ* (or other relatives) *καί —, καί —* : *εἴπερ καί — καί —* : the original  
parataxis *καί — καί* is taken into the syntactic form, i. e. *καί ὁ Σ. καί οἱ ἄλλοι*,  
united with *ὥσπερ οἱ ἄλλοι, οὕτως ὁ Σ.*, gives the form *καί ὁ Σ. ταῦτα ἔλεξεν, ὥσπερ καί*  
*οἱ ἄλλοι*, *S. also said this, as did also the others*.

Where both clauses are expressed, the *καί* is often omitted in one or other : the §  
first, when in conceiving the first clause the speaker has not the second clause 223.  
or its *καί* distinctly present to his thoughts ; thus, *ὁ Σ. ταῦτ' ἔλεξεν, ὥσπερ καί οἱ*  
*ἄλλοι* : the second, when he means to make the first more weighty than the other,  
*καί ὁ Σ. ταῦτ' ἔλεξεν, ὥσπερ οἱ ἄλλοι*. Often, also, the *καί* seems to be drawn over by  
a kind of attraction from the clause in which the thought would rather seem to  
demand its presence, to the other : thus, *στρατεῖονται μεθ' ὧν περ καί οἰκοῦσι*, for  
*with those they live with, they also take the field* ; *ὁ Σωκράτης, εἴπερ τις καί ἄλλος*,  
where we should say, *καί ὁ Σ., εἴπερ τις ἄλλος*. — In like manner it is often with-

[§ 223.] drawn from the (preceding) temporal or conditional secondary sentence to the (following) primary, to denote immediate sequence: it may then be rendered *immediately, forthwith*: Ἀντάρ ἐπεὶ δειπνήσῃ —, καὶ οἱ πλησάμενος δῶκε σκύφον, *Od.* 14, 112, *after he had supped —, he also (forthwith) filled the cup and presented it to him.* So in *Hom.* εἰ — καὶ, and ὅτε — καὶ τότε. Ὡς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρου ἐνθὺς, *Thuc.* 2, 93, for ὡς καὶ, *simulacque: simulac decretum est ab iis continuo discesserunt.* (In these instances the original relative and demonstrative force of καὶ is distinctly perceptible.)

As the relative clause is often omitted, e. g. καὶ ὁ Σ. ἔλεξεν (*viz.* ἅπερ οἱ ἄλλοι), so is often the demonstrative clause: Πῶς οὖν, ἔφη, τῷ ἀρρύθμῳ σώματι ἀρμόττοντα τὸν θώρακα εὐρυθμον ποιεῖς; Ὡςπερ καὶ ἀρμόττοντα, ἔφη (*sc.* οὕτω καὶ εὐρυθμον), *Xen. Mem.* 3, 10, 11.

§ 224. In the single clause, it depends upon the nature of the unexpressed clause whether the καὶ heightens (aggravates) or lowers (extenuates): *even* = after all, in addition to all the rest, or *even* = but (so much as) independently of all the rest. In rendering this particle it is sometimes necessary to add to, or even substitute for, the literal rendering of the καὶ, some other particle or adverb. Thus:

a) *really, indeed*: Ἦνπερ καὶ φρονῶν φαίνῃ, ὅσαπερ λέγεις πρὸς ἡμᾶς, *if you make it good that [besides professing] you also (really) entertain the sentiments you profess (or, that you do' entertain).*

b) *even him- (her-, it-) self*: αἶψα —: καὶ ἂν Διὶ πατρὶ μάχοιτο. So καὶ λίην, καὶ κάρτα, καὶ πάνν, καὶ πολὺς, καὶ πᾶς.

c) *still, yet*, with comparatives and in some other cases: καὶ μᾶλλον, *yet more*, καὶ ἀμείνονας ἵππους, *still better horses*, πολλοῦ γε καὶ ἴσω, *I still want much of = far from it*: καὶ ἄλλοτε, καὶ πάλιν, καὶ τρίς, &c., ἔτι καὶ νῦν, καὶ ὅψέ (late though it be, yet still), καὶ ἔπειτα, καὶ δὴ: καὶ ὥς, καὶ οὕτως, *still even so, for all this.*

d) *even already* (without going further): Ἄλλ' ἀρκέσει καὶ ταῦτα, *this already (of itself) will suffice.* καὶ αὕτως (*Hom.*) *even (already) as it is.* To this head may also be reduced: καὶ πρῖν, καὶ χθές, καὶ πάλαι, καὶ πρότερον, καὶ αὐτίκα, καὶ ἄρτι, καὶ ἤδη, καὶ δὴ.

e) *only, but* (so much as): Εἰ πόπορ' ἐκλεψα τῶν σῶν ἀξιόν τι καὶ τριχός, *worth but a hair.* Ὀκνῶ καὶ λέγειν, *I fear but (even) to say it.*

f) Often it is best rendered by the emphatic present or past (*do, did*), or emphatic auxiliary: εἰ δὲ τις καὶ οἶσται, *but if a man does' think.* Τί γὰρ ἂν τις καὶ ποιοῖ ἄλλο; *why, what else should' one do?* Especially the καὶ following an interrogative: Πῶς καὶ διώλετ', εἰπέ, *how did' he perish?* "Τί χρή λέγειν asks, *What is one to say?* not, *Whether there is any thing to say:* but τί χρή καὶ λέγειν not only asks *what*, but doubts whether any thing at all is to be said (*fully: quid dicendum est, si omnino aliquid dicendum est?*)"<sup>1</sup> Or, more strongly, *at all, on earth*: Τί χρή καὶ προσδοκᾶν, *what on earth is one, or, what is one at all, to expect?* Ἔστιν ἄρα δικαίον ἀνθρώπου βλάπτειν καὶ ὀντινοῦν ἀνθρώπων; *Plat. Rep.* 1, 335, B, *any human being at all, be who it may?* Ἦνα καὶ ἰδῇς ὅσα καὶ εἶδη ἔχει ἢ κακία, *ib.* 4, 445, C, *how' many forms (after all).* In

<sup>1</sup> Hermann ad Vig. p. 837, 320. But Krüger says, that the καὶ emphasizes the term to which it is prefixed, as being the particular point about which one requires to have full information. Similarly Klotz: "si dico τί χρή καὶ λέγειν; proprie hoc quaero, quid sit dicendum etiam si solum de dicendo cogitemus."

like manner, the frequent combination *ἵνα καί*, especially with *εἰδῶ, ἴδῃς*, &c., may be explained, *that if there is anything* (or, as there is something) *to know, I may know it.* [§ 224.]

In *καὶ γάρ*, *nam etiam*, the *καί* belongs to the next-following word, from which it is separated by the necessity of placing *γάρ* second in the sentence: *Καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεποίητο συμμαχίην*, *Hdt.* 1, 77, *for with these also*. *Καὶ γὰρ νῦν ὁμολογῶ*, i. e. *καὶ νῦν*, *Plat. Gorg.* 467, B. Sometimes it is *namque*, and then the *καί* is not idle, but denotes the reciprocal correspondency of the clauses: *ἀκούσατε, ἔφη, καὶ γὰρ ἄξιον*, *for, let me also tell you, it is worth hearing.* § 225.

In *εἰ καί*, the *καί* is *even*, and refers not merely to the *εἰ*, but to the whole concessive sentence = *etsi, quamquam*: *Εἰ καὶ μητρὶ διαφορὰν ἔχει*, *if it even be that he has a quarrel with their mother*, if it be ever so much the case that — in *καὶ εἰ*, the *καί* refers only to the condition, = *etiamsi*. *Κεῖ μὴ πέποιθα*, *even if (for all that) I have no confidence*. *Εἰ τι καὶ ἀγροικότερον εἰρησθαι*, *Pl. Gorg.* 486, C, *if it be even somewhat rude* (as it is), i. e. though I own it is somewhat rude: but *καὶ εἰ ἀγροικότερόν τι εἰπεῖν ἔστιν*, *ib.* 509, A, *even if it be somewhat rude* (which I do not allow). — Both forms are abbreviated into the participial construction: thus, *τὰ αὐτὰ ἂν ἔπραξε καὶ πρώτῃ λαχοῦσα*, *Pl. Rep.* 10, 620 = *εἰ καὶ* or *καὶ εἰ πρώτῃ ἔλαχεν*. See § 175, e. § 226.

*τε*, *also, so*, denoting parity of the term appended. See § 222, and for the use as conjunction, § 185.

The adverbial use of this particle is almost entirely confined to the ancient epic style, having disappeared, except a few traces, from the later language. Its meaning is so faint that, for the most part, it does not admit of being rendered otherwise than by an exaggerated analogy: it does little more than intimate the correspondency of the clauses which it accompanies. In its origin, *τε* is cognate with enclitic *τις*: in its use, it almost exclusively accompanies other particles which connect protasis and apodosis or other parallel members, and sometimes appears in both, oftener only in one. *Τε — τε*, *any-where, -how, -way, -time, &c. . . some-where, -how, &c.*: hence it is the slightest possible intimation of *as — so, alike — alike*: *Κραιπνότερος μὲν γάρ τε νόος, λεπτή δέ τε μῆτις*, *Il.* 23, 591, *as on the one hand the mind is more rapid, so also on the other is the counsel slight*. *Εἴπερ τε νοήσῃ, ἀλλὰ τε οἱ βράσσων τε νόος λεπτὴ δέ τε μῆτις*, *Il.* 10, 224, *although in-any-wise he has the wit, yet likewise slower alike (on the one hand, μὲν om.) the wit, scanty alike on the other hand the counsel*. *Οὐ μὲν οἱ τόγε κάλλιον οὐδὲ τ' ἄμεινον*, *yet is this not for his honour, and (as not for his honour) so not for his good either*. *Ὅς κε θεοῖς ἐπιπειθήται, μάλα τ' ἔκλυον αὐτοῦ*, *whoso obeys the gods (as he obeys them) so do they hear him*. In sentences correlated by demonstr. and relative, *τε* is used only when the dem. and rel. do not come close together, or when the dem. is not expressed: in other combinations it is frequent: thus we have, *εἴπερ τε — ἀλλὰ τε*, or simply *τε*: *εἴπερ — τε*: and *εἴπερ τε* with second clause omitted. *Μὲν τε — δέ τε* or *ἀλλὰ τε* (sometimes the *μὲν τε*, sometimes the second *τε*, omitted), also (*μὲν* omitted) *τε — δέ τε*: *δὲ — τε*: *τε — δέ*: *τε — αὐτάρ*. Again, *ἦ τε*, *so surely*: *καί τε (as —) so also*: *γάρ τε, for (as —), so*: and sometimes *ἦτε*, or *ἦτε — ἦτε*. § 227.

Hence the usage of *τε* attached to relative words in dependent sentences to give force and clearness to the correlation: thus, *ὅς τε*, *he, or, that, who* (*Hom.*, *lyr. poets*, and lyrical parts of Tragedy, sometimes Herodot.), also *ὅστις τε*, *οἷος τε*, *ὅσος τε* (*just such, or so great, as*), *ὥστε*, *so as, so that*, *ὡς γέ τε*, *ἄτε*, *ὅπως τε*, *ἤντε*, *ὅτε τε* (*then when*), *ὅθι τε*, *ἵνα τε* (*there where*). Of these the Attic prose has retained *οἷος τε* § 228.

[§ 228.] εἰμι, *I am in such sort as to —, in a condition to —*: ὥστε, ὥσει τε, ἔστε (ἐς ὅτε) *quoad, āte, quippe, ēp' ὥτε, on condition that* (Herod. also ἐπει τε, *postquam*). Corresponding forms in Lat. (τε = *que, — pe*) are *namque* (γάρ τε, comp. καὶ γάρ, *etenim*), *atque* (= *ad-que, καὶ τε*), *quippe* (ἀτε), also *quisque* with its adverbial forms, as *ubique, &c., uterque, usque*, and the suffix *—cumque*.

§ 229. δέ, *on the other hand* (comp. μὲν, *on the one hand*, § 232).

*Opposition* is denoted by the particles which originally denote *on the other hand*, viz. αὐ or αὐτε, and αὐτάρ (= αὐτ' ἀρα), which, shortened, is ἀτάρ. Synonymous with these is δέ, which, both as adverb or mere particle, and as conjunction, in virtue of its origin (cognate with the second numeral δύο, the δείς in οὐδείς, and the pronoun of the second person), means *in the second place*. For the conjunctive use, see § 188, 189. The adverbial use appears in

a) καὶ δέ, *and on the other hand, and also (moreover)*. In Homer the particles usually stand together; in Attic, the word that has the emphasis comes between. Καὶ δ' ἄλλω νημεσᾶτον, *and of another also ye take it amiss*. Καὶ σὺ δ' αὐθάδης ἔφης, *Eur. El. 1122, and thou too art self-willed* (not Ægisthus only). Καὶ οἱ τε ἄλλοι . . . ὑπηρέτουν, . . . καὶ ἡ τῶν Θηβαίων δὲ πόλις . . . ξυνέπεμπε, *Xen. Hell. 5, 2, 37, and Thebes also —*.

REM. Καὶ being both *and* and *also*, the Greek was obliged to have recourse to δέ to express *and also*.

b) *in the demonstrative sentence or the apodosis of a condition*: Οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν, *as is the nature of the leaves, so is, on the other hand (also) that of man*. Οἱ δ' ἄρα Μηθώνην . . . ἐνέμοντο, . . . τῶν δὲ Φιλοκλήτης ἤρχεν, *Il. 2, 716, (comp. οἱ δ' Ἄργισσαν ἔχον . . . τῶν αὐθ' ἡγεμόνευε . . . Πολυπόιτης, ib. 738)*. Ἐγὼ μὲν οὖν ἐν τῶν λόγων ἀλγὺ κλύειν, Λαερτίου παῖ, τοὺς δὲ καὶ πράσσειν στυγῶ, *Soph. Phil. 86, I also, on the other hand, hate to do. — Αἱ δὲ κε λίσσῃαι ἐτάρους . . . οἱ δὲ σε . . . δέοντων, Od. 12, 54, let them, on the other hand (or, however), bind thee*. Ἀλλ' εἰ σύ γε Πανσανίαν αἰνεῖς, ἐγὼ δ' Ἀριστείδαν ἐπαινέω, *I, on the contrary, praise A.* Ἀλλ' εἰ μὴδὲ τοῦτο βούλει ἀποκρίνασθαι, σὺ δὲ τοῦντεῦθεν λέγε, *do thou, however, say*. So, especially in Attic, δέ after an abbreviated protasis in the form of a participle: Θανμάξω σου, εἰ ἐκείνους ῥαδίως χειροῦμενος, τοῦτο δὲ μὴδένα τρόπον οἶει δυνήσκεισθαι προσενεχθῆναι, *Xen. Mem. 3, 7, 8, that although —, yet —*. Cf. § 188, R. 6.

When in an alternative, two protases, each with its apodosis, are opposed to each other, the form may be μὲν — μὲν (prot. and ap.), δέ — δέ (prot. and ap.), or also μὲν — δέ, δέ — δέ: thus, ὃς μὲν τ' αἰδέσεται κόθρας Διὸς . . . , τὸν δὲ μέγ' ὤνησαν . . . , ὃς δὲ κ' ἀνύγηται . . . λίσσονται δ' ἄρα ταίγε Δία, *Il. 9, 509, whoso reverences the virgins, him they benefit (might also be τὸν μὲν . . .) — but whoso repulses them, then they pray, &c.* For Attic instances, see § 188, Rem. 4.

c) *in the combination οὐδὲ, μὴδὲ, also not, not even*. Here the particle δέ stands for itself and also for καὶ, as καὶ cannot follow οὐ and μὴ in this sense. Its usage, therefore, exactly agrees with that of καὶ; so that οὐδ' ὥς, *not so too, not so either*, stands on the same footing with καὶ ὥς, οὐδὲ γάρ, *neque enim*, with καὶ γάρ, *etenim*, οὐδὲ μὲν οὐδὲ, *neque vero etiam*, with καὶ μὴν καὶ, *et vero etiam*, οὐδὲ γάρ οὐδὲ, *for also not, or for not even*, with καὶ γάρ καὶ. The particle sometimes puts the things on a par (*also not*), sometimes exalts the latter (*not even*), ἐπεὶ οὐδὲ ἔουκε, *because it is also not seemly (therefore must it also not be)*. Τὰ γὰρ πεπωμέν' οὐδ' ὑπερβαίην ποτ' ἄν, *Eur. Ion. 1388, that which is fated for me can I also not escape*. Οὐδὲ νυ τοῦπερ φείσαστο, *Il. 24, 235, not even him did he spare; οὐδ' ὄναρ, not even in a dream*. Οὐδὲ γὰρ οὐδέ τις

ἄλλος, *Od.* 8, 32, *etenim ne alius quidem*. Οὐδὲ μὲν οὐδὲ Τρῶας ἀγένορας εἶας Ἐκτωρ [§ εὐδεν, *Il.* 10, 299. *Not, however, the T. either (any more than the others) — 229.*] *Not the Trojans moreover (either) did H. suffer to sleep.*

μὲν, on the one hand, indeed.

This particle, bearing the same relation to the first numeral (μεῖς) μία, that δέ § 230. bears to the second and to the δέεις in οὐδέεις (not οὐδ' εἰς) means therefore in the first place, and a μὲν is usually followed by a corresponding δέ. But as the δέ has not always a preceding μὲν, so μὲν not always a following δέ. This, however, is always implied in the thought. Φιλοτιμία μὲν ἐνέχεται, δεινῷ κακῷ, *Eur. Iph. A.* 527, *ambition indeed (in the first place, as far as that goes) he is liable to (the suppressed opposition being, but what of the rest, but what then?)* Καὶ ὁπόθεν ποτε ταύτην τὴν ἐπωνυμίαν ἔλαβες τὸ μανικὸς καλεῖσθαι, οὐκ οἶδα ἐγώ γε· ἐν μὲν γὰρ τοῖς λόγοις αἰ τοιοῦτος εἶ, *in your discourse* (to begin with that, = it must be owned, at any rate), &c. (*Pl.*) Λέγεται δὲ καὶ ὅδε ὁ λόγος, ἐμοὶ μὲν οὐ πιθανός, *Hdt.* 3, 3, *to me for my part (but what others may think I know not)*. Οὔτοι δὴ ἀφίκεται, ἀλλὰ δοκεῖ μὲν μοι ἤξειν τήμερον, *Pl. Crilo,* 43 D, *it seems to me, for my part*. So οἶμαι μὲν, ἡγοῦμαι μὲν, δοκῶ μὲν, οὐκ οἶδα μὲν. Παρεγένοιον μὲν τῷ μάχῃ, *Pl. Charm.* 153 C, *you were present surely (or, I suppose) —? (suppressed: but if not, I have no more to say).*

REM. In Homer and Ionic, μὲν is frequently used in the same sense as the cognate form μῆν, μάν, § 231: in the later dialects, only so in the combinations μέντοι, μὲν οὖν, μὲν δὴ.

μῆν Dor., and Ep. μάν.

This particle, cognate with μὲν, involves the same primary notion "first and foremost," "to begin with," but more strongly expressed, as here the whole statement stops at the μὲν, as if the one thing were all: it insists upon one thing (the first) to the exclusion of the rest. Hence it is confirmative and concessive, and also oppositive and adversative (as *Lat. vero*). Accordingly, it stands in hortatory addresses and exclamations: εἰ δ' ἄγε μῆν, πείρησαι, *but come now, do' try* (in the first place, now, for once); ἔπον μῆν, δό' follow: in questions, τίνας μῆν ἔνεκα μανθάνετε τοξεύειν; *to what end (let me ask you one thing) do' you learn —? especially τί μῆν;* thus, οἱ τὸ παράπαν ἡδονὰς οὐ φασιν εἶναι. "τί μῆν;" i. e. τί μῆν ἄλλο φασιν αὐτάς εἶναι; *what else, I pray (for one thing), do they affirm them to be?* Ὅρας οὖν ἐκείνην τὴν ὑψηλοτάτην πλάτανον; "τί μῆν;" *Pl. Phil.* 44, *what else, I pray, do I but see it?* = to be sure I do: in argumentative assertions with latent interrogation, σῶφρων μῆν (I suppose I may assert this one thing) ὅ γε τοιοῦτος καὶ οὐδαμῶς φιλοχρήματος, *Pl. Rep.* 485, and adversatively, ταῦτ' ἐπιεικῶς μὲν ἐστὶν ὑπὸ τι ἄτοπα, δηλοῖ μῆν —, *this is indeed somewhat strange; it shows, however —*. οὐ μῆν ἐρεῖς γε, *but then surely you don't mean to say —*: in asseverations, ὦδε γὰρ ἐξερέω, καὶ μῆν τετελεσμένον ἔσται, *and be sure of one thing —* as assuredly; so ἡ μῆν, the usual formula of swearing, ἐπομνύω σοι, ἡ μῆν ἐγὼ βούλεσθαι, *verily and truly (for one thing, come what will)*: in announcing the coming of a new person: ὅδε μῆν Αἰμῶν, *here, however, comes H.!* (The notion *however*, which often renders μῆν, is given by the suppressed opposition, "for one thing, *however it may be with the rest,*" or the like.)

καὶ μῆν, καὶ μῆν γε, the καὶ adverbial. Καὶ μῆν χάριν γ' ἂν ἀξίαν λάβοις ἐμοῦ (*well, be sure of one thing —*): "καὶ μῆν μάλαστα τοῦτ' ἀφικόμεν, ὅπως —" (*well, sure enough —*), *Soph. CEd. T.* 1004, 5. Adversatively: ἀλλ' ἐκδιώσκει πάνθ' ὁ γηράσκων χρόνος. "καὶ μῆν σύ γ' οὐπω σωφρονεῖν ἐπίστασαι," *yet, sure enough. — καὶ μῆν* § 232.

[§ 232.] *πάρευσιν οἶδε, Soph. El. 1412. και μὴν ὁρῶ τάλαιναν Εὐρυδικην, Ant. 1165* (announcing the arrival of a new person). *και μὴν Τάνταλον εἰσεῖδον, then or moreover* (for one thing) —, *Od. 11, 582* (comp. *Attic και μενδή, § 236 c.*) — *και μὴν καί, and* (for one thing) *moreover.*

§ 233. *ἀλλὰ μὴν: ἀλλὰ μὴν κεκραζόμεσθ' ὅποσον ἡ φάρυξ ἂν ἡμῶν χανδάνη, well then, we will' cry* (if that be all), expressive of readiness to do something which one is challenged to do: *ἀλλ' ἐστὶ μὴν οἰκητός, Arist. R. 258, well, it is' inhabited* (I see that for one thing, sure enough): *εἰ εἰσι βωμοί, εἰσι καὶ θεοί: ἀλλὰ μὴν (atqui) εἰσι βωμοί: εἰσὶν ἄρα θεοί, but there are' altars. ἀλλ' οὐ μὴν, — but not —, be assured of that, especially in hasty rejoinders: τῆς δ' ἐκούσα παιδὸς οὐ μεθήσομαι. "ἀλλ' οὐδ' ἐγὼ μὴν τήνδ' ἀπειμ' αὐτοῦ λιπών," no, nor will I; be assured of that —.* (For *ἀλλὰ μὴν δὴ*, which often occurs in some copies of Plato, the critical edd. restore *ἀλλὰ μὲν δὴ.*)

*γέ μὴν, quidem certe, see under γέ, § 250.*

REM. In Homer, *μὲν* is often used in precisely the sense of *μὴν*: thus *ἦ μὲν: οὐ (μὴ) μὲν: οὐδὲ μὲν = ἀλλ' οὐ μὴν: καὶ μὲν.*

§ 234. *δὴ.* This particle, related to *δε* as *μὴν* is to *μὲν*, insists upon the *δε* to the exclusion of the *μὲν*: its general force therefore = "leave all that is before (or intermediate) and come to *that*," "come to *that* at once, and stop there." Hence its very frequent use in emphatic statements of place, time, degree: in peremptory determinations and conclusions, urgent demands, impatient questions, in putting something as generally acknowledged (= "everybody has come to that conclusion"), and in the expression of irony and derision. Except in the epic style, *δὴ τότε, δὴ γάρ*, it never begins a sentence, and it is usually attached almost like a suffix to the word which it qualifies: comp. *τόσος δὴ* with *τοσόςδε, αὐτὸς δὴ* with *ἰ(s)dem, πρὶν δὴ* with *pridem, ἄγε δὴ* with *agedum.*

1) With numerals, demonstratives, local and temporal adverbs, words of dimension, superlatives. *τρῆς δὴ, three' (not short of, and not beyond): ἔκτον δὴ τόδ' ἡμαρ, this is now the sixth day* (it has come to that), *πάντως* and *πάνυ δὴ. πολλοὶ* and *πολλάκις δὴ. — ἐκείνος, οὗτος, οὕτω, ἐνταῦθα, ὥδε δὴ: τὰ αὐτὰ δὴ ταῦτα: so the personal pronouns, σὺ δὴ, thee there —: νῦν δὴ, τότε δὴ (Hom. *δὴ τότε, δὴ ῥα τότε*): ἔτι, οὐκέτι, πάλαι, πρὶν, αἶε, τέλος, ὅψε δὴ. δαρόν τε δὴ χρόνον. — ἐν βραχεὶ δὴ. — πλείστα, κράτιστοι δὴ.*

2) With relative, interrogative, indefinite pronouns. *ὅς, ὅλος δὴ. τίς δὴ, who'ever? (= when are we ever to get at him? who on earth?) πῶς, ὅσος δὴ: — ἄλλος δὴ, alius nescio quis. δὴ τις, quidam nescio quis. δὴ που, somewhere or other. ὅστις δὴ and δῆποτε. δὴ που, surely (= that somehow), and οὐ δὴ που, surely not, see under που. — ὥς and ἵνα (final) δὴ, precisely in order that. ὥς (as) δὴ with irony as if forsooth (so very certain is that!), ἄτε, οἶα δὴ.*

3) With particles of asseveration and negation. *ἦ δὴ, verily (= that, whatever comes before it), comp. ἦ μὴν (= this, whatever comes after it). οὐ δὴ, not (that!), μὴ δὴ (do not think of that!), μὴ τι δὴ (cf. nedum), and μὴ τί γε δὴ, to say nothing of —, much less — (= only not that!).*

4) With nouns: *τότε δὴ ὁ Κῦρος λέγει: Ὡ Κναζάρη, ὥρα δὴ ἐξαπαντᾶν, Xen. ἐπειδὴ δοκεῖ λήθη τις εἶναι ἀνάπαυλα δὴ, Soph. Phil. 866, a cessation at last* (it has come to that). Often with irony, *τοὺς Ἀθηναίους φίλους δὴ ὄντας, Thuc. 6, 80, friends forsooth* (so likely that!). *εἰσήγαγε τὰς ἐταιρίδας δὴ, the pretended concubines*



(that, to be sure, was what everybody would acknowledge them to be!). Comp. [§ 234.]  
 δῆθεν.

5) With verbs: ἄγε δῆ. θώμεθα δὲ φόρτιον. ἐπεὶ προθυμῇ, χρηὲς λέγειν. ἄκουε δῆ, *well then, hear.* οἶσθα δὲ τὸ πᾶν, *there thou knowest the whole.* σύμπεμψον τοῖνυν μοί τινα. “λαβὼν δῆ ἴθι, ἔφη, ὄντινα ἐθέλεις,” *take’ then* (without more ado: as matter of course: come to that at once). With irony, *δεδιὼς περὶ αὐτοῦ, μὴ διαφθαρεῖ* δὲ ὑπὸ Ἀλκιβιάδου, *Pl. Prot.* 320.

With the whole sentence: νῦν δ’ αὖ μόνᾳ δὲ νῶ λελειμμένα, *since it has come to this, that we are left alone.*<sup>1</sup> ὁ μὲν χρόνος δὲ διὰ χρόνον προὔβαινέ μοι, *Soph. Ant.* 58, § 235.  
 denoting the slowness of the passage of time.

In conclusions: ἐκ δὲ τούτων —, *from this then it follows* (comp. μὴν of the steps of an argument). In resumption after interruption: ἐν τούτῳ δὲ ἂν τις γενόμενος, *Pl. Men.* 240, *well then* (to come back at last to that point) *if one be in* —. Both uses are exemplified in δεῖ δὲ (of course then it is necessary) *πρότερόν πως ἀποκρίνεσθαι.* δημοκρατία δὲ (*Well then* —). In enumerations, denoting the accession of some weightier consideration, ὅγιστα καὶ ἰσχυρὸς καὶ κάλλος καὶ πλοῦτος δὲ (*denique*), *Pl. Men.* 87: so καὶ τὸ δὲ μέγιστον: or something special, ἄλλος τε καὶ δὲ καὶ —.

καὶ δὲ, in replies: βλέψον κάτω. “καὶ δὲ βλέπω,” *well, I am’ looking* (that already): ταῦτα δὲ, *there, ’tis done!* in the supposition of a fictitious case, καὶ δὲ *τεθνῶσι, well, they are dead* (suppose it). § 236.

μὴν and δὲ exclude each other, therefore this combination never occurs in good authors; but μὲν δὲ is frequent, especially in dismissing a consideration: εἰεν τὰ μὲν δὲ τόξ’ ἔχεις, *the bow’ thou hast* (enough of that). *τοιαῦτα μὲν δὲ ταῦτα, hæc hactenus.* ἀλλ’ ἤλθε μὲν δὲ τοῦτο τοῦναιδος τάχ’ ἂν ὀργῇ βιασθῆν, *but in fact* — or, *it may be enough to say that* (one consideration, μὲν, and there an end, δὲ). Hence μὲν δὲ approaches nearly to μὴν, and Plato renders Homer’s καὶ μὴν Τάνταλον εἰσεῖδον by καὶ μὲν δὲ καὶ Τάνταλον γε εἰσεῖδον, *Prot.* 315, and moreover (the enumeration begun with μὲν cut short by δὲ). So οὐ μὲν δὲ λήξω, *Soph. El.* 103 = οὐ μὴν λήξω. βασιλικοὶ μὲν ἄνδρες, οὐ μὲν δὲ ἐπιστήμονες γε (where Stallb. would read μέντοι for μὲν δὲ), *Pl. Phæd.* 266. καὶ μὲν δὲ χαλεπὸν ἐπιχειροῦμεν, *Pl. Pol.* 287 (*porro etiam*). ἂν μὲν δὲ καὶ ὑποπῆρ, *Pl. Lys.* 89, *jam si adeo.* μάλιστα μὲν δὲ (*in fact, or, and that one consideration enough*) — ἐπειτα μέντοι (*but then*), *Soph. Phil.* 350.

δῆτα.

This more emphatic form of δὲ (comp. *ἐπειτα* from *ἐπεὶ, τηνικαῦτα* from *τηνίκα*), not § 237.  
 found in Hom. and Dor., rare in Herodot., is frequent in Attic, where it accompanies all the parts of speech.

In replies: *ἐμβόλαια δὲ λέγεις κοινωνήματα, ἧ τι ἄλλο;* “*κοινωνήματα δῆτα*” (just so, *that is the very thing!*), *Pl. Rep.* 1, 333. In earnest iterations: οἴκτειρε δ’ ἡμᾶς... οἴκτειρε δῆτα, *yes, do’ pity, Eur. El.* 678. *ἰώ. “ἰὼ δῆτα,”* (it is) *alas! indeed, Soph. Oed.* 541. *ὥς μ’ ἀπώλεσας θανάων. ἀπώλεσας δῆτ’, how hast thou undone me!*

<sup>1</sup> The particle belongs to the whole sentence, but attaches itself to μόνᾳ. So in *Æsch. Eum.* 3. (First Gæa, and after her, Themis) ἡ δὲ (*ut satis constat*) τὸ μητρὸς δευτέρα τὸδ’ ἔζετο μαντιῶν, it belongs to the sentence as a whole, but more closely to τὸ μητρὸς. Fully expressed, the meaning is: “who succeeded to the oracle which — every body knows that — was her mother’s before her, and to which therefore — as everybody must see — she had the fullest right.” *Müller on the Eum.* § 91, n.

[§ 237.] *yes, undone indeed! Soph. El. 1155. σκόπει δῆτα, only look! In wishes: ἀπόλοιτο δῆτα, oh that thou mightest but perish! In questions: τί δῆτ', ἐπείδαν —; quid tum demum dicetis, quum —? τί δῆτα κλαίεις; what are' you weeping for? τίς ἄρα ῥύσεται, τίς ἄρ' ἐπαρκέσει θεῶν ἢ θεῶν; ποτέρα δῆτ' ἐγὼ ποτιπέσω βρέτη δαυμόνων; am I then (and what avails that)? Æsch. Sept. 93. οἴσθα δῆτ' αὖτε; thou dost', surely, know? ᾗδθηθα γὰρ δῆτ', I suppose you knew (ironically). ᾗ δῆτα, yes, verily. οὐ δῆτα, minime vero. μὴ δῆτα δράσῃς ταῦτα, only not this! ὅτε δῆτα, just when. καὶ δῆτ' ἐτόλμας, and, forsooth, you had the audacity, Soph. Ant. 445.*

§  
238. δαί (Attic). This particle occurs only in the combination τί δαί; πῶς δαί; and is used in forcible transitions, with indignation, wonder, or other emotions: *what then? how so?* τί δαί τᾶλλα; *what then say you to the rest?* It occurs only in the familiar Attic style.

§  
239. —θε, —θεν. The first only as a suffix in εἴθε, “would that,” “if but” = in this (or, in that) case. The second as a suffix of case, οὐρανόθεν, *from heaven*, ἐντεῦθεν, *thence*, &c.: hence, in composition with δῆ,

δῆθεν.

This particle (not used by Hom.), originally = *from that* (as the *terminus a quo*) is almost always ironical (= something which all the world acknowledges, to set out with!), *forsooth, in pretence, of course* (derisively). τοῦτο τὸ ἄγος οἱ Λακεδαιμόνιοι ἐλαύνειν ἐκέλευον, δῆθεν τοῖς θεοῖς πρῶτον τιμωροῦντες, *Thuc. 1, 127. ὥς ἐκπεφευγὼς τοὺς ἐχθροὺς, οἱ μὲν . . . ἡθέλησαν ἀπολέσαι δῆθεν (as he pretended), Hdt. 1, 11. τῆς ἐκείνου οὐδαμὰ βλάστας ἐφώνει, δῆθεν οὐδὲν ἰστορῶν, Soph. Tr. 381.*

§  
240. δῆπουθεν. See above, δῆ τις, and δῆπου, under που: hence this (Attic) particle originally = *from that in anywise, or, surely; therefore, I should hope, or, surely.* ἐγὼ δέ, ἦν ἱππεύειν μάθω, ὅταν μὲν ἐπὶ τοῦ ἵππου γένωμαι, τὰ τοῦ ἱπποκενταύρου δῆπουθεν διαπράξομαι, *Xen. Cyr. 4, 3, 20. ἐστάναι γὰρ ἐξέσται δῆπουθεν αὐτῷ, Dem. οὔτε γὰρ μαγείρῳ μαχαίρας οὐδὲν ἔστ' ὄφελος δῆπουθεν, ἤτις μὴ τέμνει, Pl.*

§  
241. θήν. This stronger form of θέν (§ 239) is Homeric and Doric (Sicilian). In Hom. always ironical, = δῆπου, especially with ἦ οὐ, οὐ μὲν θην — γε, *yet surely, yet surely at least not.* In Theocritus ἐγὼ θήν, *I for my part*, τὸ θήν, *thou for thy part*, and = *denique*. πείρα θήν πάντα τελεῖται, *Adonias. 63.*

§  
242. ᾗδῃ. As δῆ το δέ, so is ᾗδῃ το ᾗδέ (which answers to ἡμὲν, *as on the one hand, so on the other hand*).<sup>1</sup> It denotes, therefore, the absence of an interval, chiefly with reference to time, *this (that) instant, immediately.*

(a) As temporal particle, it answers to Lat. *jam, now*, in the senses, *forthwith, henceforth, already, at last, still*, the *now* being either that of the speaker, or of the person, &c. spoken of, not, as νῦν, simply “at this present time.” Thus ᾗδῃ ἀπῆλθεν, *he went away just now*; ᾗδῃ ἀπελήλυθεν, *is just gone*; ᾗδῃ ἀπελεύσεται, *will go directly.*

<sup>1</sup> The ᾗ = *as, so*, not ᾗ, *verily*, but the original of ᾗ, *or, than*, whence also ἡμος and ἡνύτε, *when*.

νῦν ἤδη, ἤδη νῦν, *now this instant*. ποιήσας δὲ τοῦτο, τὰ ἄλλα ἤδη ἤρχετο διοικεῖν, [§ 242.] *anon, without more ado, Xen. Hell. 7, 1, 12. ἤδη οὐκ εἴχομεν, we were not yet (ere) able; ἤδη οὐχ ἔξομεν, we shall henceforth not (or, no more) be able. λόγοι ἔσφηλαν ἤδη (ere now = full oft) καὶ κατάρθωσαν βροτούς, Soph. El. 408. ἤδη ποτ' εἶδον (in my time), ἤδη πάλαι (this long while).*

(b) In the other instances, the temporal signification, though less strongly marked, is still discernible: ἀπο ταύτης ἤδη Αἴγυπτος, *at this point immediately Egypt begins*. δῆλον δὲ τοῦτό γε ἤδη καὶ παιδί (even to a child): so οὗτος —, τός —, ἐνταῦθ' —, οὕτως ἤδη. τὰ δὲ παννυχίδων ἤδη —, *and then the vigils; vigiliis demum si commemorem, Soph. El. 92.*

REM. δῆν, *jam diu*, evidently connected with δῆ, ἤδη, *denique, dudum, donec.*

νῦν.

This is the Latin *nunc*, *at this present time* (the *now* of the speaker). Hence it usually occurs in connexion with the present, or present-perfect, or future, the latter in the sense, *as the case is now, he, &c. will —*, or, *he is now going to —*. With the proper past (imperf. or aorist indic.) either the sense is present, as νῦν δ' εἰς τὸ κείμενον κρᾶτ' ἐνήλαθ' ἡ τύχη, *but as it is now, destiny has —*; or the immediate past is denoted, ἐν ᾧ περ νῦν ἐκάμνομεν, *Eur. Hec. 1144. νῦν ἐμέλλομεν, we were now about to —. νῦν δὲ ἔλεγον, just now: νῦν δὲ λέγω or λέξω, nunc cum maxime, at this very time.*

νῦν, *igitur, jam vero*, further serves to denote transition or argument: μὴ νῦν ἀτίμα θεοῦς, *then do not —, Soph. Aj. 1108. εἰ νῦν ἐπίστω, if then thou knowest, Soph. Phil. 1224. In the formula of adjuration: πρὸς νῦν σὲ γονάτων, πρὸς νῦν θεῶν, now by —.*

This νῦν is reduced to an enclitic (our unemphatic “now”); but, as a single word, only in the poets; in Ionic prose μέννυν, in Attic τοίνυν. Homer has it, e.g. δεῦρό νυν, *hither then, Il. 23, 485.*

Connected, if not identical, with enclit. νυν is the enclit. νν of Homer, used in asseveration with somewhat of irony: οὐ νύ τ' ἀοιδοὶ αἴτιοι, *neppure, scilicet, Od. 1, 348. θνητὸς δὲ νν καὶ σὺ τέτυξαι, but I suppose, Il. 16, 622. So ἐπεί νν, ἢ ῥά νν, μή νν τοι, οὐ νν τι. Also καὶ νύ κεν in apodosis with præter. indic. to an hypothesis also with præter. indic., and doubtless —. In questions: τί νν οἱ τόσον ὠδύσαιο, Ζεῦ, Od. 1, 62, why art' thou —? τί νν σ' ἔτρεφον, Il. 1, 414, why did' I —?*

ναί, ναί, μά.

ναί (cf. *næ*) asseverates, but only in affirmative sentences: ναί τὸν Δία.

This lengthened becomes ναί, *yea, verily* (cf. δῆ, δαί): often followed by μά, as ναί μά τὸν Δία, a stronger form of ναί τὸν Δία. The μά in itself is neither negative nor affirmative, but simply = “by;” but unless the ναί is expressed, μά must always have a negative expressed or implied, either preceding or following: οὐ μά τὸν Δ., or μά τὸν Δ., οὐ —. μά τὴν τέλειον τῆς ἐμῆς παιδὸς δίκην, Ἀτην, Ἐρινύν θ' —. οὐ μοι φόβος μέλαθρον ἐλπὶς ἐμπατεῖν, *Æsch. Aj. 1354.*

ἦ.

This particle (always adverbial) expresses assurance: ἦ = ἀληθῶς, ὅντως, *Hesych., 246. indeed, surely. ἦ μὴν, § 231, a strong asseveration, assuredly (come what will, &c.).*

<sup>1</sup> Krüger says, that in Aristoph. the *ν* is long (but still to be written νν encl., not νῦν), in the Tragic poets long or short.

[§ 246.] ἡ που, assurance with a mixture of doubt, real or pretended (hence ironically of self-evident conclusions), or confident conjecture, *sane opinor, surely*. ἀλλ' ἡ (often falsely written ἀλλ' ἦ), *at profecto*. ἡ ρα, ἦτοι. See under ρα, τοι.

The same particle used interrogatively, asks a question with confidence or conjecture. In Hom. without other particles, when the speaker answers his own question by another: τίπτε τόσον — ἐβόησας — ; ἡ μήτις σευ μήλα — ἐλαύνει ; ἡ μήτις σαυτὸν κτείνειν ; *Od.* 9, 405. Frequent in Attic, especially in Tragedy : ἡ τολμήσατε ; *aye, did ye dare ?* ἡ κείνος ὤμοσεν ; *then did he swear ?* With other particles : ἡ δῆ ; *ergo revera ?* ἡ ταῦτα δῆτ' ἀνεκτά ; *then is' this to be borne ?* ἡ που<sup>1</sup>, *num forte ?* expects an answer in the negative, ἡ που τετόλμηκε' ἔργον αἰσχιστον τόδε ; *do you mean to say that — ?* *Eur. Med.* 695. Ἡ ρα Att. ἄρα ; ἡ γάρ ; See under ρα, γάρ.

§  
247.

περ.

Etymologically connected with πέρι, “through and out at the other end,” περᾶν, &c., comp. περί, Lat. *per*, this enclitic particle has for its fundamental meaning the notion, *throughly, thoroughly, throughout*. Hence

a) (In Homer) its meaning sometimes seems to be confined to the word which it accompanies (cf. *pergratus perque jucundus*): μίνυνθά περ οὔτι μαλὰ δὴν, *Il.* 13, 573, *a very little while*, = just a little while : πρῶτόν περ, ὕστατόν περ, *quite or just first, last* : γαινόμενόν περ, *just = precisely at the birth*, *Il.* 23, 79. ἀλλὰ καὶ αὐτοὶ περ πονεῖμεθα, *ourselves precisely* (and not others), *Il.* 10, 70. οἰκαδὲ περ σὺν νηυσὶ νεώμεθα, *home just that* (and nothing else), *Il.* 2, 236. τόδε πέρ μοι ἐπικρήνην ἐλδωρ, *just this* (and only this) *prayer*, *Il.* 8, 242. ὁ δὲ πείσεται εἰς ἀγαθόν περ, *to what is good if to nothing else = at any rate*, *Il.* 11, 789.

b) (also in Hom.) *for all that* : ἀλλ' οὐδ' ὥς ἐτάρους ἐρρύσατο ἱμενός περ, *though quite desiring, all eager as he was*, *Od.* 1, 6. ἀγαθός περ ἔων, *all brave as thou art*. οὐδὲ θεοὶ περ — δύνανται, *not the gods either for all that* (they be gods), *Od.* 3, 236. μήτηρ, ἐπεὶ μ' ἔτεκες γε μυννθάδιόν περ ἔοντα, τιμὴν περ μοι ὀφείλλειν Ὀλύμπιος ἐγγυαλίξαι, *all short-lived as I am, (yet) honour, if nothing else —*, *Il.* 1, 353.

c) With relatives and conjunctions (*this usage is Attic as well as epic*): ὅσπερ, *just what, precisely who, the same that* ; ὅσοσπερ, *just so great as* ; οἷος περ, *just of the same kind as* ; also with ὥς, οὐ, οἷ, ὅθεν, ἧ, ὅπου, ὅτε, ἐνθα, ἕως, ἐπεὶ, ἐπειδὴ, &c. εἴπερ, *if the case be just so, if really* (εἴπερ εἰργασται τόδε, ἴσμεν γὰρ οὐδὲν τρανές, *Soph. Aj.* 22) : sometimes, *if ever so much* ; ἐάνπερ, *if indeed and provided only that* : εἴπερ, ἐάνπερ καί, *albeit that even* ; ὅτανπερ, *when* (provided only it be so).

d) The Attic poets sometimes allow themselves the use of περ as in Homer : γενναῖός περ ὦν, *all noble as thou art* ; but in this sense καίπερ with the participle is usual (rarely with indic.), § 175, e. (Sometimes καί — περ with the emphatic word between. μῶν καὶ θεός περ ἱμέφω πεπληγμένος ; *Æsch. Aj.* 1125.)

§  
248.

γε (Dor. γα).

This is also enclitic, and connected in its origin with *quē* in *quidem*, and our *yea*. Its (original) meaning may often be conveyed by *yea*, with repetition of the word to which it is attached : thus, ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πελέκυν ἐν ὕδατι βάπτῃ . . . τὸ γὰρ αὐτὲ σιδήρου γε κράτος ἐστίν, *for that in the case of steel' (yea, of steel) is strengthening*, i. e. *of steel indeed* (for in the case of other things it may be weak-

<sup>1</sup> Elmsley, *Heracl.* 55, *Med.* 678, 1275, and *Stallbaum*, *Pl. Lys.* 207 D, deny the interrogative use of ἡ που, which *Hermann*, *Opusc.* iii. 161, has vindicated.

ening). πῶς οὐχὶ Σίμων' ἐνέπηρσεν, ἀλλὰ τὸν αὐτοῦ γε νεὼν βάλλει; *his own* [§ temple (that, of all things!)] εἰ δὲ μὴ ἐκόντες γε, ἀλλ' ἄκοντες, *if not willing* (yes, if 248.] not that), yet —. ἔγωγε ταῦτα ποιήσω, *I'* (yes, *I*: if none other).

(a) When the force of the particle is confined to the *one* word which it accompanies, this force can often be rendered in English by added emphasis, sometimes by *indeed*, *at least*. In general, any word admitting of emphasis may be followed by γε. Especially pronouns, personal and demonstrative: ἔγωγε (the accent retracted), σύγε, οὗτός γε, ἐκεῖνός γε, ὅδε γε, αὐτός γε: relatives and correlatives, ὅς γε, ὅσος γε, τόσος γε, τοσούτος γε (οἷός γε rare in Attic): pronominal adverbs, ὧδε γε, ὡς γε, ὥστε γε, ὥσπερ γ': νῦν γε: interrogatives, rare in Attic, but not unknown, τίνας γ' ὑπ' ἄλλον; *by whom' else?* Eur. Hec. 774. τίνα γ' . . εἶπας; Troad. 241. πῶς γ' ἂν ψέγοις; *how' indeed?* Soph. Œd. C. 981<sup>1</sup>; negative particles, οὐ — γε, οὐ δὴ που — γε: μή πω γε: conditionals, εἰ γε (in Trag. most usually εἰ — γε), *certe si, at least if, if indeed, if (that is), &c.*: εἴπερ γε, *if' really, if really*. — With nouns of every kind, if with article, the γε often attached to it: thus, τό γ' ἄκον πρᾶγμα, *the involuntary' deed* (as certainly it was), Soph. Œd. Col. 981: and often to the preposition, ἐκ γε τῆςδε γῆς, *the emphasis on τῆςδε*, Soph. Tr. 798: and with verbs, with various kinds of emphasis, παῦσαι γε, *do' cease!* χρῆ γε, *oportet nempe!* *behoves, forsooth, aye?* ζῶν ἢ θανόν γε, *living or even dead*. ἀρ' οἶσθά γε; *thou knowest, aye?* ἡ μαινεται γε; *is he mad even?*

But in all these cases, it should be considered in each particular instance whether the γε is limited to one word, or whether its use comes under the following head:

(b) It approaches to the nature of a conjunction, where, attached to one of two sentences or members of a sentence, it virtually belongs to both.

In a reply, containing something additional to the preceding expression, the γε is placed as near as may be to the beginning, with the emphatic word first: εἰπω τὴ δῆτα κέκκαλο; “Ὅσον γε χρῆζεις,” *yes, (and) as much as you wish*, Œd. T. 364. τί μέλλεις κομίζειν —; “μαθοῦσά γ' —,” *why delayest thou to carry —?* “yes, (I will carry) when I have learnt —,” Œd. T. 680. Τροίαν σ' ἐλεῖν δεῖ. “οὐδέποτε γ'” (take Troy!) Never! Phil. 987. στεῖχε —. “μήπω γε πρὶν ἂν —” (yes, go:) *not yet, at least* (however, though) *until* —, Phil. 1409.

Frequent in replies with secondary predicate (participle); e.g. καλῶς γ' ἐγὼ ποιῶν, “*aye, and well too for me to do so*,” Pl. Rep. 5, 474. ὁρθῶς γε σὺ λέγων, Lach. 192. ταύτην γ' ἰδὼν θάππουσαν, *yes (I did it) because I saw*, Soph. Ant. 400. In explanatory additions: κλυθι — εἰ ἔτιόν γε σός εἰμι, *if, namely (or, that is) I am* —. In enumerations: γενναῖοι ἢ σοφοὶ ἢ τίμιοι ἢ γέροντες ἢ γ' νέοι, *yes, or old*, Pl. Hipp. Maj. 301. πρακτεῖον καὶ γυμναστίον καὶ ἐδεστέον γε καὶ ποτέον, Crito, 47.

καὶ γε (only Attic), *et quidem*: ἀλλὰ παρήσάν τινες, καὶ πολλοὶ γε, Pl. Phæd. 58. § καὶ ταῦτά γ' ἄλλα, Soph. Phil. 38. κρείσσον κάμει γ', ὦ πάτερ, θανεῖν, *even me too*, 249. Trach. 1226. καὶ — γε πρὸς, *yes and — to boot*. καὶ κατακτείνῳ γε πρὸς, Eur. Phæn. 619. νῆ τὸν Δ' ἐς κόρακάς γε, καὶ σαντόν γε πρὸς, Arist. Pac. 19. τὸν ἀδίκως γε ἀποκτείναντα (sc. ἀθλιὸν φημι), καὶ ἐλευνόν γε πρὸς, Pl. Gorg. 469.

ὅε γε: εἰ ἡμέρα ἐστὶν ᾧς ἐστιν ἡμέρα δὲ γέ ἐστιν, *but' it is day*. ἐγὼ δὲ γ' ἄνδρ' ὅπωπα, Soph. Aj. 1150 (in rejoinder to 1140, ἦδη ποτ' εἶδον ἄνδρ' ἐγὼ, *aye, but I too*). οὐδὲ γ' ἐς θυμὸν φέρω, *no, not even*.

<sup>1</sup> “The particle does not increase the force of the interrogation, but the natural force of the interrogative word.” Klotz.

[§ 249.] In *εἰ γε*, *siquidem*, the *γε* influences the whole clause; in *εἰ* — *γε* it distinguishes the interposed word. *Τίνι ἄλλῳ τις ἂν εἴη σοφός, εἰ γε μὴ ἐπιστήμη;* *Pl. πρώτη θάνοις ἂν, εἰ δίκης γε τυγχάνοις, Soph.* The same remark applies to *ἐπεὶ γε*, *quandoquidem*.

§ 250. *γε μὴν*; ὅρα *γε μὴν*, *look to it, however, Soph. CEd. C. 587.* λόγῳ *γε μὴν* εὐκλείαν, *in word at least, however, Soph. El. 973.* τοξικῇ *γε μὴν*, *archery, at least, for one thing, Pl. Conv. 197.* Εἰς *γε μὴν* δικαιοσύνην, *In respect, however, of justice, Xen. An. 1, 9, 16*: where *γε μὴν* expresses an opposition more strongly than *δέ*, but with transition to something new: *ib. § 20, φίλους γε μὴν ὅσους ποιήσαιο*: 7, 6, 15, 'Ἐπεὶ *γε μὴν* ψεύδεσθαι ἤρξατο Σέυθης.

*γε δῆ*, *qui-dem*, *ἐπεὶ γε δῆ* — *ἐκρησάμην*, *since it has come to this that* —. ὥσπερ γὰρ —, ταύτῃ *γε δῆ* —, *in this way, sure enough, Pl. Rep. 330.*

*γε μὲν δῆ*, preceded by *ἐπεὶ*, *Soph. Trach. 484 (ἐπεὶ γε, quandoquidem)*, ὅρα *γε μὲν δῆ*,<sup>1</sup> *El. 1242 (cf. γε μὴν).*

§ 251. *γέ τοι* (see under *τοι*), *at least though* (thus much at least is certain, that —). ταύτης δὲ (sc. τῆς) ἀπορίας καὶ σύ μοι δοκεῖς κεκοινωνηκέναι μεταβαλλόμενος γέ τοι ἄνω καὶ κάτω οὐδ' ὀτιοῦν πᾶναι, *Pl. Alc. 2, 17.* Therefore often preceded by *δοκεῖ*, and the like: *τὸν ἄνδρ' οἴκεν ὕπνος . . . ἔξιν' κἀρα γὰρ ὑπνιάζεται τόδε. ἰδρῶς γέ τοι μὲν πᾶν καταστάζει δέμας, at any rate a sweat* —, *Soph. Phil. 823.* Ἄρά *γε* πρὸς τὸν θεὸν προσευζόμενος πορεύει; "Πάνυ μὲν οὖν." φαίνει γέ τοι ἐσκυθρωπακέναι = I guessed as much: *for sure enough you seem, Pl. Alc. 2 init.* Ἐπιθυμεῖ Σωκράτης ἀκοῦσαι Γοργίου; Ἐπ' αὐτό γέ τοι τοῦτο πάρεσμεν = (Like enough), *for to be sure* —. — Φορᾶς γέ τοι φθόνησις οὐ γενήσεται, *the carrying indeed, as far as that goes, Soph. Trach. 1212.* Ἀλλὰ — γέ τοι, after a condition: *ἐγὼ δὲ σός, κεί μὴ σός, ἀλλὰ — σός γέ τοι καλούμενος, certe tamen. Εἰ δ' ἐν πᾶσι τούτοις ἠγρώμεθα, ἀλλὰ τό γέ τοι πῦρ τοῦ καρποῦ κρείττον ἐστίν, Xen. An. 2, 5, 19.* — Often with *δή* added: thus (in answer to a question), *φασὶ γέ τοι δῆ οἱ τούτων κύριοι, yes, at least this is quite certain that* —, *Pl. Crito, 44.* κείνου γέ τοι δῆ παῖς ἐκλήζετο, *Soph. CEd. T. 1171.*

*γε μέντοι*, *yet* — *at least.* τούς *γε μέντοι* ἀγαθοὺς, *yet the brave' withal, Xen. An. 1, 9, 14.*

*τοι*.

§ 252. This enclitic, derived from *το* — (connected with *tamen* and *though*), is originally demonstrative, and by individualising restricts and excludes.

The original demonstrative force appears especially in rousing exclamations: *σέ τοι, σέ κρίνω, ναι σε, thee there (thee only), Soph. El. 1445, so Aj. 1228*: and other pointed allocutions, *σύ τοι, σύ τοι κατηξίωσας, thou', thou alone* —, *Phil. 1095*: and with emphatic pronouns, *ἐγὼ τοι, ἐγώ γέ τοι, I, for my part. ἐγὼ τοι οὐκ ἀμφισβητῶ, I', be sure of that* —, *Pl. Hipp. Maj. 369.* ταῦτά τοι, *this and this only.* ταῦτά τοι σ' ἐχθροὶ πόλις, *therefore, and reason enough that,* — *Eur. Androm. 212.* It is frequent in replies, in the sense *be sure of that! never fear!* Ἀλλὰ — ταχύ τοι ἀποκρινοῦμαι, *Xen. An. 6, 4 (al. 6), 34.* εἰρήσεται τοι, *it shall be spoken (rely upon that!)*, *Eur. Ion. 760.* ὅρα κατ' ὄφρην μὴ φύλαξιν ἐντύχης. "Φυλάξομαι τοι," *Eur. Hipp. 567.* — ἴσθι τοι τίσουσά γ' ἄξιαν δίκην, *be sure though, Soph. El. 290.*

This particle is especially frequent in gnomes, maxims, and general reflexions, in the sense, *sure enough that!* Μητι τοι δρύτομος μέγ' ἀμείνων, *ἢ βίηφι, Il. 23, 315.*

<sup>1</sup> Ellendt adopts Blomfield's ὅρα *γε μέντοι* on the ground that *μὲν δῆ de rebus adhuc faciendis non dicatur*: which is not true.

τοῖς τοι δίκαιοις ἡὺ βραχύς νικᾷ μέγαν, *Soph. Œd. C.* 884. κάρτα τοι φιλοκίττιστον [§ 252.] γυνή, *Aj.* 577. ἡδὺ τοι ἀνδρείον τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα μνήμην — παρέχειν ἑαυτοῦ, *Xen. An.* 6, 8 (al. 5), 24. ἡ τοι τῆς διανοίας ὅψις ἄρχεται ὀξὺ βλέπειν, ὅταν ἡ τῶν ὀμμάτων τῆς ἀκμῆς λήγειν ἐπιχειρῇ, *Pl. Conu.* 219.

καὶ τοι, properly “and that” (an accession qualified by *though*, or “also this” viz. § “to be considered”): hence especially frequent in the corrective sense, *tamen certe*, 253. or *attamen*, and *quamquam*. ἀλλὰ καὶ τοι (*me also, though*) ταῦτόν τὸδ’ ὅψι δρῶντα κού μέλλοντα ἔτι. καὶ τοι σ’ ἑάσω, *yet*, or, *however*, *I will let thee go*, *Soph. Phil.* 1255. καίτοι τί φημι; *quamquam quid loquor, what am I saying though?* ὦ Θάνατε, Θάνατε, νῦν μ’ ἐπίσπεψαι μολών· καίτοι σὲ μὲν κάκει προσανδήσω ἐννών· σὲ δ’ —, *Aj.* 854. ‘Ἀλλὰ ἰόντων (*Well, let them go*) —, καίτοι ἔχω γε αὐτῶν καὶ τέκνα —, *and yet* (= *take this also into the account*). With secondary predicates: οὐδὲ μοι ἐμμελὲς τὸ Πιττάκειον νέμεται, καίτοι σοφοῦ παρὰ φηδὸς εἰρημένον, *quamvis a viro sapiente dictum*, *Pl. Prot.* 339. The force is explained by resolving καὶ τοι into καὶ — εἰρημένον, καὶ (οὐδ’) ὥς (= *tōs, οὕτως*). A stronger expression of this sense is καὶ ταῦτα: τοιαῦτα — ὕβρισει, καὶ ταῦτα τηλικούτος, *and that too* —! *Soph. El.* 614: even with the finite verb, though rarely, καὶ ταῦτα κούφως ἐκ μέσων ἀρκυστάτων ὤρουσιν, *Æsch. Eum.* 112. Placed at the end of the sentence: Νῦν γοῦν ἐπεχείρησας, οὐδὲν ὦν καὶ ταῦτα, *being nothing worth (yet), even so* (for all that!), *Pl. Rep.* 341.

In καίτοι γε, the γε belongs to the whole sentence: καίτοι γε ὀφειλόμενόν που ἔστι τοῦτο δ παρακατιθετο, *and yet to be sure* (it is true that —), *Pl. Rep.* 331 fin. In καίτοι — γε, the γε belongs to the interposed word: καίτοι τοσοῦτόν γ’ οἶδα, *though indeed thus much at least I know*, *Soph. Œd. T.* 1455.

Often followed by ἀλλ’ ὅμως, which, again, illustrates the original force of καίτοι = καὶ ὥς (*tōs*): καίτοι οὐδὲν ὅ τι οὐκ ἀληθὲς εἶρηκα ὦν προείπον· ἀλλ’ ὅμως —, = *yet for all that*: the thing is *even so* (καὶ *tōs*), *yet even so* (ὅμως), *Pl. Euthyph.* 3. καίτοι φασιν Ἰφικράτην — ἐλθεῖν εἰς ἔχθραν· ἀλλ’ ὅμως —, *Dem. Mid.* 41, Buttm.

μέντοι = *for one thing, this*. In rousing exclamations, like τοι: οὔτος, σὲ λέγω § μέντοι, σὲ τὸν τεθνηκότα. — Usually it may be rendered *however*, *to be sure*, with an 254. opposition to something preceding: ἔπειτα μέντοι, ἀποφ however (*though*). μάλιστα μὲν δὴ — ἔπειτα μέντοι, *Soph. Phil.* 350. τὸ μὲν πρῶτον ὥκει —, ἔπειτα μέντοι εἶπεν, *Pl. Charm.* 159.<sup>1</sup> In affirmative answers (§ 199 c, R. 2): φάμεν τι εἶναι δίκαιον αὐτὸ ἡ οὐδὲν; “φάμεν μέντοι, νῆ Δία,” *we affirm it, to be sure* (true enough *that*), *Pl. Phæd.* 65. οὐ πολλὰ ἂν ἀλογία εἴη; “πολλὰ μέντοι νῆ Δία,” *ib.* 68. — Εἰ γὰρ ρέοι τὸ σῶμα καὶ ἀπολλοῖτο —, ἀναγκάσει μὲντ’ ἂν εἶη —, *to be sure, it would be necessary*, *ib.* 87. Σὺς μέντοι Σιμωνίδης πολίτης· δίκαιος εἰ βοηθεῖν τῷ ἀνδρὶ, *to be sure, S. is your countryman, you are bound to stand up for him*, *Pl. Prot.* 339 fin. Δῆλον ὅτι Σεύθης — ἀπαιτῆσαι με, καὶ ἀπαιτῆσαι μέντοι δικάως, *and for the matter of that* —, *Xen. An.* 7, 6, 17. So *An.* 4, 6, 15, 16, ἐπιδείξασθαι τὴν παιδείαν καὶ φυλάξασθαι μέντοι (*withal*) μὴ ληφθῶμεν κλέπτοντες . . . Ἀλλὰ μέντοι (*well, for the matter of that*, i. e. talking of stealing) καὶ ἐγὼ ὑμᾶς ἀκούω τοὺς Ἀθ. δεινοὺς εἶναι κλέπτειν τὰ δημόσια — καὶ τοὺς κρατίστους μέντοι (*and your best men withal*). — In questions with οὐ, *nonne?* having the force of an affirmation: οἱ ἀντίδοκοι τί δρῶσιν; οὐκ ἀντιλέγουσι μέντοι; *they oppose each other, to be sure, don't they?* *Pl. Phæd.* 261. οὐ τῶν καλῶν μέντοι ἡ σωφροσύνη ἐστὶ; *Pl. Charm.* 159.

<sup>1</sup> Stallb. *Pl. Phæd.* 266, says, that a preceding μέν requires μέντοι to follow, not μὲν δὴ.

[§ 254.] *καὶ μέντοι* = *καὶ μὴν* together with *καίτοι* (corrective): *Pl. Alc.* 1, 113, ἐμὲ δὲ αἰτίαι μάτην. *καὶ μέντοι καὶ εἰ λέγεις*,<sup>1</sup> and yet, to be sure, you do say well. Similarly; ἀλλὰ μέντοι, οὐ μέντοι (οὐ not interrogative), οὐ μέντοι οὐδέ —. Comp. οὐ μὴν ἀλλὰ — with οὐ μέντοι ἀλλὰ (καί), yet no! but — = *attamen, verumtamen*. Βούλει οὖν — ἐπιχειρήσωμεν —; “Πάνυ μὲν οὖν. οὐ μέντοι ἀλλ’ ἐγὼ γε ἐκείνο ἂν ἤδιστα — ἀκούσαμι,” not so, though; but —, *Pl. Meno*, § 22 init.

*γε μέντοι* is a frequent combination, where both particles severally claim the second place in the sentence: thus, τοὺς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὠμολόγητο διαφερόντως τιμᾶν, *Xen. An.* 1, 9, 14, the sentence being compounded of τοὺς γε ἀγ. and τοὺς μέντοι ἀγ. So οἶμαι γε μέντοι, ἔφη. But when the first word does not admit *γε*, but does admit *μέντοι*, the order is changed: thus, λέγουσι μὲν τὶ οὐ μέντοι γε ὅσον οἴονται, *Pl. Rep.* 329. οὐ μέντοι ταχύ γε ἀπαγγελῶ, *Xen. An.* 2, 3, 9.

On *γέ τοι*, see § 251.

§ 255. *ἦτοι*, comp. of *ἦ* and *τοι* is epic<sup>2</sup>: verily, assuredly: ὦ φίλοι, ἦτοι κληρὸς ἐμός: often ἦτοι μὲν. Sometimes in oppositions: ἦτοι Νεστορίδην —, Τηλέμαχον δ’ —, *Od.* 15, 6. ἦτοι Ὀδυσσεὺς ὕστερος, αὐτὰρ Τηλέμαχος πρόσθ’ ἡγεμόνευεν, 24, 154.

In the alternative *ἦ — ἦ*, the Attics often add *τοι* to the first *ἦ*. *ἦτοι κλύουσα παιδὸς ἦ τύχη πάρα*, *Soph. Ant.* 1182, *Trach.* 149. *ἦτοι ὅλου τοῦ εἶδους ἡ μέρους ἐκάστου*, *Pl. Parm.* 131. Often with *γε* added: *ἦτοι θεοὺς γε ἡγούμεθα ἡ θεῶν παῖδας*, *Apol.* 27. *ἦτοι ἐπιστάμενοί γε — ἡ ὕστερον*, *Phæd.* 76. In *Rep.* 344, E, *ἔοικας — ἦτοι ἡμῶν γε οὐδὲν κήδεσθαι*, the first *ἦ* is suppressed, the sense being, or (*else*) in that case, you do not care for us at all.

§ 256. οὔτοι, not — though, surely not: οὔτοι — γε: οὐτάρ: usually at the beginning of a sentence, or preceded by ἀλλά.

*μήτοι* (the prohibitive *μή*), do not — though: *μήτοι τις ἡμᾶς — θορυβήσῃ*, *Pl. Rep.* 438. *μήτοι — γε: μήτοι γε* in aposiopesis, *Xen. Cyr.* 2, 3, 24. Μὰ Δι’, ἔφη ὁ ταξίαρχος, *μήτοι γε ἐν μιᾷ γε ἡμέρᾳ*, not in one day though: often (in the same sense *μή τι γε*) = *nedum*, αὐτοὺς ἐποίησεν, *μήτοι καὶ ἀλλήλους γε*, — ἀδικεῖν, not to say one another, *Pl. Rep.* 352. *μήτοι θεοὺς γε*, — εἰ δ’ οὖν θεοὺς, *μήτοι τὸν γε μέγιστον τῶν θεῶν*, *ib.* 388. Sometimes *μήτοι γε δὴ*.

§ 257. *ῥα* and *ᾗρ* (Epic), *ᾗρα*<sup>3</sup>.  
a) *ῥα* enclitic, *ᾗρ* the same inverted, and also *ᾗρα*<sup>4</sup>, are often attached (in epic poetry) to relatives and demonstratives, particles and conjunctions, at the beginning of a sentence or clause of a sentence, with a notion of progress or sequence, which is

<sup>1</sup> Not simply *καὶ μὴν*, as Buttm. in l.

<sup>2</sup> But *Soph. CEd.* C. 1366, *ἦ τὰν οὐκ ἂν ἦ* = *ἦ τοι ἂν*, and *El.* 498, *ἦ τοι* or *ἦ τοι*.

<sup>3</sup> The supposed derivation from *ᾗρω* (Kühner, Nägelsb., Stallbaum) explains some of the facts (see *Il.* 14, 511, and the preceding vss.); more satisfactory is that (cf. Hartung) which connects the simple *ῥα* (ᾗρ) with the verbal root, denoting easy or sudden motion, which appears in *ῥέω*, *ῥέα*, and *ῥάδιος*, *rapio*, *repente* (applied to mental action in *reor*, *ratus*), *rile*, and with the suffix in comparatives and comparative words, *δεινότερος*, *πότερος*, *alter(o)*, *δεῦρο*, *ultra*, *intra*, *ἡμείτερος*, *longer*, *other*, *either*, *hither*, *our*, &c. *nostr(o)*. On this view, *ᾗρα* is the pronominal root *ᾗ* — (*ᾗ-πό*, *ᾗ-νά*, *ᾗ-priv.*, *ᾗ-τάρ*, *ᾗ-τερ*, &c.) compounded with *ῥα*.

<sup>4</sup> But in numberless passages, a slight alteration will give *ῥα* or *ᾗρ* where the edited text has *ᾗρα*, *ᾗρ*.



sometimes perceptible, but often so slight that the particle might as well be absent, and seems only intended to help the metre or to close an hiatus. Thus we find, indifferently, *ὡς ἔφαν* and *ὡς ἄρ' ἔφαν*, never *ὡς ῥ' ἔφαν* or *ὡς ῥ' ἔφατ'*: *ὡς ἔφατ'*, *οἱ δ' ἄρα* and *ὡς ἔφατ'*, *οἱ δέ*: *οἱ δ' ὅτε* *δὴ ῥ' ἴκοντο* and *οἱ δ' ὅτε* *δὴ σχεδὸν ἦσαν*: *τῶν μὲν ἄρ' Ἀμφίμαχος* and *τῶν μὲν Ὀδυσσεύς*: *οἱ τ' ἄρ' Ἀμύκλας εἶχον* and *οἱ τ' ἔχον Αἰγιναν*: *δὴ τότε* and *δὴ ῥα τότε*. — *Ὡς ἔφατ'* *ἔδδισεν δέ* —, *καί ῥ' ἀκίονσα καθήστο*, with reference to the preceding command, *ἀλλ' ἀκίονσα καθήστο*, *Il.* 1, 565-8. *τίς τ' ἄρ σφωε* *θεῶν ἔριδι ξυνέκε* *μάχσθαι*; and *who then* —, with ref. to *διαστήτην ἐρίσαντε*, *Il.* 1, 6. 8. — It frequently appears in one member of an alternative: *ἦ ῥα — ἦ*, — *εἴτ' ἄρα — εἴτε*, *οὔτ' ἄρα — οὔτε*; or correlation, *τόσσον — ὅσσον ἄρ'*, *ἦμος — τῆμος ἄρ'*: or opposition, *μὲν ῥα — δέ (ἀλλά, αὐτάρ)*: *οὐκ — ἀλλ' ἄρα*. Also *ὅττι ῥα*, *ἐπεὶ ῥα*, *οὔνεκ' ἄρα*, *ὅτε ῥα*, *ὅτε* and *τότε δὴ ῥα*. *γάρ ῥα*. *ἦ ῥα (verily)*: *οὐκ* and *οὐδ' ἄρα*, *εἰ μὴ ἄρ'*.

b) This use is less frequent with other words: it is found, however, in primary sentences after some monosyllabic verbs: *ἦ ῥα*, *so spake he*; *βῆ ῥ' ἔμεν* and *αὐτάρ ὁ βῆ ῥ' ἔμεναι*, *Il.* 21, 205 (even not at the beginning of a sentence, *μετὰ δὲ κλειτούς ἐπικούρους βῆ ῥα μέγα ἰάχων*, *Il.* 17, 215): more frequently in apodosis, *αὐτάρ ἐπειδὴ —*, *βῆ ῥ' ἔμεν*, and *ἀλλ' ὅτε* *δὴ ῥα* —, *γινώ ῥ' ἄνδρας*, *Il.* 10, 357. *αὐτάρ ἐπειδὴ τεύξε σάκος* —, *τεύξε' ἄρα οἱ θώρηκα*, *Il.* 18, 609. *αὐτάρ ἐπεὶ* —, *εἴατ' ἄρ'*, *Il.* 22, 127. *οἱ δ' ἐπεὶ οὖν* —, *στήσαν ἄρ'*, *Il.* 24, 349. Similarly, *ἦτοι ὅγ' ὡς εἰπὼν*, *κατ' ἄρ' ἔξετο*, *Il.* 1, 101: and with the participle, *τὸν δ' ὡς οὖν* —, *κινήσας ῥα κάρη*, *Il.* 17, 198. Rarely with substantives: *Αἴας ῥα πρῶτος*, *Il.* 14, 511. *ἀσπίς ἄρ' ἀσπίδ' ἔριυε*, *Il.* 16, 201. With preposition: *τοῦ δ' ὡς οὖν* —, *μετ' ἄρα δμῳῇσιν ἔειπεν*, *Od.* 17, 493.

c) *ἄρα* (not *ῥα*) denotes subjective consequence, *so then* —! *why, then* —! *it appears*, or, *turns out*! always with a feeling of surprise, of finding oneself mistaken and, agreeably or disagreeably, undeceived. This use is known to Homer: *Ἔκτορ*, *εἶδος ἄριστε*, *μάχης ἄρα πολλὸν ἔδευε*, *Il.* 17, 142. *σχέτλιε*, *Πηλεὺς νιῆ*, *χόλῳ ἄρα σ' ἔτρεψε μήτηρ*, *Il.* 16, 203. *οἷσιν ἄρα Ζεὺς ἐκ νεότητος ἔδωκε καὶ ἐς γῆρας τολμπεύειν*, *Il.* 14, 85. *νηλεὲς*, *οὐκ ἄρα σοίγε πατήρ ἦν ἐπ' ὀπτα Πηλεὺς*, &c., *Il.* 16, 33. — So *Hdt.* 1, 111, *πυνθάνομαι — ὡς ἄρα Μανδάνης τε εἰη παῖς*, *that after all (or, who would have thought it!)* — In this sense, *ἄρα* is very frequent in the Attic writers of poetry and prose. *οὐκ ἐνενοήσαμεν ὅτι εἰσιν ἄρα τοιαῦται φύσεις, οἷας ἡμεῖς οὐκ ψήθημεν*, *Pl. Rep.* 375. *ὦ παῖδες*, *ὡς ἄρα ἐφλυαροῦμεν*, *ὅτε* —, *how, as it now appears, we did trifle* —! *Xen. Cyr.* 1, 4, 11. *ἐμοί*, *ὦ ἄνδρες*, *θυομένῳ — οὐκ ἐγίγνετο τὰ ἱερά. καὶ εἰκότως ἄρα οὐκ ἐγίγνετο*. *ὡς γὰρ ἐγὼ νῦν πυνθάνομαι* —, *and with good reason, as the result has shewn*, *Xen. An.* 2, 2, 3. *μάτην ἄρ' ἡμεῖς*, *ὡς ἔοικεν*, *ἔκομεν*, *why then it appears* —, *Soph. El.* 762. *ὅτ' οὐκετ' εἰμί, τηνικαῦτ' ἄρ' εἰμ' ἀνὴρ*, *Æd. C.* 394. *οὕτω κοινὸν τι ἄρα χαρὰ καὶ λύπη δάκρυά ἐστιν*! *Xen. Hell.* 7, 1, 32. Hence the use of the imperfect, *ὅδ' ἦν ἄρα —*, *this then is he* —! (he was so all along, as it now turns out), *Soph. Phil.* 966. *καὶ ἐνενόησα τότε ἄρα καταγέλαστος ὢν*, *ἦνίκα — ἔφην — οὐδὲν εἰδὼς ἄρα τοῦ πράγματος*. — *ἐγὼ μὲν γὰρ ὑπ' ἀβέλτεριος ᾤμην*. — *τὸ δὲ ἄρα*, *οὐ τοῦτο ἦν* —, *ἀλλὰ* —. *εἰ δὲ ψευδῇ, οὐδὲν ἄρ' ἦν πρᾶγμα*, . . . *ἀλλὰ γὰρ ἐγὼ οὐκ ᾔδῃ ἄρα* —, *Pl. Conu.* 198 C—E. Sometimes in the middle of a sentence: *πολλὰ καὶ ἀγαθὰ τὴν πόλιν πεποιηκότες ἄρα ἀδίκως ὑπ' αὐτῆς ἀπόλλυνται*, *ὡς ὁ τούτων λόγος*, *Pl. Gorg.* 519. *ὡς δὲ τὰτα γελοῖά ἐστι, κατὰδ' ὅλον ἔσται, ἐάν μὴ πολλοῖς ἐνόμασι χρώμεθα ἄρα, ἡδεῖ τε καὶ ἀνιερῶ καὶ ἀγαθῶ καὶ κακῶ*, *Pl. Prot.* 355.

On *ἄρα* in sentences with *μὲν* — *δέ*, see § 189 a.

In interrogations it denotes surprise, perplexity, or impatience: *τίς ἄρα ῥύσεται*; 258. *τίς ἄρ' ἐπαρκέσει θεῶν ἢ θεᾶν*; *Eur.*

[§ 258.] In exclamations, ὅρα, τίς ἄρ' ἦν; (in disappointment at not finding the person who was expected;) *Soph. Œd. C.* 118, πῶς πότε — πῶς ἄρα; *Phil.* 684, ὡς οὐκ ἄρ' ᾔδῃ —! *how ignorant, it seems, I was!* *El.* 1176. So εἰ and εἰ μὴ ἄρα —, ἢ (or, unless), which I do not expect, &c.: ποταμός δ' εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἐστι διαβατός, οὐκ οἶδα, *if it should turn out that there is —, Xen. An.* 2, 4, 6. εἴτε — εἴτ' ἄρα, whether — or (should such unexpectedly be the case). With ὡς, “that,” it is often ironical: ὡς ἄρα οἱ πρόγονοι μέγала εὖ παθόντες οὐδένα ἐτίμησαν, *that it should seem forsooth —, Dem.*

§ 259. Peculiarities: ταῦτα δὴ καὶ οἱ ἄλλοι πάντες ἄρα ξυνέφασαν, *Pl. Conv.* 177. The force may be expressed by, *they could but assent*: ταῦτα ἀκούσας ὁ Κῦρος ἐπαίσατο ἄρα (in his surprise) τὸν μηρόν, *Xen. Cyr.* 7, 3, 6. Σακῶν δὲ ιδιότης ἀνὴρ ἀπέλιπεν ἄρα (to the surprise of every-body) τῷ Ἰππῳ τοὺς ἄλλους ἐγγὺς τῷ ἡμίσει τοῦ δρόμου, *Xen. Cyr.* 8, 3, 25. ὥστε ἐπεὶ ἐδεδεικνύκεσαν, καὶ τὰ πάντα πολλὰ ὄντα διαπεπόμεναι ὁ Κῦρος ἀπὸ τῆς τραπέζης, εἶπεν ἄρα ὁ Γωβρύας: ‘Ἄλλ’ ἐγὼ, ὦ Κῦρε, πρόσθεν μὲν ἡγούμην — (said in his surprise, or, could not help saying), *Xen. Cyr.* 8, 4, 7. In some places, the sense as it turned out subsides into *in fact*, or, it should be remarked that: “Σάκας δὲ . . . οὐδὲν δίδως;” ὁ δὲ Σάκας ἄρα —, *now Sacas*, it should be observed, *was, &c.* (or, it would turn out upon enquiry, that —). So, in explanation of a preceding speech, οἱ δ' ἄρα τῶν βασιλέων οἰνοχόοι . . . , *Xen. Cyr.* 1, 3, 9.

§ 260. γάρ, (nam) namely, for. Being a form of γε with the suffix ῥα, ἄρ, this particle denotes an affirmation (γε) which is explanatory (ῥα) of something else: sometimes the notion of explanation predominates, sometimes the affirmation.

a) It is little more than merely explanatory = namely, after demonstratives and short sentences, such as σημεῖον δέ, δῆλον δέ, δεικνύμι δέ, σκέψασθε δέ, &c. (in which there is always a demonstrative, e.g. ἐνθὲνδε, ἐντεῦθεν, &c. implied.) See examples in § 196, and R., to which add: οὐκοῦν τοσοῦτον μὲν ἡμῖν εἰς τὸ πρόσθεν πεπέρανται; ὃ γάρ ἐσμεν, ἐπιεικῶς ὠμολόγηται, *Pl. Alc. pr.* 132, *thus much, namely —.* δοκεῖ τοίνυν μοι, ἔφη, χαριέστερον εἶναι μῦθον ἡμῖν λέγειν. Ἦν γάρ ποτε, where the demonstrative is not expressed: *to tell you a story. Namely —, Pl. Prot.* 320.

b) The affirmative force predominates in replies: ἔλεγες; ἔλεγον γάρ, *why yes, I did.* αἱ μητέρες τὰ παιδία μὴ ἐκδεματουύντων. Μὴ γάρ, ἔφη (*Pl.*), *why yes (you say true): they ought not = why no.*

c) Very often, especially in Herodot. and Thucyd., the explanatory clause with γάρ is premised to the thing explained: see § 196 b, and on the ellipsis in ἀλλὰ γάρ, ἀλλ' οὐ γάρ, see under Ἀλλά. — On καὶ γάρ, see under Καί, § 225.

d) The γάρ in interrogations may be referred to a) = “is this, namely, what you mean to say?” or b) = “aye, is it so?” In many places it may be referred to a preceding assertion: thus, ὅλῳτε γάρ; = ὅλῳτεν; οὕτω γάρ λέγεις. — To this head belong the interrogative replies equivalent to assertions: πῶς γάρ; *for how* can it be so? = *how so? by no means*: πῶς γάρ οὐ; *for how* can it be *not* so? = *to be sure, undoubtedly*: ἤ γάρ; οὐ γάρ; *is it not so?* (which are sometimes inserted in the middle of a sentence (especially by later Atticists): καλὴν γε (οὐ γάρ;) τὴν ἀμοιβὴν ἀποδώσωμεν.

§ 261. Τί γάρ; sometimes, like *quid?*, is a formula of transition to a new question. οὐκοῦν πρῶτον μὲν ἀναβατικωτέρους ἐπὶ τοὺς ἱπποὺς ποιήσεις αὐτοὺς; Δεῖ γοῦν, ἔφη. Τί γάρ; ἐάν που κινδυνεύειν δέη, πότερον —; *Xen.* In reply to a preceding question, it is a form of assent, ἄλλο understood (cf. τί μὲν under μὲν, § 231) = “(yes;) *for what*

(else is it, if not as you say)?" It may be rendered, *why not? certainly, undoubtedly*, [§ 261.] or, after a negative assertion or question, *certainly not*. τοῦτο μὲν ἄρα παντὶ δῆλον, ὅτι οὐκ αἰσχρὸν τὸ γράφειν λόγους. Τί γάρ; *why should it be?* = of course it is not. Μενέλαε, προσθίγγει νιν ἀνδρῶν κάρη; "τί γάρ; φίλος μοι πατὴρ ἐστὶν ἔκγονος."

In γὰρ ἄν, οὐ γὰρ ἄν, there is sometimes a reference to a suppressed condition: οὐ φιλεῖς με, ὦ θύγατερ, οὐ γὰρ ἄν ἐμὲ ἀπεκρύπτου τὰ σὰ πάθη, *for (if you did) you would not* —. τοῦτον ἐνδεῖα ἐφαίνετο· βίᾳ γὰρ ἄν ἔλλον τὸ χωρίον, *for (had it been otherwise —), Thuc.*

Ἄρα.

This (Attic) particle represents the Epic ἤ ῥα, or rather ἤ ἄρα<sup>1</sup>, and is described by ancient grammarians as σύνδεσμος ἀπορηματικός, denoting perplexity together with surprise; most commonly in interrogations, but sometimes also in exclamations.

In questions, the meaning is, *surely it should seem* (or, *it turns out*, &c.)? or, *aye, then* —? or, *I wonder whether* —? the interrogative force residing, not so much in the particle itself, as in the tone of the utterance: τί φῶ; ἄρ' ἐστίν; ἄρ' οὐκ ἐστίν; ἡ γνώμη πλανᾷ; καὶ φημι κάποφημι, κοῦκ ἔχω τί φῶ, *Soph. Œd. C.* 315. ἄρ' Ὀδυσσεὺς κλέω; *can it be that* —? *Phil.* 964. Ἄρα, ἔφη, ὦ ἄνδρες, νῦν μὲν καιρὸς διαλυθῆναι; *I should think it would be time* —? *Xen. Cyr.* 7, 5, 40. Sometimes in the middle of a sentence: "Ἀδμητον ἐν δόμοισιν ἄρα κιγχάνω; *I wonder whether* —? *Eur. Alc.* 495. Very often it introduces an interrogation dependent on a preceding verb, but always in the form of *oratio recta*: σκεψώμεθα ἄρα λύπη ὑπερβάλλει τὸ ἀδικεῖν; (as if it were εἰ ἄρα), *Pl. Gorg.* 475. δεῖ ἄρα — σκοπεῖν, ἄρα τεχνικός ἐστίν —; *Pl. Lach.* 185. ἐπισκέψασθαι, ἄρα ἂ νῦν δὴ διήλθομεν — ἀρμόττει; *Pl. Rep.* 462. (Cf. § 199 c, R. 1.)

In ἄρά γε, the interrogator believes, or pretends to believe, that the thing is as he says: 'Ο δὲ δὴ ἀήρ ἄρά γε . . . ὅτι αἶρει τὰ ἀπὸ τῆς γῆς, ἀήρ ἐκκληται, *I should say that* —? *Pl. Crat.* 410. — Ἄρ' οὖν —; *I presume, then* —? either where no answer is expected, but the speaker passes on to some further view of the subject, or where the question is grounded on what goes before (according to the two leading uses of οὖν, § 264, a, b).

Ἄρ' οὐ —; expects an affirmative, ἄρα μὴ —; a negative answer. ἄρ' οὐ μωρὸν ἐστὶ; = *can it be, that it is not foolish?* meaning, that it would be surprising if the thing were not so. ἄρα μὴ δοκεῖς; *surely you do not imagine?* = *can it be, that there is reason to apprehend your imagining?* (Cf. § 199 b.)

In the poets, ἄρα sometimes occurs in exclamations, in the same sense as ἄρα: οἶμοι ταλαίνης· ἄρα τῇδε συμφορᾶς, *Soph. El.* 1170. τοιοῖσδε χρημοῖς ἄρα χρὴ πεποιθέναί, *Æsch. Choeph.* 281.

οὖν, Ionic οὐν.

This word is explained (by Hartung) as accusative αὖν of αὖς, a Cretan and Laced. form of αὐτός. Hence its original force = "the same," "all one." (Others make it = ἐόν, ὅν, so that the primary sense is *ut nunc est*.)

a) Originally οὖν appears only as an adjunct to pronouns and conjunctions. In Homer it occurs only so; chiefly with ἐπεὶ and ὥς (also οὐτ' οὖν, and γοῦν): αἶ τ' (the cranes) ἐπεὶ οὖν χεῖμῶνα φύγον καὶ ἀθέσφατον ὄμβρον, κλαγγῇ ταίγε πέτονται, *at what same time*, i. e. *no sooner have they* —, *Il.* 3, 4. τὸν δ' ὥς οὖν ἐνόησε, *ib.* 21 and 30,

<sup>1</sup> Or, possibly, εἰ ἄρα, when, as is most usual, it is interrogative. Cf. the instances where it depends on a verb of considering, &c.

[§ 264.] and frequently: αἰτ' (*the fawns*) ἐπεὶ οὖν ἔκαμον —, *ιστᾶσι*, *Pl.* 4, 243. In Attic writers, ὅστις, ὅσπερ, ὅσος, ὅποιος, &c., οὖν, with their adverbial forms ὅπρ, ὥσπερ, &c. οὖν, all in the sense of the Lat. —*cumque*: e.g. γυναῖκα πιστὴν δ' ἐν δόμοις εὐροὶ μολῶν οἶανπερ οὖν εἰλεπεν, *such exactly* (περ), *whatever that might be* (Clytæmna is speaking of herself), *Æsch. Ag.* 565. πῶς λέγεις; ἔστι γὰρ ὅτιοῦν πρᾶγμα ὁπῶδ' ὁπῶσοῦν ἔχοντι ἀμεινον ἄγνοειν ἢ γινώσκειν; fully, *any thing, no matter what it may be, to any person soever, no matter in what condition*, *Pl. Alc.* 2, 143. ὅπερ οὖν οὐδεὶς ἀν οἰηθεῖν, *just what* (without more ado about it, without question), *ib.*<sup>1</sup> τοῦδ' εἰς μελέην ἐφίεθ' ἀνὴρ κείνος, ὥσπερ οὖν μέλει, *Soph. Aj.* 970. εἰ δ' ἔστιν, ὥσπερ οὖν ἔστιν, *Pl. Phædr.* 242, with the same notion of *indifference*, not caring to argue the point further.<sup>2</sup>

b) In its *consecutive* use, οὖν = *thus, then, accordingly, such being the case*: ἐδοξεν οὖν μοι. Hence frequent in resumptions, after interposed matter, *κατανοῶν δὲ ὁ Κῆρος ὥς . . . , ἐκ τούτων οὖν* (*I say, or, so then*) ἐπεθύμει, *Xen. Cyr.* 3, 3, 9. — In poetry, often between the preposition and its noun, ἐν οὖν ῥοπή τοῦδε, *Soph. Tr.* 82.

§ 265. In Herodot. ὦν (οὖν) is frequently placed between a preposition and its verb: thus, ἦν τις ψαύση παριῶν ὕδης, αὐτοῖσι ἰματίοις κατ' ὦν ἔβαψε ἑωυτόν, 2, 47. (On the death of any person of note) τὸ θῆλυ γένος πᾶν τὸ ἐκ τῶν οἰκίων τούτων κατ' ὦν ἐπλάσαστο τὴν κεφαλὴν πηλῷ, *ib.* 85. (In embalming) παρασχίσαντες παρὰ τὴν λαπάρην, ἐξ ὦν εἶλον τὴν κοιλίαν πᾶσαν, *ib.* 86. (In making boats) νομεύουσιν οὐδὲν χρέωνται, ἔσωθεν δὲ τὰς ἀρμονίας ἐν ὦν ἐπάκτωσαν τῇ βίβλῳ, *ib.* 96. (In sacrificing) καὶ ἔπειτα βρόχῳ περὶ ὦν ἔβαλε τὸν αὐχένα, 4, 60: usually, as in these instances, with the aorist, in descriptions of a customary process: the force seems to be, *without more ado, straightway*<sup>3</sup>; comp. the Homeric οὖν in the relative member.

§ 266. With ἀλλά, ἀτάρ, δέ, it has a force resembling that of ὅμως: *but, however* (= *all one for that*), ἀλλ' οὖν τοσοῦτόν γ' ἴσθι, *Soph. Ph.* 1289. ἔστω δ' οὖν ὅπως ὑμῖν φίλον, *Ced. C.* 1207. καὶ ἐλέχθησαν λόγοι ἅπιοι μὲν ἐνίοισι Ἑλλήνων, ἐλέχθησαν δ' ὦν, *but spoken they were, all the same*, *Hdt.* εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ ταύτη ῥέπειν, with *aposiopesis*, viz. ἄλλη ῥέπει, *Soph. Ant.* 722.

In alternatives, εἴτ' οὖν — εἴτε, the οὖν implies that, whichever side be taken, it comes to the same thing: οὐκόνην δαιμόνια μὲν φῆς με καὶ νομίζω καὶ διδάσκειν, εἴτ' οὖν καινά, εἴτε παλαιά· ἀλλ' οὖν δαιμόνιά γε νομίζω κατὰ τὸν σὸν λόγον, *Pl. Apol.* 27 (comp. ἦτοι — ἦ, § 255): with οὖν in the second member, λέγοντες εἴτ' ἀληθές, εἴτ' ἀρ' οὖν μαθήν, or, *for aught I care* —, *Soph. Phil.* 345: in both members, καὶ τοῦτο τοῦνομα ἔχοντα, εἴτ' οὖν ἀληθές εἴτ' οὖν ψεῦδος· ἀλλ' οὖν δεδογμένον γέ ἐστι τὸν Σωκράτη διαφθεῖν τινὶ τῶν ἄλλων ἀνθρώπων, *Pl. Apol.* 34 fin. So οὐτ' (μήτ') οὖν: οὔτε γὰρ θρασὺς, οὐτ' οὖν προδείσας εἰμί, *Soph. Ced. C.* 90. μήτ' ἄροτον αὐτοῖς γῆς ἀνίεναι τινα μήτ' οὖν γυναικῶν παῖδας, *ib.* 275. Homer also has οὐτ' οὖν: ἐνθ' οὕτως τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν, οὐτ' οὖν κύματα μακρὰ — εἰσίδομεν, *Od.* 9, 147. νῦν δ' ἐπεὶ — ἰκάνεις, οὐτ' οὖν ἐσθότος δεινῆσαι οὔτε τευ ἄλλον, *Od.* 6, 192.

<sup>1</sup> Buttmann in *l.* explains it as answering to a γάρ in the independent form of sentence: τοῦτο γὰρ οὐδεὶς ἀν οἰηθεῖν, and similarly Homer's ἐπεὶ οὖν ἔκαμον = αἶδε γάρ, ἐπεὶ ἔκαμον. But this will hardly explain the other facts.

<sup>2</sup> Not as Stallb. in *l.*, οὖν, *hic quoque nativam servat ratiocinandi et concludendi potestatem*, which, in fact, is not the native force of the particle.

<sup>3</sup> Compare the cognate αὐτίκα and αὐτως = *at once*. Hartung says that it denotes a *cool, offhand* way of going to work; but this is evidently not always the case.

γούν = γε οὖν (therefore placed like γε), *yes, without more ado* : ἔχεις διδάξαι δὴ μ', ὅποι καθέσταμεν ; — "τὰς γούν 'Αθήνας οἶδα, τὸν δὲ χῶρον οὐ," *Soph. Œd. C. 24* § 267. (the feeling of certainty with indifference). τοῦτω δ' οὐ πάλιν αὐτὶς ἀποκρίσεται ὡκείες ἴπποι ἄμφω ἀφ' ἡμέων, εἰ γούν ἕτερός γε φύγησιν, *Hom. Il. 5, 259*, with the γούν in the condition (cf. § 264 a), where the Attics would place it in the apodosis, comp. εἰ καὶ τυραννεῖς, ἐξισωτέον τὸ γούν ἴσ' ἀντιλέξει, *Soph. Œd. T. 408*.

γάρ οὖν, with adverbial γάρ, in answers, denotes assent with indifference : φημί γάρ οὖν. οὐ γάρ οὖν, *Pl. passim*. With γάρ, "for," as in οὐ τήν γε μὴ θιγοῦσαν, εὐ γάρ οὖν λέγεις, *Soph. Ant. 772*, for, of course : οἰκουμένη γάρ οὖν στέγη πυρὸς μέτα πάντ' ἐκπορίζει, *Phil. 298*.

μῶν = μὴ οὖν ; surely (without more ado) not — ? μῶν 'Οδυσσεὺς ἐπησθόμην ; surely not Ulysses ? (= I hope not). With οὐ : μῶν οὐχ ὀρᾷς ; surely it cannot be that you do not see this ? *Œd. C. 1729*. But the separate force of the particles having become obscured, so that μῶν has subsided into a mere particle of interrogation, the Attics also say μῶν οὖν ; = num igitur ? and μῶν μὴ — ; Μῶν δούλος ὦν (ἄρχει σου ὁ παιδαγωγός) ; then, μῶν μὴ καὶ οὗτοί σου ἄρχουσιν οἱ διδάσκαλοι ; and μῶν μὴ τι ἡδίκηκας τὸν πατέρα ἢ τήν μητέρα ; *Pl. Lys. 208*.

οὐκ οὖν, = not, all one for that ; assuredly not, by no means. When the οὐκ is assertive, and the οὖν illative, not therefore, it should be written οὐκοῦν, or rather οὐκ οὖν ; but in this sense the combination is rare : it is more frequent, when the οὐκ is interrogative, e. g. οὐκ οὖν μ' ἑάσεις ; wilt thou then not let me alone ? and then it is usual to write οὐκοῦν, as also when the οὖν is not illative, and the combination represents assuredly not, but in an interrogation, wilt thou not assuredly (or, without more ado) let me go ? (In both these cases it would be better to write οὐκοῦν ; see § 199 b, R.) But this negative interrogation is virtually a strong affirmation, and is often used as such, and then it is written οὐκοῦν : e. g. οὐκοῦν ὅταν δὴ μὴ σθένω, πεπαισσομαι, prop. shall I not — have done ? = Aye, no doubt —, I shall have done : *Soph. Ant. 91*, with a bitter irony which sometimes accompanies this use of the particle. Hence οὐκοῦν οὐκ — ; is it not then (or, not assuredly) the case that — not ? οὐκοῦν οὐκ ἂν εἴη τὸ μὴ λυπεῖσθαι ποτε ταῦτ' ἂν τῷ χαίρειν ; "πῶς γὰρ ἂν ;" = is it not then the case, that the absence of grief will not be identical with rejoicing, or, well then, to be sure, the — will not be — ? *Pl. Phil. 360*, where the second οὐκ is assertive. Sometimes also, where it is interrogative, οὐκοῦν καὶ ἡ σωφροσύνη — ἄρ' οὐ τοῦτοῖς μόνοις προσηύκει ; *Pl. Phædo, 68*.

μὲν οὖν, prop. for one thing, with the same adjunct notion of indifference, it is all one, it makes no difference, &c. (But from this must be distinguished the cases where μὲν is followed by a corresponding δέ, and the οὖν is illative, on the one hand therefore —.) Hence in affirmative answers, πάνν μὲν οὖν = quite, for one thing (however it may be with the rest) decidedly (so) : so κομίδῃ μὲν οὖν, παντάπασιν μὲν οὖν. With Attic urbanity, this formula of assent is used with a corrective force = immo vero : ἐγὼ οὐ φημί ; φημί μὲν οὖν ἔγωγε, I deny ? nay, rather (= for one thing, decidedly) I assert it, *Pl. Gorg. 466*. Ἐγὼ σοὶ οὐκ ἂν δυνάμην ἀντιλέγειν —. "οὐ μὲν οὖν τῇ ἀληθείᾳ — δύνασαι ἀντιλέγειν," nay, rather say, you cannot gainsay Truth, *Pl. Conv. 201*. In this sense, μὲν οὖν is sometimes used in continued discourse : δέισασα γὰρ γραῦς οὐδέν' ἀντίπαις μὲν οὖν, *Æsch. Eum. 38*. μάταιος ἄρ' ἦν, οὐδαμοῦ μὲν οὖν φρενῶν, *Eur. Hipp. 1009*. — It is often used in continuation of a preceding statement : ὃ μὲν οὖν (now what = as far as that goes, enough said) ἐγὼ φημι τὴν ῥητορικὴν εἶναι, ἀκήκοας . . . ἴσως μὲν οὖν (however, or now) ἄσποτον πεποιήκα . . .

ἄξιον μὲν οὖν (*however*) ἱμοὶ συγγνώμην ἔχειν ἐστί . . . ἐὰν μὲν οὖν (*then, on the one hand*) καὶ ἐγὼ — μὴ ἔχω —, ἐὰν δὲ ἔχω —, *Pl. Gorg.* 465.

τοίνυν.

§  
270.

This particle is compounded either of enclitic τοι (§ 252) (*for that matter*), or the stronger form τῷ, *in that case*, with νυν (§ 243). Its use is in transitions and inferences: *then* (to proceed), *then* (in brief), *well then*, *why then* (especially in lively replies). In the beginning of a speech: ἐγὼ μὲν τοίνυν, *I, for my part, sure enough*, *Xen. An.* 5, 1, 2. In continuation: Ἐτι τοίνυν τάδε ὁρᾶτε, *moreover now* —, *ib.* § 10. συνεπόμνυμι μὴδὲ δ οἱ ἄλλοι στρατηγοὶ ἔλαβον εἰληφέναι, μὴ τοίνυν μῆδε (*nay, for that matter, in short, not even*) ὅσα τῶν λοχαγῶν ἐνιοι, *Xen. An.* 7, 6, 19. In answers: ἄπειμι τοίνυν, *well then* (to cut the matter short) I am going, *Soph. Œd. C.* 444. In unwilling reply: τῶν Δαίου τοίνυν τις ἦν γεννημάτων; *well then* (if you must needs have it), *ib.* 1167. — τὰ λῦστα τοίνυν ταῦτά μ' ἀλγύνει πάλαι, *why then* (to dispose of that matter briefly) this which you call 'best' has been troubling me all along, *ib.* 1067.

τοίγαρ.

§  
271.

The position of this particle in the beginning of a sentence shows that its first element is not the enclitic τοι, but the ancient τῷ, *in that case, therefore*. Hence, τοίγαρ = *ergo, proinde*. It is used in expressions of assent: *why* (γάρ) *then* (τῷ), τοίγαρ ποιήσω, *Soph. Tr.* 1249: in inference, *Soph. Aj.* 666 (after citing a proverb), τοίγαρ τὸ λοιπὸν εἰσόμεσθα, *why then* (such being the case) —. The rendering in each instance varies with that of γάρ: thus often in the beginning of a reply, *yes*, (and) *therefore*: e. g. τοίγαρ δὲ ὁρθῆς τήνδε ναυκληρεῖς πόλιν, *Soph. Ant.* 994.

τοιγάρτοι is the same with addition of τοι enclitic, *why therefore to be sure*. τοιγάρτοι νῦν, ἅτε μέγιστα ἡδυκῶς τῶν ἐν Μακεδονίᾳ, ἀθλιώτατός ἐστι πάντων Μακεδόνων (ironically, after a recital of wicked acts), *yes, and therefore no doubt* —, *Pl. Gorg.* 471.

τοιγαροῦν, *why then, such being the case*: ἀλλὰ θεοῖς γ' ἔχθιστος ἦκω. "τοιγαροῦν τεύξει τάχα," *why then for that very reason* (they are the more likely to grant thy request), *Soph. Œd. T.* 1519. ὁρθῶς ἔλεξας· τοιγαροῦν τὸ σὸν φράσον, *such then being the case, tell me*, *Phil.* 341. ξύμφημι κάγώ· τοιγαροῦν σώζου τόδε. Frequent in prose: e. g. (Cyrus never left a man's zeal in his service unrewarded) Τοιγαροῦν κράτιστοι δὴ ὑπῆρξαι πάντος ἔργου Κύρω ἐλέχθησαν γενέσθαι, *accordingly, and reason good this* —, *Xen. An.* 1, 9, 18. (He never broke promise) καὶ γὰρ οὖν (and *therefore in fact*) ἐπίστανον αὐτῷ —. Τοιγαροῦν ἐπεὶ —, *accordingly*, (it is no wonder that) *when* —, *ib.* 1, 8, 7—9.

που.

§  
272.

This enclitic particle (an adverbial form of τις, *quis*, *κος*, whence Ion. *κου*, *κως*, &c.) properly = *somewhere*. Apart from the notion of place, it means, *somehow, in some sort or degree*; in conjectures, = *perhaps, I suppose*, used in conversation when the speaker puts something in a half-questioning manner (*surely*), intending to build something on the affirmative answer of the person addressed: τὸ γὰρ που κακῶς ποιεῖν ἀνθρώπους τοῦ ἀδικεῖν οὐδὲν διαφέρει, *for, I presume* — (it being possible that the other would say there was some difference), *Pl. Crilo.* 49. Also when, with a degree of uncertainty, a speaker repeats another's words: thus (Socr. having proposed a definition of σχῆμα, Meno says), "Οτι σχῆμά πού ἐστι, κατὰ τὸν σὸν λόγον, δ' αἰεὶ χροῖα ἔπεται, *because figure, I take it* —, *Pl. Men.* 75. Hence with Attic urbanity, it is used in matter of certainty, especially to intimate that, before the speaker proceeds with his argument, he waits for the other to affirm the

point, or call it to mind: ὁ γὰρ σκυτοδόμος τέμνει που τομῇ καὶ σμίλῃ καὶ ἄλλοις ὀργάνοις (I suppose you will grant, or, remember that), *Pl. Alc. pr.* 51. Οὐ τί που οἶσι —; *You do not, I trow, at all imagine* ("mirantis et indignantis," *Stallb.*). Cf. οὐ δῆπου. (Sometimes it is put before an interposed φημί, or the like, to which it belongs: ἔδοξε πού φησι, *It says, I suppose, "It seemed good, &c."* *Pl. Phædr.* 258.

The same, with greater emphasis, is δῆπου (we may say that at once, I suppose). Ἐγὼ γάρ που ἀπεκρινάμην τὸ διὰ παντὸς ὀρθῶς ἔχον' ὀρθῶς δὲ δῆπου ἔχει τὸ κατὰ τὴν τέχνην γιγνόμενον, my answer, I presume you perceive, was as to what is done rightly (in wrestling) at all points: and rightly done — surely you will grant this — is what is done by strict rule of art, *Pl. Alc. pr.* 107. τῶν Δαίου δῆπου τις ὠνομάζετο, I suppose we may be pretty sure that —, *Soph. Œd. T.* 1042. — § 273.

Sometimes in a direct interrogation, distinct from the latent interrogation of the particle itself: καὶ ἐστι δῆπου τὸ δίψος δίψος τοῦ; *Pl. Rep.* 439; even when the interrogation is virtually negative: καὶ τούτου γε δῆπου τις ἀν' ἐπιθυμήσειεν; equivalent to οὐ γὰρ δῆπου τούτου γέ τις ἐπιθυμήσειεν, *Pl. Conv.* 200. In οὐ δῆπου (γε), the negation is expressed interrogatively: οὐ δῆ πού σέ γε — ἀγουσιν, surely they are not —? *Soph. Ant.* 381. οὐ γὰρ δῆπου σοῦ γε —, *Pl. Apol.* 20. ("οὐ δῆπου est suspicantis: οὐ τί που mirantis et indignantis," *Stallb.*)

Stronger still is δῆπουθεν (see § 240); used when the speaker, with a kind of defiance, disputes the possibility of an opposite assertion: ἐστάναι γὰρ ἐξέσται δῆπουθεν αὐτῷ, for I presume there can be no doubt that —, *Dem. Mid.* c. 26.

REM. Cf. μέν in interrogation: "Ἑλλην μέν ἐστι, καὶ ἑλληνίζει; *Pl. Men.* 82, where μέν assumes the fact as unquestionable: που in the same question would mean, that the speaker waits for the other's assent. (*Buttm. in l. and Index, s. v.*)

ποτέ (enclitic).

This temporal adverb of τις (quis, κοῖ, Ion. κοτέ), at some time; once (ποτέ μέν — ποτέ δέ, one while — another while, modo — modo, or ἐνίοτε, or ἄλλοτε δέ): at any time, ever. With other designations of time: νῦν ποτε, ἥδη ποτέ, πάλαι ποτέ, πρὶν ποτε, πρόσθε πού ποτε, πώποτε, ἔτι ποτέ. The notion of time is less prominent in the following: μέθεις μέθεις με. "ποῖ μεθῶ;" μέθεις ποτέ, do' let me go (utique, in any wise), *Soph. Phil.* 816. τίσασθε, τίσασθ' ἀλλὰ τῷ χρόνῳ ποτέ, at last, tandem aḱquando, or simply by the emphasis, do' avenge me! So μόγις οὖν ποτε ἡμῖν ἀνθρωπος ἀνέβη τὴν θύραν, at last. Ἐκκάλυπτε νῦν ποθ' (now at last) ἡμῖν οὐστinas λέγεις λόγους, *Eur. Iph. A.* 872. Κάπειθι ἀφίκετό ποτε ὁ Ἱππαρχος. § 274.

In interrogations, it expresses impatience for an answer (tandem), or wonder, or emotion in general. τί ποτε λέγεις; what do' you say? τί ποτε πέπονθας; what (in the world) ails you? πῶς ποτε δράσεις; = how will' you do it? τί ποτε (Hom. τίπτ'), what can' be the reason that —? Ποίῳ ποτ' ἐχρήσαντο τεκμηρίῳ; *Xen.* And so in indirect questions: Ἐθαύμασα ὅτῳ ποτέ τρόπῳ τοῦτ' ἐγένετο: and with indefinite pronouns, ὅστις ποτε, who-ever, &c.: and with εἰ, εἴποτε, if ever, and if perchance. With δῆ. ὅστις δῆ ποτε, whosoever, ὅπου δῆ ποτε. So εἰ δῆ ποτε. τί δῆ ποτε; τοῦτο πεπρακται νῦν ὅπως δῆ ποτε, no matter how: and with οὖν. Ἐμισθώσατό με ὅστις δῆ ποτ' οὖν, *Æsch.* Οὐ δῆ ποτε in negations interrogatively expressed, surely never —? οὐ δῆ ποθ' ἡμῖν ξυγγενὴς ἦκεις ποθέν; surely it can never be that —? *Soph. El.* 1202. Cf. οὐ δῆ που.

'Αλλά.

This adverbial form (distinguished by its accent from pl. neut. ἄλλα) derives its § 275.

[§ 275.] force from the proper signification of ἄλλος = "what there is else remaining *after the removal or exclusion of some*;" i.e. the notion introduced by ἀλλά is presented as being exclusive of some other preceding notion; or ἀλλά corresponds to a preceding οὐ, expressed or understood.

a) οὐκ ἐγώ, ἀλλὰ σύ. οὐκ ἔασομεν, ἀλλὰ κωλύσομεν: the second notion excludes the first, to which it stands in direct opposition.

b) αἰσχροὺν γυναικ' ἔγνημας, ἀλλὰ πλουσίαν. σοφὸς δὲ μάντις, ἀλλὰ τὰδικεῖν φιλῶν. Here the first notion is not expressly excluded, and the ἀλλά introduces, not its direct opposite, but something different. But here also ἀλλά has, in fact, its proper force with reference to a suppressed οὐ; for in this form of sentence the speaker implies, that the first notion, which he concedes, is *not* the point, *but* the second is. In the full expression of the thought, there is an opposition by μέν and δέ, with an οὐ in the δέ clause, to which οὐ the ἀλλά corresponds. Thus, τὸ σῶμα δούλον, ἀλλ' ὁ νοῦς ἐλεύθερος, *the body is enslaved* — this indeed (μέν) I grant, but (δέ) *not* this is the point — *but (that) the mind is free*. Often, to mark the concession more strongly, the μέν is expressed in the first clause: τοῦτο τὸ πρᾶγμα ὠφέλιμον μέν ἐστιν, ἀλλὰ δύσκολον, which, however, is by no means simply equivalent to ὦφ. μέν ἐ., δύσκολον δέ, nor does the ἀλλά correspond to the μέν, but to the negation in the suppressed δέ clause. In μέν — δέ, it is intimated that both considerations are taken into the account: in μέν — ἀλλά, the former is conceded only to be set aside. When the second member is negative, the μέν *must* be expressed, ὠφέλιμον μέν, ἀλλ' οὐ καλόν: without μέν, this would = *advantageous*, and *not handsome*; see c. — The first also may be negative, e.g. οὐκ ἀρνούμαι μέν, ἀλλ' (ἀλλ' ὅμως) ἐρωτῶ; but then the ἀλλά corresponds, not to the expressed, but to the implied negation, viz. *not* my not-denying is the point, *but* my asking.

c) But the Greek often introduces with ἀλλά a negation in direct opposition to a preceding affirmation: thus, ἐκείθεν ἀλλ' οὐκ ἐνθένδε ἡρπάσθη, *Pl. Phædr.* 229. See other exx. in § 187, to which add: Χαράδριον τινα αὐτὸν σὺ βίον λέγεις, ἀλλ' οὐ νεκροῦ οὐδὲ λίθου, *Pl. Gorg.* 494. κινδυνεύει τὸ ἐκόντα ἐπὶ τὸ ἄρχειν ἵεναι, ἀλλὰ μὴ ἀνάγκην περιμένειν, αἰσχροὺν νενομίσθαι, *coming forward to rule instead of* (and not rather) *waiting till one is forced*, *Pl. Rep.* 347. τίς μηχανή — δικαιοσύνην τιμᾶν ἐθέλειν, ἀλλὰ μὴ γελᾶν ἐπαινουμένης ἀκούοντα; *ib.* 366. φιλοσόφους ἀλλ' οὐ φιλοδόξους κλητέον, *ib.* 480. ἔπειτ' ἀπὸ ταύρου τοὺς θεοὺς ὑπερφρονεῖς, ἀλλ' οὐκ ἀπὸ τῆς γῆς; *Arist. Nub.* 226. The natural expression would be οὐκ ἐνθένδε ἀλλ' ἐκείθεν, &c., but to give greater emphasis to the affirmation by more forcible repudiation of its opposite, which is assumed as *having been asserted*, or *likely to be so*, the order is inverted, so that the ἀλλά seems to belong, in a manner, to the preceding clause, and to look backward rather than forward: *thence* (quite another thing that!), *not hence*. But the true explanation (which reduces this to the form a) is this: ἐκείθεν ἡρπάσθη οὐκ (ὡς σὺ λέγεις, or, ὡς φάμεθα, or the like) ἐνθένδε, ἀλλ' οὐκ ἐνθένδε, *thence* — not as people might suppose, "hence" — *but* "not hence." This explanation accounts for the irony which commonly appears in this use. Comp. ὑμεῖς — μάλιστα' ἂν οὕτως — εὐδοκμοῖτε καὶ οὐκ ἐπαινοῖσθε — ἡμεῖς τ' αὖ μάλιστα' ἂν οὕτως ἐφφρασινοῖμεθα οὐχ ἡδοῖμεθα, *Pl. Prot.* 337, followed in each instance by an explanation: τὸ μὲν γὰρ εὐδοκμεῖν . . . τὸ δὲ ἐπαινεῖσθαι . . . , &c. Here is no irony: had such been the case, the full form would have been, εὐδοκμοῖτε καὶ οὐκ ἐπαινοῖσθε ἀλλ' οὐκ ἐπαινοῖσθε, = "and the case would be, not a being praised, but a not being praised;" whence, the negative statement being suppressed, the form would be εὐδοκ. ἀλλ' οὐκ ἐπαινοῖσθε.

REM. This use of ἀλλ' οὐ must be distinguished from the *but not* —, which is



opposed to a preceding μέν; see *b*: e.g. *profitable indeed, but not handsome*, ὠφέλιμον μέν, ἀλλ’ οὐ καλόν, which is better expressed, οὐ μέντοι (or μέν δὴ) καλόν γε.

οὐ μόνον — ἀλλὰ καὶ — *not only* —, *but also* — (the ἀλλὰ in direct opposition to οὐ, the καὶ = καί —, καί —), sometimes with the addition πρὸς τοῦτῃ, or τοῦτοισι. 276. When the καὶ is omitted, the notion contained in the first member is entirely put aside. Thus, in οὐ μόνον ἐκινδύνευσεν, ἀλλὰ καὶ ἔπαθεν, *not only was he in danger, but he (both was in danger, and) also suffered*, an equal stress is laid on both notions: but in the same sentence without καί, on arriving at the second notion, we think it so important, that we reject the intention with which here also we set out, viz. of putting the notions (ἐκινδ. and ἔπαθε) on the same level by (καί —,) καί —.

a) When ἀλλὰ follows conditional clauses with εἰ, εἰ μή, &c., it may be rendered by *yet, yet at least = saltem, certe*. This case comes under *b*, viz. the ἀλλὰ refers to a suppressed apodosis with μέν — δέ. Εἰ σῶμα δοῦλον, ἀλλ’ ὁ νοῦς ἐλεύθερος: the suppressed apodosis is ἔστω μέν δοῦλον, to which ἀλλὰ refers in the manner explained above. So εἰ μὴ πάντα, ἀλλὰ πολλά γε ἴστε. (Comp. *si mihi bona republica frui non licuerit, at carebo mala.*) This ἀλλὰ is often followed by οὖν (*even so, all one for that, &c.*; see § 266). Εἰ καὶ μὴ καθ’ Ἑλλάδα τεθράμμεθ’, ἀλλ’ οὖν ξυνετὰ μοι δοκεῖς λέγειν (*Eur.*). ἦν καὶ τὴν φύσιν καταδεεστέραν ἔχουσιν ἀλλ’ οὖν ταῖς γ’ ἐμπειρίαις . . . προέχουσιν (*Isoc.*). § 277.

REM. ἀλλὰ γε, in direct combination, perhaps never occurs (in fact this would = *no yes*); but γε, as in the preceding instances, heightens the antithetic word.

b) By an ellipsis of the conditional clause, ἀλλὰ comes to stand in the middle of a sentence: αὐτὴ γε νοῦν σχῆς ἀλλὰ τῷ χρόνῳ ποτέ (*Soph.*), the suppressed clause being, εἰ μὴ πρότερον. So, frequently, ἀλλὰ νῦν γε, ἀλλὰ νῦν γ’ ἔτι (*Dem.*). βούλομαι αὐτὸν διδάξαι, ἂν πως ἀλλὰ νῦν γε παιδεύηθ’ (*Lys.*). ὦ θεοὶ πατρίωι συγγένεσθ’ γ’ ἀλλὰ νῦν, *Soph. El.* 411. In like manner ἀλλ’ οὖν: τοὺς πρώτους χρόνους ἀλλ’ οὖν προσεποιούνθ’ ὑμῖν φίλοι εἶναι (*Æsch.*), (*if they were not really so*) at any rate they pretended.

Often ἀλλὰ stands at the beginning of a speech, either in opposition to something advanced or supposed to be advanced by another, or to some unexpressed thought of the speaker: viz. in quick, abrupt replies; in starting an objection, or in approbation and assent (§ 199 c, R. 2), in exclamations, exhortations, &c., especially when the discourse is suddenly interrupted and something new is introduced. Εὐριπίδῃ, Εὐριπίδιον, ὑπάκουσον, εἴπερ πάποτε ἀνθρώπων τινί. “ἀλλ’ οὐ σχολή” (*I hear,*) but —. ἀλλ’ ἐκκυκλήθητ’ (*If so,*) why then, do let yourself be rolled out (on the eccyclema). “ἀλλ’ ἀδύνατον.” ἀλλ’ ὅμως, *Nay, do though!* ἀλλ’ ἐκκυκλήσομαι, καταβαίνειν δ’ οὐ σχολή, *Why then, I will —, Arist. Ach.* 404. τίνα καὶ ἀναβιβάζωμαι δεσπόμενον ὑπὲρ ἐμαυτοῦ; τὸν πατέρα; ἀλλὰ τίθνηκεν. ἀλλὰ τοὺς ἀδελφούς; ἀλλ’ οὐκ ἐστίν. ἀλλὰ τοὺς παῖδας; ἀλλ’ οὕτω γεγέννηται, *My father? Nay, but he’s dead. Well then, my brothers? Why, I have none. My children then? — (Andoc.)*. In Xen., Clearchus begins a speech with, ‘Ἄλλ’ ὥφειλε μέν Κῦρος ζῆν, ἐπεὶ δὲ τετελεύτηκεν —, *Well, I would Cyrus were alive —*. And the same author even begins his *Sympos.* with ‘Ἄλλ’ ἐμοὶ δοκεῖ —, where the ἀλλὰ refers to considerations which he has been turning over in his mind; *Well, after all, it does seem to me —*. § 278.

ἀλλ’ ἄρα: εἰπέ μοι, ἔστι σοι ἀγρός; “οὐκ ἔμοιγε.” ἀλλ’ ἄρα οἰκία προσόδους ἔχουσα; § 279. (*you don’t say so!*) well then —?

ἀλλ’ ἦ; a question with surprise or perplexity, the ἀλλὰ denoting difference from

[§ 279.] what the enquirer expected: ἀλλ' ἢ δόλον τιν', ὧ ξέν', ἀμφί μοι πλέκει; *why how (is this)?* — *Æsch. Choeph.* 214. ἀλλ' ἢ, τὸ λεγόμενον, κατόπιν τῆς ἐορτῆς ἤκομεν καὶ ὑστεροῦμεν; (*Pl.*) οὗτος, ἀλλ' ἢ παραπαίεις; (*Luc.*)

In ἀλλὰ δὲ, δὴτα, μέν, μὲν δὲ, μέν τοι, τοι, μήν, both particles have their distinct force, which is not affected by their concurrence in the same sentence.

ἀλλὰ — γάρ (comp. § 196 b) is often elliptical, the sentence to which ἀλλὰ belongs being left to be gathered from the context. 'Αλλ', ἡδὺν γάρ τοι κτῆμα τῆς νίκης λαβεῖν, τόλμα, where the sentence is completed by τόλμα (*Soph.*). ἴσως 'Ερινύς ἐστιν ἐκ τραγωδίας, βλέπει γέ τοι μανικόν τε καὶ τραγωδικόν. "ἀλλ' οὐκ ἔχει γάρ δᾶδας," i. e. ἀλλ' οὐκ 'Ε., οὐκ ἔχει γάρ δ. (*Arist.*). ἀλλ' ἐστ' ἐμοίγ' υἱὸς καλὸς τε κάγαθός' ἀλλ' οὐκ ἐθέλει γάρ μανθάνειν, where ἀλλὰ — γάρ seems to be a mere colloquialism = *attamen*, as the context contains nothing from which the sentence with ἀλλὰ may be completed (e. g. *but what's the use of that?*). In familiar discourse, the two particles may come together: εἰ ἐγὼ Φαίδρον ἀγνοῶ, καὶ ἑμαυτοῦ ἐπιλέλησμαι ἀλλὰ γάρ οὐδ᾽ ἕτερα ἐστὶ τούτων, εὖ οἶδα ὅτι οὐχ ἅπαξ ἤκουσεν (*Pl.* = ἀλλὰ Φαίδρον οὐκ ἀγνοῶ οὐ γάρ ἑμαυτοῦ ἐπιλέλησμαι οὐδ᾽ ἕτερα ἐστὶ τούτων).

§ 280. In the combinations οὐ μὴν ἀλλὰ, οὐ μέντοι ἀλλὰ, and (much less frequent) οὐ γάρ ἀλλὰ, there is always an ellipsis (§ 215 b, R. 2), which may sometimes be supplied by repeating the preceding verb to οὐ μὴν, &c. ὁ ἵππος πίπτει εἰς γόνατα, καὶ μικροῦ κάκεινον ἐξετραχίλισεν οὐ μὴν (supply ἐξετραχίλισεν) ἀλλὰ ἐπέμεινε ὁ Κῦρος μόλις πως, the horse came down on his knees, and was within a little of throwing C. over his head; not [that he did throw him], however, but C. managed somehow to keep his seat (*Xen.*). μὴ σκώπτέ μ', ὠδέεφ', οὐ γάρ ἀλλ' ἔχω κακῶς = οὐ γάρ ὥστε σκώπτειν, for it is no jeering matter this, but I am indeed in a miserable condition. But sometimes the notion of opposition is too vague to be supplied, and the combination may be regarded as a colloquialism, οὐ μὴν (and μέντοι) ἀλλὰ = *veruntamen, attamen*, οὐ γάρ ἀλλὰ (*etenim*: nearly = καὶ γάρ). τούτων ἀληθῆ μὲν ἐστὶ τὰ πολλὰ, οὐ μὴν ἀλλ' ἴσως οὐχ ἡδεᾶ ἀκούειν (*Dem.* where only ἡδεᾶ could be supplied).

§ 281. ἀλλ' ἢ. The union of these two particles after negations, direct or implied, is explained by a union of two constructions. Οὐδένα ὁρῶ ἀλλὰ σέ, may be strengthened by the insertion of ἄλλον, *I see none other, but (I see) thee*. But this sense may also be expressed, with a slight difference, by οὐδένα ἄλλον ὁρῶ ἢ σέ, *I see none-other-than thee*; and with omission of the ἄλλον, οὐδένα ὁρῶ ἢ σέ. The two forms combined (which was the more natural by reason of the affinity which the particle ἀλλὰ, in respect of its origin, has for ἢ) result in the forms, οὐδένα ἄλλον ὁρῶ ἀλλ' ἢ σέ, *I see none other except that (I see) thee*: in which, if we would express the force of both particles, we must say, *I see none other than thee, but (I see) thee*, or, *I see none other, but I see (thee, and none other) than thee*; and with omission of ἄλλον, οὐδένα ὁρῶ ἀλλ' ἢ σέ. The combination originating in this simplest form of sentence finds its way into more complex enunciations.

In the neuter, it may often be doubted whether the wording is οὐδὲν ἀλλ' ἢ = ἀλλὰ ἢ, or οὐδὲν ἀλλ' ἢ = ἄλλο ἢ.

In the ellipsis of the verb (*γίνεται*, or the like) to οὐδὲν (§ 215 b, R. 1), there is no doubt that the word is ἄλλο: thus, οὐς φαιμεν μανθάνειν οὐδὲν ἄλλο ἢ ἀναμνησκονται (*Pl.* = οὐδὲν ἄλλο ποιοῦσιν ἢ —): whence οὐδὲν ἀλλ' ἢ (not ἀλλ' ἢ) προσκυνεῖν ὑπελάμβανον, whether it be, *I (did) nothing other than suppose him to be praying, or, I supposed him to be (doing) nothing other than praying*. In many other cases, the form ἄλλο is easily supposable: e. g. in ἐγὼ γάρ δι' οὐδὲν, ἀλλ' ἢ διὰ σοφίαν τινὰ τοῦτο

τὸ ὄνομα ἔσχηκα (*Pl.*), it is as natural to suppose the word to be ἄλλο, *by none other thing than by* —, as that it is ἀλλά. Only where an ἄλλος is expressed in the first member, it may seem more natural to assume the form to be ἄλλ' ἤ: thus, οὐδὲν ἄλλο σκοπεῖν, ἄλλ' ἢ τὸ ἀριστον (*Pl.*). Madvig, however, conceives the true reading to be, *in all cases*, ἄλλ' ἤ; see § 91, R. 2. To the examples there cited, add: οὐδὲν γὰρ, ἔστ' ἄλλ' (*ἀλλ'*, Brunck) ἢ κοᾶξ, *Arist. Ran.* 227. ἀργύριον μὲν οὐκ ἔχω, ἄλλ' ἢ μικρόν τι, *Xen. An.* 7, 7, 53. ὡς δ' οὐχὶ φιλεῖ σ' οὐδ' ἔστ' εὐνους, τοῦτ' αὐτό σε πρῶτα διδάξω, ἄλλ' ἢ διὰ τοῦτ' αὐθ' ὅτι σου τῆς ἀνθρακίᾳς ἀπολαύει, *Arist. Eq.* 779. μηδαμοῦ ἀλλόθι — ἄλλ' ἢ ἐκεῖ (*Pl.*). μηδαμῶς ἄλλως — ἄλλ' ἢ — (*Isocr.*). In questions implying negation: τίς ἂν εἰς ἄλλο τι ἀποβλέψας ἢ διελήνῃ ἢ ἀνδρείαν πόλιν εἴποι, ἄλλ' ἢ εἰς τοῦτο τὸ μέρος; *Pl. Rep.* 429. τίνος ἔνεκα κἂν τις — ὥγῃ ἄλλ' ἢ τῶν τοιοῦτων ἡδονῶν ἔνεκα; *Pl.*

Sometimes ἄλλ' ἢ results from confusion of οὐκ — ἀλλά with the elliptical οὐδὲν ἄλλο (γίνεται, &c.) ἢ. Thus, οὐ δ' οἶδε γ' εἰλκον οὐδὲν Ἀργεῖοι πάλαι, ἄλλ' ἢ κατεγέλων τῶν ταλαιπωρουμένων = οὐδὲ εἰλκον ἀλλὰ κατεγέλων, and οὐδὲν ἐποίουν ἄλλο ἢ κατεγέλων, *Arist. Pac.* 476. μή μοι μυρίους μηδὲ διεμυρίους ξένους, μηδὲ τὰς ἐπιστολιμαίους ταύτας δυνάμεις, ἄλλ' ἢ τῆς πόλεως ἔσται, *Dem. Phil.* 45, 19, which Krüger explains as a union of the two constructions, *an army must consist, not of mercenaries, nor —, but of citizens, and, not of mercenaries, &c., nor of other than citizens*, = *μηδὲ λέγε ἄλλας δυνάμεις ἢ τῆς πόλεως*.

ἀλλά without ἢ: οὔτε μοι αἵτιος ἄλλος, ἀλλὰ τοκῆς δύο (*Hom.*). ἔπαισε δ' αὐτόχειρ νυν οὔτις ἄλλ' ἐγώ, *Soph. Œd. T.* 1355. (ἄλλ' ἢ is colloquial, therefore does not occur in Tragedy.) ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία οὔτε φιλία, οὔτε Ἑλληνίς, ἀλλὰ θρᾶκες καὶ Βιθυνοί, *Xen. An.* 6, 2 (al. 4), 2. μηδένα ἕτερον εἶναι τὸν Νικομήδου φονέα ἄλλ' ἢ Ἀρίσταρχον, *Dem. Mid.* 554. And in interrogation: ἢ ἐχεῖτε τι ἄλλο τέλος λέγετε, εἰς δ' ἀποβλέψαντες αὐτὰ ἀγαθὰ καλεῖτε, ἀλλὰ (*Steph. ex conj.* ἄλλ' ἢ) ἡδονάς τε καὶ λύπας, *Pl. Prot.* 354.

ἢ without ἄλλ': τί ποῦν ἢ εὐχοούμενος ἐν Θετταλίᾳ; *Pl. Crito*, 53 E. ἀλλὰ τί οὖν τούτων ἐστὶν αἰτιον, ἢ ὅτι —; *Xen. Œcon.* 3, 3. σκοπῶ εἰ ἄρα τι ἐστὶ ταῖς θεοῖς ἔργον, ἢ ἀνθρώπους θεραπεύειν, *Xen. Mem.* 4, 3, 9 (meaning, that he inclines to think that *the gods have no (other) work than* —).

ἢ, *or, than.*

The original force of this particle (radically cognate with *ve*, *ve-l*, and possibly a mutilated form of the relative—comp. the use of the Lat. *quam* in comparison), is *how, in what manner, as*, in correlation (comp. ἢ μὲν — ἢ δέ, ἢ δέ, § 242), but always with the notion of *other-ness*: ἢ ἐγώ, ἢ σύ, prop. *other-how I, other-how thou*. Hence

In *alternatives*: ἢ — ἢ is both *aut* — *aut* and *vel* — *vel*: ἢ ἀμφαδὸν ἢ ἐκρυφθόν. ἢ τέον ἢ Αἰαντος — γέρας, ἢ Ὀδυσῆος. Often the first ἢ is omitted, then ἢ = *aut etiam*, usually with a *descensus a maiore ad minus*, viz. to something conceived as *less likely*: ἔχομεν κλέος καλῶς θανόντες ἢ καλῶς σεσωσμένοι, *having nobly died, or* — if that be possible — *nobly saved*, *Eur. Or.* 1145. ὑπὲρ ὧν ἐκείνος φέτο οὐδὲν ἀποθνήσκειν ἢ νικᾶν, *aut, si fieri posset, vincere*. — In Attic, the disjunction is often rendered stronger by τοι (usually followed by a γε) attached to the first ἢ, rarely to the second: ἦτοι βλοῦν τοῦ εἶδους ἢ μέρους (*Pl.*). ἦτοι ἐπιστάμενοί γε — ἢ ὕστερον ἀναμνησκονται (*Pl.*). ἦτοι πρότερόν γε ἢ ὕστερον (*Pl.*). And without the first ἢ: ἔοικας, ἦν δ' ἐγώ, ἦτοι ἡμῶν γε οὐδὲν κήδεσθαι, *Like enough, said I* (viz. that you do think so), *or else* (sure enough) *you don't care for us*, *Pl. Rep.* 344 (*Stallb. in l.*).

When the first member of the alternative is not expressed, ἢ = *or (else)*, *alias, alioquin*. αὐτὴ μὲν ἐκμοχθοῦσα κερκίσιν πέπλους, ἢ γυμνὸν ἔξω σῶμα (= *as I must either*

do this, or else —), *Eur. El.* 306. τοῦτο δὲ οὐτ' ἀπόλλυσθαι οὔτε γίνεσθαι δυνατόν, ἢ (supply ἀναγκαῖον, or else needs must —) πάντα τε οὐρανὸν πᾶσάν τε γένεσιν συμπεσοῦσαν στήναι, *Pl. Phædr.* 245. (Cic. renders it, *vel concidat omne cælum omnisque natura*. See further, § 186, R.)

§ 284. In alternative (double) questions, Hom. has ἢ — ἢ —; (rare in Attic poetry): in later writers, especially Attic, πότερον — ἢ —; or the particle is omitted in the first clause, see § 199 c: and on ἄρα — ἢ —; *ib.* R.: also on ἄλλο τι ἢ, ἄλλο τι ἢ οὐ, *ib.* b. On ἢ — ἢ for εἰ — ἢ, in dependent questions, *ib.* c, R. 1. Sometimes, after a question put quite generally and indefinitely, a second is put with ἢ (*an*) with corrective or restrictive force = *or, which I suppose is nearer to the truth* —? πόθεν ἔκει; ἢ δῆλον ὅτι ἐξ ἀγορᾶς; (*Pl.*) ἀλλὰ τίς σοι διηγέιτο; ἢ αὐτὸς Σωκράτης, *Pl. Conv.* 173 (*Stallb. in l.* and *Elmsl.* on *Soph.* *Ced.* C. 66).

REM. When the second member of the disjunctive question is negative, this is expressed by ἢ οὐ, if the predicate, and by ἢ μή if only a part of the sentence, is negated.

§ 285. In comparison, after comparatives, and words implying comparison or opposition, ἄλλος, ἕτερος, ἐναντίος, &c., ἢ = *than* (*quam*, Germ. *als*, both illustrating the connexion of ἢ with the relative: our “*than*” is demonstrative, = “*then*”); see § 89, sqq. On μᾶλλον ἢ οὐ, § 89, R. 2, cf. *Herm.* on *Soph. Aj.* 1260, where it is explained, that the last of the *exx.* above given (*Thuc.* 3, 36) is equivalent to οὐ τοὺς αἰτίους ἀλλὰ μᾶλλον τὴν πόλιν ὕλην. — (This union of two constructions resembles that which we have noticed above in οὐδεὶς ἄλλος — ἀλλ' ἢ.)

§ 286. οὐ and μὴ). For the distinction and use of these particles, see § 200 sqq., and the §§ there referred to (cf. *Index*): on οὐδέ, μηδέ, οὔτε, μήτε, see § 208. 216. 229 c.

All the applications of μὴ may be derived from the *prohibitive*.

Μὴ τύπτε, μὴ τύψης. It is not, on the whole, indifferent which form is used. “*Μὴ* with imperative, enjoins the giving over something that a person is doing (or thinking of doing): with aor. subj., the not beginning it is ordered. Moreover, the present is used of a continued act, as μὴ βάλλετε: the aor. of a quickly transient, momentary act, μὴ βάλης, when a single throwing of the weapon is in question.” *Hermann. ad Viger.* § 268, p. 809. The reason why the imperative phrase (in second pers.) must always be μὴ τύπτε, not μὴ τύπον, is, because the direct actual prohibition of a thing prohibits it, not as a single momentary act, but *once for all*. In μὴ τύπτε, μὴ expresses the prohibiting, τύπτε the act prohibited: in μὴ τύψης, there is an intermediate verbal notion, viz. an imperative: e. g. μὴ λέγει, μὴ ἐννέει, μὴ βούλου, or the like (or rather, the μὴ itself is the expression of such a verbal notion, “*I will not have it*,” &c.), on which the subjunctive, as a form of the future, is dependent: e. g. “do not let the thought come into your mind, that you will strike.” And because

<sup>1</sup> Οὐ appears to be cognate with *av*, ἀ-πό, *ab*, *aut*, *haud*, therefore primarily denotes separation or removal, reversal or contrast. Μὴ, although it coincides to a considerable extent with *ne*, appears to have a different origin from that particle (*Sanscrit mā*, *Persian me*, both *prohibitive*). It seems to stand on the same line with the pronoun of the first person, μέ, and with μά, μέις, μέν, &c.: but perhaps its peculiar force, as the particle of subjective denial, is best derived from the *labial* expression of rejection, dislike, impatience, &c., possibly with some notion of the first pers. pronoun in it, “*I will not have it*,” or the like.

such a form of prohibition is more distinctly related to the future, therefore (cf. § 128) the subj. *aor.* is used, not the subj. present. (Besides, *μή τύπτῃς* would be a circuitous way of expressing what is better said by *μή τύπτε*.) But *μή τυψάτω* is allowable, § 142, R. 1, though rare : for here, as in *μή τυπτέτω*, the verb has relation to a suppressed imperative, just as we are obliged to express the third pers. imperative by the verb *let* : *μή* (*let* — *not*) *τυπτέτω* (*strike*).

The construction of *μή* with the indicative and subj. in independent sentences is always to be referred to this principle of an unexpressed imperative. Thus in the question *μή γράψεις*; “do not say (think, &c.), you will write” = “surely you will not write?” (*μή* introduces a question to which we wish, but are not confident of receiving, an answer in the negative : with *μῶν*, we express a confidence that the answer will be, “no”). But *λέξεις δὲ μηδὲν τῶν ἐμοὶ δεδογμένων*, *Eur. Med.* 804 : *but you will* (not) *tell* — *do not think of it!* — *taught of what I have resolved upon*; an assertion having the force of an express prohibition. Ἄλλ’ οὖν προμηνύσεις γε τοῦτο μηδενί, *Soph. Ant.* 84, with the same emphasis of entreaty or dehortation expressed by the following *μηδενί*, *do not think of doing so* (no, not) *to anybody!* The principle is the same for the subjunctive, which is in its origin only another form of the future<sup>1</sup> : but in the usage of the language, *μηδὲν λέξῃς*, *μηδενὶ προμηνύσῃς* has come to be merely the expression of a prohibition, as above explained; whereas the fut. indic. asserts that which will be. *Καὶ τὰμὰ τεύχη μήτ’ ἀγωνάροχαι τινὲς θήσουσ’ Ἀχαιοὶς μήθ’ ὁ λυμεῶν ἐμός*, *Soph. Aj.* 569 (“admodum notabilis hæc ratio particulæ cum fut. indic. positæ,” *Ellendt.*; but the explanation is obvious on the principle here given, viz.), “and as for my arms, do not imagine (that) either — :” it is an emphatic negation. — So with subj. *μή δοκῶμεν*, and *let us not think*, where *μή* = the imperative “do not let.” ὦ ξείνοι, *μή* δῆτ’ ἀδικηθῶ, *Soph. CEd.* C. 172.

With the proper optative, e.g. *μή νῦν ὀναίμην*, *Soph. CEd.* T. 644. *μή* δῆτα — ἴδοιμ ταύτην ἡμέραν, *ib.* 830, the suitableness of *μή*, as expression of not wishing, is obvious.

With the adj., as also infin. and particip. of the verb, “*μή*, non reapse negat sed jubet cogitari negatum,” Frank. *Diss. de Partic. negant.* i., p. 8. *τὸ μή καλόν*, “the (do not call, think it, &c.) good :” *αἰσχρὸν (τὸ) μή βοηθεῖν* (if one does not —), *μή βοηθῶν*, ὁ *μή* *βοηθῶν*. See § 205, 6. For *μή* with inf. after verbs of denying, &c., see § 210. (Comp. under *μή οὐ*.)

In sentences dependent on verbs denoting fear, anxiety, consideration, &c. (see § 124, and R. 1, 2), the *μή* is evidently in its place as the expression of *not wishing*, and has the same force as in the independent sentence. *φοβοῦμαι μή εὐρήσομεν* : without *φοβοῦμαι*, (do) not (say) we shall find, i. e. *I hope we shall not* : in *φοβοῦμαι*, the nature of the unwillingness is expressed : *I am afraid* (we shall). And so with the subj., *δέδοικα μή ἐπιλαθώμεθα*. *φροντίζω μή κράνιστον ᾖ*. — Hence the absence of *δέδοικα*, &c., is not necessarily elliptical. *Μὴ ἀγροικότερον ᾖ τὸ ἀληθὲς εἰπεῖν*, *do not say it is*, = *I fear it may be*. — In the usage of the language, *φοβοῦμαι μή ἔστι* is, *I fear it is* : *φοβοῦμαι μή ᾖ*, *I fear it may turn out to be* : *φοβοῦμαι μή ἔσται*, *I fear* (I think with fear) *it certainly will be*. — The same principle holds for the optative

<sup>1</sup> Thus, *Od.* 16, 437, οὐκ ἔσθ’ οὗτος ἀνὴρ, οὐδ’ ἔσσεται, οὐδὲ γένηται (cf. *Pl. Rep.* 472, οὔτε γὰρ γίγνεται, οὔτε γέγονεν, οὐδὲ οὖν μή ποτε γένηται) ὅς κεν Τηλεμάχῳ σῶν υἱέϊ χεῖρας ἐποιήσει : comp. *Od.* 6, 201, οὐκ ἔσθ’ οὗτος ἀνὴρ διερός βροτός, οὐδὲ γένηται, ὅς κεν Φαίηκων ἀνδρῶν ἐς γαῖαν ἵκηται.

under the same circumstances, § 131, e. g. *ἔδεισαν μὴ προσάγαγον* = the præteritive enunciation of *φοβοῦνται μὴ προσάγαγωσιν*.

§ 290. With *ὁρᾶν*, and the like, *μὴ* seems to have more interrogative force. *‘Ὁρῶμεν, μὴ Νικίας οὔεται, you do not say N. thinks? (surely he does not think?) let us see whether he does. ‘Ὁρα μὴ τιθῆς, see whether you are putting: ὅρα μὴ τιθῆς, see whether it may not turn out that you are putting: ὅρα μὴ θήσεις, see whether you will be putting.*

§ 291. In sentences of intention, § 122, *ἵνα, ὅπως, &c., μὴ*, and object-sentences after verbs of endeavour, &c., § 123, the *μὴ* has the same force as in the prohibitive sentence, e. g. *τὴν γέφυραν λῦσαι ὥς μὴ διαβῇτε*, the primary sentence being, “*Μὴ διαβῶσιν, let them not cross.*”

§ 292. The use of *μὴ* in conditional (*εἰ μὴ*), § 202, temporal (*ὅταν, ὁπότε μὴ*), and, generally, relative sentences (*ὅς, ὅσος, &c., ὅς ἂν, &c., μὴ*), *id.* and 203, is determined by the thought, “no notion of,” “not to be supposed,” or the like. Thus, *εἰ μὴ δώσουσιν* = “in case there be no notion of their giving;” but *εἰ οὐ δώσουσιν*, “in case of their not-giving:” i. e. the difference is the same as that between *μὴ δώσω* = *don’t suppose I shall give*, and *οὐ δώσω, I shall not give*: of which the former is obviously more suitable to the hypothetical form of statement with *εἰ, ἔάν*. Hence also with *ὅς, ὅσος, &c., ὅτε, ὁπότε, &c.*, the principle is that *μὴ* is used when there is room for supposition in each case that the thing does (will, &c.) occur, or that it does (will, &c.) not, but the supposition of its occurrence is negated. Thus, *ὅς οὐκ οἶδεν*, “a person who (as matter of fact) knows not,” *ὅς μὴ οἶδεν*, “who (as matter of necessary supposition) knows not:” in the one case, the *εἰδέναι* is denied directly; in the other, there is implied a previous consideration, *μὴ οἶδεν*, “do not suppose he knows,” whence *ὅς μὴ οἶδεν*, “the sort of person that does not know:” *ἂ μὴ οἶδα, οὐδὲ οἶσμαι εἰδέναι*, “what I know not,” = “if there are things that I do not know,” or, “say I do not know them.” And just so with *ὅτε* and other adv. forms of the relative. — With *ἂν* (*ὅς ἂν, ὅταν, &c.*) the negation is necessarily *μὴ*, in virtue of the notion of contingency conveyed by that particle.

§ 293. In § 124, R. 4, the use of *οὐ μὴ* with second pers. fut. indic. denoting peremptory prohibition, is distinguished from that (*id.* R. 3) which, with subjunct. or also fut. indic., expresses a strong negation in the form of an assertion. In the latter, the *μὴ* is usually explained as referring to a suppressed verb or verbal notion, e. g. *δέδοικα, δέος ἐστί*, which is negated by *οὐ*: comp. the full expression *οὐ γὰρ ἦν δεινὸν μὴ ἀλφῶ ποτε, Hdt. 1, 84, with καὶ τῶνδ’ ἀκούσας οὐ τι μὴ ληφθῶ δολφῶ*: while the former, e. g. *οὐ μὴ ληρήσεις*, is explained as, “will you not not-trifle?” = “will you not have done with your nonsense?” But both phrases are referable to the same origin, and (considered in themselves) admit alike of the interrogative or of the assertive notion, i. e. on the one hand, *οὐ μὴ ληρήσεις* may be, “no, don’t think you will (shall) talk nonsense,” a union of *οὐ ληρήσεις*, with *μὴ ληρήσεις* (= *μὴ ληρήσης*): on the other, *οὐ τι μὴ ληφθῶ* (= *ληφθῆσομαι*), “shall I not not-be-taken?” i. e. “shall I not be safe from being taken?” (Cf. Herm. Cens. Elmsl. in *Eur. Med.*) In the practice of the language, however, the *οὐ μὴ* of prohibition with second pers. is best understood interrogatively; in other cases, *οὐ μὴ* is assertive. Thus, in the exx. given in § 124, R. 4, and *Eur. Bacch.* 340, *οὐ μὴ προσοίσεις χεῖρα, βακχεύσεις δ’ ἰών, μὴδ’ ἐξομῶρε μωρίαν τὴν σὴν ἐμοί*; where the groundwork of the sentence is *οὐ βακχεύσεις; will you not go, play the Bacchanal?* into which *μὴ προσοίσεις χεῖρα, do not imagine you shall lay your hand upon me*, is inserted, and *μὴδ’ ἐξ., &c.*, is added as opposition. But in *Soph. CEd. C.* 173, *οὔτοι μὴ ποτέ σ’ ἐκ τῶνδ’ ἐδράνων, ὧ γέρον, ἀκοντά τις ἄξει*, the

interrogative form is evidently not intended, and the sense is, "no, assuredly! do not [§ 293.] imagine, do not fear, &c. (= μή) that any shall carry thee off, &c. (The usage of the language would rather require, ἀξῆ (ἀγάγη), but the thought prominent at last in the speaker's mind is οὐκ ἀξεί: hence the future indic. = "do not imagine that the thing shall be; it shall not be." So *Æd. C.* 848, οὐκ οὖν ποτ' ἐκ τούτων γε μή σκήπτρῳ ἐτι ὀδοιπορήσεις —, where, though the verb is in the second person, οὐ — μή is assertive, not prohibitive; you shall not have these — do not imagine it — as props in your wayfarings, and the assertion is stronger than with ὀδοιπορήσης. *Soph. El.* 1052, ἀλλ' εἰσιθ' οὐ σοι μή μεθέξομαι ποτε, οὐδ' ἦν σφόδρ' ἱμεῖρουσα τοῦτο τυγχάνης, the fut. indic., as in the preceding instance, because the action is negated for all future time. *Arist. Ran.* 508, μὰ τὸν Ἀπόλλω, οὐ μή σ' ἐγὼ περιέξομαι ἀπελθόντα, an asseveration beginning in the usual form, μὰ τὸν Ἀ. οὐ, and strengthened by the prohibition of imagining the contrary<sup>1</sup>. — In the dependent sentence, ἐθέσπισεν — ὥς οὐ μή ποτε πέρσουσιν, *Soph. Phil.* 607, represents οὐ μή ποτε πέρσουσι of *oratio recta*. So acc. c. inf., σαφῶς γὰρ εἶπε Τειρεσίας, οὐ μή ποτε σοὶ τήνδε γῆν οἰκοῦντος εὐ πράξειν πόλιν, *Eur. Phœn.* 1606.

The usage of μή οὐ is derived from that of μή prefixed to a verb negated by οὐ. § 294.

In the independent sentence, this combination does not occur with the indicative, i. e. not μή οὐ γράφεις; you do not say you are not writing? but only μὴ οὐ: thus, ἐν οἷς τί χροῖν ποιεῖν ἐμέ; μὴ οὐχ ὅπερ ἐποίουν; *Soph. Æd. C.* 1727. But with the subjunctive in a form of sentence which may be considered as elliptical (cf. § 289), we have μὴ οὐν, ἔφη, οὐ δύναμαι ἐγὼ . . . ἐξηγήσασθαι; you do not say I am not to be able —? *Xen. Mem.* 4, 2, 12. ἡμῖν δὲ . . . μὴ οὐδὲν ἄλλο σκεπτέον ᾗ, where the supposed ellipsis is ὅρα, *Pl. Crito.* 48. — In the dependent sentence, δέδοικα μὴ οὐκ ἀποθάνῃ, ἔδεδ' μὴ οὐκ ἀποθάνοι, δέδοικα μὴ οὐ τέθνηκεν, require no further explanation.

With the inf., see § 211, comp. § 210. Here observe that (1) οὐκ ἀρνοῦμαι οὕτως εἶναι represents the simple assertion οὕτως ἔστιν, with negation of denial, οὐκ ἀρνοῦμαι. § 295. (2) In ἀρνοῦμαι μὴ οὕτως εἶναι, there is a union of ἀρνοῦμαι οὕτως εἶναι with μὴ οὕτως ἔστιν, you do not say that it is so? or with φημι μὴ οὕτως εἶναι: the phrase is therefore stronger than (1), viz. = both I deny that it is so, and, I have no notion that it is so; and, the whole phrase being negated, οὐκ ἂ. μὴ οὕτως εἶναι = I do not deny that it is so, and, I would not have you imagine that it is not so, which is equivalent to *contendo ita esse*. (3) Lastly, οὐκ ἀρνοῦμαι μὴ οὐχ οὕτως εἶναι may be referred to a union of οὐκ ἀρνοῦμαι οὕτως εἶναι and μὴ οὐχ οὕτως ἔστιν, you do not say that it is

<sup>1</sup> The pres. subj. is rare: οὐ μὴ δύναμαι (*Xen.*), and οὐ μὴ οἶός τ' ᾔς (*Pl.*), are not conclusive instances, since these verbs have no aor., and, besides, δύνασθαι and οἶόν τ' εἶναι have in themselves the future signification which is required in this phrase. In *Soph. Æd. C.* 1023, the text is uncertain: οὐς οὐ μή ποτε χώρας φυγόντες τῆςδ' ἐπεύχονται, for the ἐπεύχονται of the MSS. Ellendt receives ἐπεύχονται, in the sense, "are now giving thanks to the gods," viz. "because Theseus surmises the persons to be already taken: with ἐπεύξονται or ἐπεύξωνται, he would imply, that they would be taken;" and so Hermann in l.; but Schneidewin reads, οὐς οὐ δὴ ποτε, and ἐπεύχονται. As regards the principle, there is no reason why the vulg. should not be retained, viz. μὴ and ἐπεύχονται, "they are not — never imagine it! — giving thanks —."

[§ 295.] *not so?* In this construction, the leading verb must be expressly or virtually (by interrogation) negated, or must contain a negative notion, *δενόν, αίσχρόν, αίσχύνη*, &c. (cf. § 211 b): thus, *οὔτε μὴ μεμνηῖσθαι δύναμαι αὐτοῦ, οὔτε μεμνημένος μὴ οὐκ ἐπαινέει (Xen. Apol. fin.)*, where *μὴ μεμνηῖσθαι* is the necessary infinitive form of *οὐ μεμνημαι*, and *μὴ οὐκ ἐπαινέειν* of *μὴ οὐκ ἐπαινέσω*: *you do not imagine I am not to praise him?* Impossible (not to do so).<sup>1</sup>

§ 296. With the participle, *μὴ οὐ* (rare in Attic prose, § 211 c) will be found to involve the same relation to *μὴ οὐ* with the indicative = *you do not suppose, &c., that — not —?* Thus, *οὐκ ἂν ἀξιόπιστος εἴην μὴ οὐχὶ πρότερον αὐτὸς φανείς οἷός εἰμι*: with *οὐ* only, this sentence, reduced to its simplest form, is *οὐ πρ. φανείς* —, *οὐκ ἄξ.*, “a person not first showing himself what he is, is a person not worthy of credit:” with *μὴ* only, *οὐκ ἄ. ἂν εἴην, μὴ πρ. φανείς*: both expressions are united upon the basis of the expression *μὴ οὐ πρ. ἐφάνην, you do not suppose I have not first showed myself?* so that the whole is not simply = *without first showing myself*, which would be sufficiently expressed by *μὴ* alone, but together with this, *as it is not to be supposed that I should not*. So *Soph. Œd. T. 13, δυσάληγτος γὰρ ἂν εἴην τοιάνδε μὴ οὐ κατοικτείρων ἔδραν*, without *οὐ*<sup>2</sup>, the sense would be, *εἰ μὴ κατοικτείρομαι*, with it *δυσάλγ.* must be resolved into a negative expression, and we have then *οὐ κατοικτείρων, οὐκ εὐάληγτος*: *οὐκ εἴην ἂν εὐάλγ. μὴ κατοικτείρων*: and, as the basis of their union, *μὴ οὐ κατοικτείρω, you do not imagine that I do not take pity?* *Soph. Œd. C. 359, ἦκει γὰρ οὐ κενὴ γε, τοῦτ’ ἐγὼ σαφῶς ἐξοῖδα, μὴ οὐχὶ δέμ’ ἐμοὶ φέρουσά τι*: the negation is *οὐ κενή*, and this is taken up and enlarged upon in the last clause, which, however, is formed as if the negation were *οὐχ ἦκει*: *thou comest not empty — (not) without being the bearer — I am sure it cannot be otherwise — of some terror to me.* — With ellipsis of the participle, *αἱ πόλεις πολλὰ καὶ χαλεπαὶ λαβεῖν αἱ τῶν Φωκίων, μὴ οὐ χρόνῳ καὶ πολιορκίᾳ (Dem. in § 211, c)*. The ellipsis is *ἀλούσαι*, or the like, and *χαλεπαὶ λαβεῖν* = *οὐκ εὐάλωτοι*, and the explanation is the same as in the former instances. — With the gen. absolute: *εἰνάτῃ δὲ οὐκ ἐξελεύσεται ἔφασαν μὴ οὐ πλήρης ἐόντος τοῦ κύκλου, Hdt. 6, 106*. The elements are, *οὐ πλ. ἔστιν ὁ κ., οὐκ ἐξελευσόμεθα*: *οὐκ ἐξ. μὴ πλ. ἐόντος τοῦ κ.*: *μὴ ἐξελευσόμεθα, οὐ πλ. ἔ. του κ.*, “do not imagine we shall go out with the moon not at the full.”

§ 297. *ἂν*, and enclitic *κε, κεν* (not Attic). *ἂν* is probably cognate with the preposition *ἀνά* (Hermann, *de Part. ἂν*, Opusc. t. iv., makes *ἐβουλόμην ἂν εἰ ἐδυνάμην* = *ἐβουλόμην ἀνά τοῦτο εἰ ἐδυνάμην, secundum hoc*); and *κε, κεν* with *κατά*, therefore also with *καί* (Hermann), and pre-eminently with the enclitic *τις* in the form *κος* (*κου* = *που*, *κως* = *πως*). — In the earlier

<sup>1</sup> “*Per μὴ certo, per μὴ οὐ dubitantiùs negatur*,” Hermann, ad Vig. p. 797. But in many places, the meaning is rather that of wondering or indignant repudiation of the opposite notion, e. g. *οὐδ’ ἐθέλω προλιπεῖν τόδε, μὴ οὐ τὸν ἐμὸν στοναχεῖν πατέρ’ ἄθλιον, Soph. El. 131*; *I will not forego or desert this sad duty — you do not imagine that I should not bewail, &c.* Hence (as H. also suggests) its force may be rendered by *mirum foret, nì* —.

<sup>2</sup> Omitted by Schneidewin on grounds which seem to be insufficient, since, according to the explanation in the text, the *οὐ* before *κατοικτ.* does not serve for “merely external correlation” to the *οὐ* involved in the primary clause. In *Œd. T. 221, οὐ γὰρ ἂν μακρὰν ἔχνεον αὐτός, μὴ οὐκ ἔχων τι σύμβολον*, the *μὴ* is better omitted (with Schn.), since *Œd.* does not mean to allege that he has a clue, and *οὐκ ἔ. τι σ.* carries on the notion of *αὐτός*, “left to myself alone.”



(not Attic) Greek, *κεν* and *αν* often appear in correlation (cf. *τε* — *καί*, § 222), the former in the protasis, the latter in the apodosis, *εἶπερ γάρ κε βλεῖο — οὐκ αν — πέσοι βέλος*, *Il.* 13, 288, but often so that the apodosis stands first: thus, *αὐτὸν δ' αν πύματιδ' αν με κύνες πρώτῳσι θύρῃσι ὠμηστοὶ ἐρούουσιν, ἐπεὶ κέ τις — ἐκ θυμὸν ἔλγαι*, *Il.* 22, 66. *ὡς αν ἔπειτ' ἀπὸ πείο — οὐκ ἐθέλοισι λείπεσθ', οὐδ' εἴ κεν μοι ὑποσταίῃ θεὸς αὐτός*, *Il.* 9, 444. The force of *κεν* — *αν* is, in some (or, any) way (sort, case, &c.) —, in that way (sort, case, &c.). More frequently *κεν* appears in both clauses (cf. *τε* — *τε*, § 227): *εἰ δέ κε μὴ δώσωιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι* = *if in any way — then in some way*. *ὁ δέ κεν κεχολώσεται ὃν κεν ἴκωμαι*. But the one or the other particle is often omitted: *αἱ κ' αὐτὸν γυνὴ νημερτέα πάντ' ἐνέποντα, ἔσσω μιν χλαῖναν*. And very often the protasis or condition to which *αν* or *κεν* refers, is not expressed. Thus, *πληθὺν δ' οὐκ αν ἐγὼ μνηθῆσομαι οὐδ' ὀνομήνω*, viz. (*εἰ κε* —) “if I try,” or, “if another can:” *καί κέ τις ᾧδ' ἐρέει*, viz. “(if in any wise so be,) then may-hap —.” “*Αν*, and in apodosis *κεν*, always thus looks back to a supposition expressed or understood.

But *αν*, though it properly belongs to the apodosis, is often drawn into the protasis, viz. with the particle *εἰ* in *ἐάν, ἥν*, with *ὅς*, and its adverbial forms (*ὅς αν, ὅταν, ὡς αν, &c.*); also *εὔρ' αν, ἐπεὶ αν, and ἐπὶ αν, &c.* In all these cases, the *αν*, together with its verb, is apodosis to a suppressed condition: thus, *ὄψαι ἦν ἐθελῆσθα* = *thou shalt see, if*, when the time comes, then *thou shalt be willing* (i. e. if in the event it shall appear that thou art willing). So with the relative forms. *Ὅς αν ἴδης κάλεσον*, = *whom, if so and so* (e. g. if there be any to be seen), *you shall see . . . ὡς αν ἐγὼν εἶπω, πειθώμεθα* = *in what way* (whatever the way may be), *I shall speak*, or, *in what way* (supposing that I speak,) *I shall speak*: i. e. the groundwork of the sentence is, *if I speak, I shall speak so* (*εἰ κ' εἶπω, τὼς αν εἶπω*), and this thrown into the relative form becomes *ὡς αν εἶπω*. So *ἐκ γὰρ Ὀρέσταιοις ἔσσεται . . . , ὅπποτ' αν ἡβήσῃ*: the groundwork, “when the time shall come (*ὅτε κεν* —), *τότ' αν ἡβήσῃ*,” in the relative form, *ὅπποτ' αν ἡβήσῃ*. Or, as all relatives imply correlation, the relative with *αν* may be explained as condensed from demonstr. with *αν* together with relative with *κεν*, viz. *τότ' αν (ἔσσεται) ὅτε κεν ἡβήσῃ*. So *Il.* 15, 232, *τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὅφρ' αν Ἀχαιοὶ φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἴκωνται* = *τόφρα αν (ἰγερῆς) . . . , ὅφρα κεν ἴκωνται*. — Hence, where *αν* appears in the protasis, the apodosis rarely (perhaps never) has *κεν*: i. e. it would be difficult to produce a sentence of the form *ἦν δέ κε μὴ δώσωιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι*. In *νῦν γάρ χ' ἔκτορ' ἔλοις, ἐπεὶ αν μάλα τοὶ σχεδὸν ἔλθοι*, *Il.* 9, 304, the *κεν* in the first clause corresponds with an unexpressed *εἰ κε* *θέλοις, εἴ κεν ἔλθοι*, or the like, not with *ἐπεὶ αν* in the latter clause, which resolves itself into some such correlation as *διὰ τοῦτο αν* (sc. *ἔλοις*) *ὅτι κεν μ. σχ. ἔλθοι*.

Sometimes *αν* and *κεν* appear in the same clause: thus, *ἴσαντο φάλαγγες, ἃς οὐτ' αν κεν Ἀρης ὀνόσαιτο μετελθών, οὔτε κ' Ἀθηναίη*, *Il.* 13, 127, where *αν* (see next paragraph) is attracted by *οὔτε*, and the sentence may be resolved either into *ταὶ αν ἔσονται* (αἱ φ.) *ἃς οὔτε κεν Ἀρ., οὔτε κ' Ἀθ.*, or, independently of the relative, *οὔτε, εἰ κεν Ἀρης ἔλθοι* (or *ἐθέλοι, &c.*, or *εἴ κεν Ἀρὴ λέγοις, &c.*), *Ἀρης ὀνόσαιτο αν*. (See other instances under *ὅφρα*.)

With respect to position in the sentence, *κε* never recedes far from the beginning. *Εἰ δ' Ὀδυσσεὺς ἔλθοι — αἰψά κε — ἀπορίσεται*, *Od.* 17, 540. *ἀλλ' ἦτοι νῦν μὲν κε νεμεσηθεὶς ὑποεῖξω*, *Il.* 15, 211. *καὶ κέ τις ᾧδ' ἐρέει*, *Il.* 4, 176 (not *καὶ τις χ' ᾧδ' ἐρέει*, like *μαθὼν δέ τις αν ἐρεῖ*, *Pind. Nem.* 7, 68<sup>1</sup>). But *αν*, besides its attraction by the relative or conditional word, though its proper place is with the predicate, usually

<sup>1</sup> Hermann remarks, that *ἦ κε μέγ' ὠμώξεν ὁ Πελοπίδης Ἀγαμέμνων*, *Hdt.* 7, 159,

[§ 299.] attaches itself to the emphatic word of the clause. Thus, *πατὴρ δὲ καὶ μητὴρ οὐκέτι μιν ζώντων, ἀδελφεὸς ἂν ἄλλος οὐδενὶ τρόπῳ γένοιτο*, *Hdt.* 3, 119 (see § 139 b). Hence it likes to attach itself to words by which the simple form of the sentence is altered, such as *οὐκ*, *οὐτ'*, *οὐδ'*, *οὐποτε*, &c., *τίς*, *τί*, *πῶς*, *ἄρα*, &c., adverbs of time, place, manner, such as *ἐνταῦθα*, *τότε*, *τάχα*, *ἴσως*, *εἰκότως*, *ῥαδίως*, *ῥᾶστα*, *μάλιστα*, *μόλις*, *συχολῇ*, *ἡδέως* (*ἄσμενος*), *σφόδρα*, καὶ (*κἄν*, *etiam*, *vel*), &c., and the inferential *οὖν*, *τί οὖν ἂν τις εἴποι* —, the principle being the same in all, viz. that that term of the apodosis which is to have the greatest prominence in reference to the conditional sentence (expressed or unexpressed) draws the *ἂν* after it, because *ἂν* has the same reference. For other remarkable attractions (hyperbaton) of *ἂν*, see § 139 b, R.

§ 300. For the usage of the particle *ἂν*, see the Index. — In the cultivated Attic prose, the use of *ἂν* with fut. indicative (Homer, Pindar, and lyrical parts of Tragedy) is rejected, partly in consequence of the rejection of *κε*, partly because the provinces of the indicative future and the subjunctive are more clearly discriminated (whence also the omission of *ἂν* with the subj. in conditional and relative sentences, which is frequent in the early and extra-Attic Greek, is rare in Attic, e. g. *εἰ ποιήσης, ὅτε λείξης*). Thus, *αὐτὸν δ' ἂν πύματόν με κύνης πρώτῃσι θύρῃσιν ὤμησται ἐρύουσιν, ἐπεὶ κέ τις — ἐκ θυμὸν ἔλῃται*, *Il.* 22, 66, an apodosis with *ἂν*, followed by its protasis with *κε*: here the Attic, rejecting the *κε*, gives the protasis in the *different* form, *ἐπειδὴν ἔλῃται*; consequently, the *ἂν* of the apodosis falls away. In the elliptical sentence, *πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι*, where *ἂν* points to an unexpressed *εἰ κε* —, e. g. “if I shall try,” the Attic retaining *ἂν* for the like reference uses the optative. In the passages (of Attic prose) where *ἂν* appears with fut. indic., there is some negligence of construction. Thus, *Pl. Apol.* 29, *ὥς εἰ διαφενδοίμην, ἥδη ἂν ὑμῶν οἱ υἱεῖς ἐπιτηδεύοντες ἃ Σωκράτης διδάσκει πάντες παντάπασι διαφθαρήσονται* (so all the best MSS.): the writer meant to say, *ἥδη ἂν ὑμῶν οἱ υἱεῖς ἐπιτηδεύουν* . . . , καὶ π. π. διαφθαρήσονται, but, changing the construction, puts the participle in place of the finite mood. The other two undoubted instances in *Pl.*, are *Rep.* 615, *οὐχ ἦκε, οὐδ' ἂν ἦξει δεῦρο*; *Phædon.* 61, *οὐδ' ὅπωςτιοῦν ἂν σοι ἐκὼν εἶναι πείσεται*: in both, the irregularity is caused by the aptness of *ἂν* to attach itself to *οὐδ'* and *οὖν*. So *Thuc.* 2, 80, *ῥαδίως ἂν σχόντες — κρατήσουσι*, the adv. *ῥαδίως* drawing *ἂν* after it, as if the writer had meant to say, *σχοίεν, καὶ σχόντες κρατήσουσι*. Just so *Xen. Cyr.* 6, 1, 45, *ἄσμενος ἂν πρὸς ἄνδρα ὅλος σὺ εἰ ἀπαλλαγῇσεται = ἡδέως ἂν*, “he would gladly come forward (or the like), and will —.” *Ib.* 7, 5, 21, *πολὺ ἂν ἔτι μάλλον ἢ νῦν ἀχρεῖοι ἔσονται = πολὺ ἂν — τοῦτο γένοιτο —, ὅτι —*. *Æsch. de f. leg.* 196, *οὕτω γὰρ ἂν μάλιστα μεμνήσομαι καὶ δυνήσομαι εἰπεῖν, = ἂν εἴη, ὅτι —*. And in questions: *τί ποτ' ἂν ἐκ τούτων ἐρεῖ*; *Eur. Bacch.* 595. *ἄρ' ἄγε τοῦτ' ἂν ἐγὼ ποτ' ἐπόψομαι*; *Arist. Nub.* 465. *τί ποτ' ἂν ἐρεῖ*; *Æsch. Ctes.* 155: here the *ἂν* does not belong to the verb, but to an unexpressed optative, *λέγοις, φαίης*, or the like, followed by *ὅτι*.

With imperf. and aor. indic., *ἂν* is always = “in that case,” with reference to a preceding “if:” *εἰ ἐβουλόμην, ἔλεγον ἂν*. — *οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἂν εἰστήκεισαν* (*præcurrere et deinde restitäre solebant*, Porson: instead of the vulg. *ἀνεῖστήκεισαν*, for which others *ἔστησαν* without *ἂν*), *Xen. An.* 1, 5, 2, so often as —, (in that case) *they would — (ἂν rei fieri solitæ)*: cf. *Soph. Phil.* 287—295, which is the locus classicus for this usage.

So in all the usages of *ἂν* with optative; *μένοιμ' ἂν* (viz. *εἰ θέλοις*, or the like). —

was suggested by reminiscence of *ἦ κε μέγ' οἰμώξειε γέρον ἰππηλάτα Πηλεΐς*: else the speaker would have said, *ἦ μέγ' ἂν ψμ*.

But *άν* with subjunctive always accompanies a conditional or relative word; and here the "in that case" refers to a latent condition, as explained above, whence it closely accompanies, or even coalesces with, the conjunction or relative. When with the temporal particles, *ἐπεί*, *ἕως*, *μέχρι* οὐ, &c., the *άν* is omitted, the event is put by itself without the "in that case," or "if so be," involved in *άν*. *Ἔσπεται μέχρι οὐ ἐπανεέλθωσιν οἱ πρέσβεις* (*Th.*), *ἐν τῇ φρονεῖν γὰρ μηδὲν ἡδιστος βίος*, *ἕως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης* (*Soph.*). (On *πρίν*, *πρίν άν* with subj., see § 306.)

It follows from the foregoing principles, that *άν* cannot appear in the indicative or optative protasis, unless the protasis be itself in some respect conceived as apodosis to some other proposition. Thus, *ἔδωκας άν, εἰ άν ἤθελεις αὐτός*, "you would have given what (if so and so) you would have wished." *ὅποταν ἦκοι ἐπὶ τὸ δέπνον, λέγοιμ' άν* (*Xen.*) = *ὅποτε* (if so and so, *ἦκοι άν*), *λέγοιμ' άν*. (This, however, may be considered as indirect form of *ὅποταν ἦκεν*, λέξω: comp. the ex. of opt. with *ἐπειδάν* in a depend. sentence which has passed from the subj. into the opt., § 132 b, R.) With *εἰ*, the *άν* will usually follow the verb: *Εἰ λῶν καὶ ἄμεινον εἴη άν τῇ πόλει οὕτω κατασκευαζομένη* (*Dem.*): here the basis of the sentence is, λ. καὶ ἄ. *εἴη άν τῇ π. οὕτω κ.*, = *εἰ οὕτω κατασκευάζοιτο*, and this whole assertion is made conditional with *εἰ*. So from the assertion *δοῦλον ἀκρατῇ* (= *εἰ ἀκρατῆς εἴη*) οὐ δεξαίμεθ' άν, we have the condition *εἰ γε μηδὲ δοῦλον ἀκρατῇ δεξαίμεθ' άν*. *Ἀγαπητόν, εἰ καὶ ἐξ ὑποβολῆς δύναντ' άν ἄνδρες ἀγαθοὶ εἶναι* (*Xen.*), the fundamental assertion being *καὶ εἰ ὑποβολῇ εἴη, ἐξ ὑ. δύναντ' άν*. — *Εἰ τοίνυν τοῦτο ἰσχυρόν άν ἥν πρὸς ὑμᾶς τεκμήριον . . . , κάμοι γενέσθω τεκμήριον*, *Dem. c. Timothe*. 1201, "if this, had it been alleged, would have been —." — *Οὐ γὰρ άν καλῶς ἔχοι, εἰ ὅτι τελὲς ἀνὴρ ἀγαθὸς ἐγένετο, διὰ τοῦτο οὐδὲ μειόνων γ' άν τυγχάνοι ἐπαίνων* (*Xen.*); here the assertion *μειόνων γ' άν τυγχάνοι, εἰ καὶ δικαίων μὴ τυγχάνοι*, negated by οὐδέ, is put hypothetically with *εἰ*. *Οὗτοι δ' εἰ μὲν εἶχον χεῖρον' άν ἡμῶν, οὐδὲν άν ἦν δεινόν* (*Dem.*), i. e. *εἰ εἶχον, χεῖρον' άν ἡμῶν εἶχον*, and *εἰ χεῖρον' άν ἡμῶν εἶχον, οὐδὲν άν ἦν δεινόν*.

With the final particles, *ὥς*, *ὅπως* (poet. ὅρα) *άν* with subj., refers to a condition implied either in the protasis or in the apodosis. Thus, *ὥς άν μάθης, ἀκουσον, ut discas, audi* (i. e. *ut discas, si forte discas*, *Herm.*); or, and this more frequently, *ut discas, discas autem si audias*. This will be evident upon reducing *ὥς άν μάθης* to its original correlation: *ὥς κεν ἀκούσεις, τῷς άν μαθήσῃ*. — *ναυκλήρον τρόποις μορφήν δολώσας, ὥς άν ἀγνοία προσῇ*, *Soph. Ph.* 129 = "that it may be so, as, if I do this, it will be so;" therefore almost equivalent to *so shall* —.<sup>1</sup> *ἔασωμεν . . . ἔκληον αὐτόν, ὥς άν εἰς ὕπνον πέσῃ*, *ib.* 815 = "that he may —, as he will, if we leave him quiet." *ὥς άν σκοποὶ νῦν ἦτε τῶν εἰρημένων, Ant.* 215 = "(you say well: do it then;) so shall ye be —." Creon not only insists that they shall make this their object (*ἦτε*), but that it shall result (*ἔσεσθε*).<sup>2</sup> *ἴσθι πᾶν τὸ δρῶμενον, ὅπως άν εἰδῶς ἡμῖν ἀγγελίης σαφῇ*, "acquaint yourself with all that is doing, that you may —," and, "so shall you —." — With the optative, *ὥς άν, ὅπως άν* = *quomodo, or ut*. *προμηθεύνται ὅπως άν εὐδαιμονίης*, derived from the direct interrogation *πῶς άν* (*εἰ δυνάτῃ εἴη*) *εὐδαιμονίης*; — *Ἴνα with άν, subj. or opt.*, is never final, § 122. *πατρίς γάρ ἐστι πᾶσ' ἴν' άν* (*ubicumque*) *πράττει τις εὖ*, *Arist.*

<sup>1</sup> I cannot assent to M.'s statement, § 122, note, that *άν* does not perceptibly alter the meaning.

<sup>2</sup> Comp. *ὅπως* with fut. in the phrase *ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας*, *Xen. An.* 1, 7, 3.

§ ὅφρα (Hom.).

303.

The derivation is either the relative form ὅ-φι with ῥα, or ὃ πάρα, and the meaning, *until that, while that*; but ὅφρα also assumes the force of a final particle, the point of time to be reached being conceived as the goal or intent of the action. In this sense, ὅφρα ἴδω, ὅφρα πυθοίμην expresses the same thing as ὥς, ὅπως, ἵνα. The appearance of κε and ἄν with this particle results from the correlation ὅφρα κε —, τόφρ' ἄν (or κε) —. Ὑε δ' ἄρα Ζεὺς συνεχές, ὅφρα κε θάσσον ἀλίπλοα τείχια θέῃ, *Il.* 12, 25 (as the direct expression of the purpose would be τόφρ' ἄν (or κεν) ὕσω, ὅφρα κε θείω). So, ὅφρα κε τερπόμενος ὅπ' ἀκούης Σειρήνοϊν, *Od.* 12, 51, “(let them bind thee = they shall bind thee the while, τόφρ' ἄν (or κεν) δήσουσι) that thou the while mayest hear, &c.” Μή μέ πω ἐς θρόνον ἵζε, διωτρεφές, ὅφρα κεν Ἐκτωρ κείται (r. κῆται) ἐνὶ κλισίῳ ἀκηδής, *Il.* 24, 553. In this correlation, the ἄν is often attracted to the relative clause, especially when the demonstrative clause is imperative: μνήσασθε δὲ θούριδος ἀλκῆς ὅφρ' ἄν ἐγὼν Ἀχιλλῆος ἀμύμονος ἔντεα δύω. So τὸν ξείνον δύστηνον αἶγ' ἐς πόλιν, ὅφρ' ἄν ἐκείθι δαῖτα πτωχεύῃ. In a few passages, where the correlation is expressed, we have ὅφρ' ἄν μέν κεν —, τόφρα: viz. ὅφρ' ἄν μέν κεν ὀρέῃ . . . τόφρ' ἀναχωρεῖτω, *Il.* 11, 187, and *ib.* 202. ὅφρ' ἄν μέν κεν δούρατ' ἀρήρῃ, τόφρ' αὐτοῦ μενέω, *Od.* 5, 361, and ὅφρ' ἄν μέν κ' ἀγροὺς ἴομεν —, τόφρα — καρπαλίμως ἔρχεσθαι, *ib.* 6, 259.<sup>1</sup>

§ ἕως. τέως.

304.

The earlier form is probably ἦος or ἦος (comp. ἡμος). Its correlative in τέως, but also τόφρα is so used. τόφρα γὰρ ἄν ποτιπτυσσοίμεθα μύθῳ . . . ἕως κ' ἀπὸ πάντα δοθῇ, *Od.* 2, 77. ἕως (ἦος) ὃ ταῦθ' ὤρμαινε, τόφρα οἱ ἐγγυθεν ἦλθεν — Νέστορος υἱός, *Il.* 18, 15. Sometimes ἕως in Homer is demonstrative, e.g. ὥς Ἐκτωρ εἰως μὲν ἀπειλεῖ, in the same sense as τέως μὲν (*for a while*) ἡσύχαζον, ἐπεὶ δὲ —, *Xen.*: and sometimes in Attic prose, τέως is used for ἕως. (*Bultmann, Index ad Dem. Mid.*)

§ ἔσται.

305.

Comp. Homer's εἰς ὅτε, εἵσσκε, and Lat. *usque*. The Attics use it instead of ὅφρα, and in the sense *usque* with a preposition, ἔσται ἐπὶ τὸ δάπεδον (*Xen.*).

REM. The same sense is expressed by ἕως οὗ, μέχρις οὗ, ἄχρις οὗ. These two prepositional adverbs, in which there is no perceptible difference of meaning, are derived from μακρός, ἀκρός (“to the length of where,” “up to where.”) Hom. has also μέσφα (related to μέσος) in the sense of μέχρι, *Il.* 8, 508.

§ πρίν.

306.

This particle, whether explained as a locative form of the root *προ*, or as an ancient comparative (*πριον*-, comp. *prius* and *pris* in *priscus*, &c.), is properly an adverb (and so used especially in poetry: ὦν πρίν οὐκ ἀκήκοας. δε πρίν ψῆχτο. ἐν τῷ πρίν χρόνῳ, &c.), and is still in fact such even when it is used as a conjunction in the connexion of sentences, and ranks, as such, with the temporal particles ὅτε, ἐπεὶ, ἕως, &c. (§ 127. 138.)

<sup>1</sup> Thiersch holds, that ὅφρα with κεν, ἄν, is not final, “in order that,” but “while,” “until;” but in several of the passages cited, an intention is clearly implied. Rost makes ὅφρ' ἄν to be = *ut, si forte*, and ὅφρα κε to imply that the event is confidently expected. Quite an erroneous distinction. The difference at most is that between ὅφρα κε — τόφρα κε, and ὅφρα κε — τόφρ' ἄν (§ 297); and ὅφρ' ἄν δύω is “so shall (or, may) I the while put on,” ὅφρα δύω, “while that I put on.”

Thus, in Homer, οὐδ' ὅγε πρὶν λοιμοῖο βαρείας κῆρας ἀφέξει, πρὶν γ' ἀπὸ πατρὶ φίλῳ [§ 306.] δόμεναι ἐλικώπιδα κούρην, *Il.* 1, 97, with correlation, *nor will he sooner hold off* — *sooner there must be a giving* — : the first πρὶν looking forward, = “before the giving;” the second looking back, = “before the holding off.” ἡμεθ' ἀνυζόμεναι . . . , πρὶν γ' ὅτε δὴ με σὸς υἱὸς ἀπὸ μεγάρου κάλεσεν, *Od.* 23, 43 : here the πρὶν properly belongs to the first clause, *we sat — before, and then indeed*, which in the relative form becomes = *before* (the time) *when at last, or πρὶν ἢ ὅτε*. So with ὅταν : ὁμοσον μὴ μυθίσασθαι, πρὶν γ' ὅταν . . . γένηται, = *μὴ πρὶν μυθίσασθαι, ἢ ὅταν, or ἀλλ' ὅταν*. — In good Attic authors, we find πρὶν ἂν with subj., πρὶν with opt., only after a negation expressed or implied, probably because this form of sentence is conceived as resting on the correlation of πρὶν — πρὶν, which necessarily involves a negation of one clause. This correlation is sometimes even expressed : e.g. οὐκ ἀποκρινοῦμαι πρότερον . . . πρὶν ἂν πρῶτον ἀποκρίνωμαι ὃ τι ἐστίν (*Pl.*) = “I will not answer sooner . . . , (but) before (doing so) I will first answer,” combined with the form οὐκ ἀποκρινοῦμαι πρὶν, ἢ (or ἀλλ') ὅταν ἀποκρ. So (εἰ) μὴ ἀνείη . . . πρὶν ἐξελεύσειεν εἰς τὸ ταῦτ' ἡλίου φῶς, which is the indirect form of οὐκ ἀνήσει (πρὶν, or πρότερον), πρὶν (ἀνείη) ἐξελεύσει, and οὐκ ἀνήσει πρὶν (ἢ ὅτε) ἐξελεύσει. Or, the πρὶν may be conceived to belong to the latter clause, but with relation to the first, as in Homer's *τιν' δ' ἐγὼ οὐ λύσω* πρὶν μιν καὶ γῆρας ἔπεισιν, “I will not let her go : before (ere, sooner than, that shall be,) old age shall come upon her.” With the indicative, an affirmative sometimes precedes, but this is comparatively rare (mostly confined to Trag. and Thuc., who usually has πρὶν δὴ, πρὶν γε δὴ.) Thus, οἱ Λακεδαιμόνιοι ἡσύχαζον, πρὶν δὴ ἡ δύναμις τῶν Ἀθηναίων σαφῶς ᾔρετο (*Thuc.*) — a phrase constructed from ἡσύχαζον πρὶν, καὶ τότε δὴ —, or ἡσ. πρὶν ἢ ὅτε δὴ. Παράπλησια . . . ἔπασχον, πρὶν γε δὴ οἱ Συρακόσιοι ἔτρεψαν (*Thuc.*). Here no correlation is implied : but in the negative sentence, οὐκ ἔναι ἤθελεν πρὶν ἢ γυνὴ αὐτὸν ἔπεισεν (*Xen.*), the form may be either οὐκ ἤθελε πρὶν, πρὶν ἔπεισεν, or οὐκ ἦθ. πρὶν, ἢ (or ἀλλ') ὅτε ἔπεισεν. So πρὶν with inf. may follow either a negative or an affirmative assertion, according as there is or is not correlation. Οὐδέ τις ἐτλη πρὶν πίνειν, πρὶν λείψαι, *Il.* 7, 480, the elements being, “they will not drink first, (but) first they will make a libation.” “they will not drink before (libation made), before (drinking, there must be) libation :” but στήτ' αὐτοῦ πρὶν πεσεῖν = στήτ' αὐτοῦ πρὶν ἢ πεσεῖτε, *Il.* 6, 82. (Both forms, infin. and subj., are united by ἢ, “or,” after a negation, in *Il.* 14, 504.)

REM. In Attic, ἦ is rarely expressed after πρὶν; and ἂν with the subj. is sometimes omitted, as also with μέχρι οὗ, ἕως, especially in Trag. and Thuc. οὐ χρὴ ἀρχῆς ἀλλης δρέγεσθαι, πρὶν ἢν ἔχομεν βεβαιωσώμεθα (*Thuc.*), the thought being, “before (we do that), let us (= I counsel, that we first) make sure what we have.” Μὴ στέναζε, πρὶν μάθης, *Soph. Phil.* 917, “before (you groan), (I advise you to) learn,” combined with μὴ στ. πρὶν μαθεῖν : but πρὶν ἂν μάθης would be, “not sooner, but when, if so be, you shall have learnt.” — On the other hand, ἂν is sometimes inserted with optative : ἀπαγορευόντων μὴ ἀποκτείνειν τὸν ἄνδρα πρὶν ἂν ἐγὼ ἔλθοιμι (*Antiph.* 5, 113), as indirect form of μὴ ἀποκτενεῖν πρὶν ἂν ἐγὼ ἔλθω.

ὦς.

This adverbial form of the relative ὥς, the same as *ut* (i. e. *quut* from *qui*), derives 307. its various usages partly from the correlation τῶς (ὥς, οὕτως) — ὥς, in the manner — in which, so — as; partly from the corresponding interrogative form πῶς; (κῶς; from *κός* = *τίς*; *quis*?) and indirect interrogative ὅπως.

a) as, sicut, quemadmodum, in comparison, οὕτως ὥς ἔχω, just as I am. πρέπει ὥς τύραννος (sc. πρέπει) εἰσορᾶν (*Soph.*) : ἐχίδνης ὡς ὥς (sc. δαίνυνται) ἰδαίνυτο (*Soph.*):

[§ 307.] and frequently in Homeric similes, ὡς δὲ —, ὡς —, and as —, so. Strengthened by περ, e.g. ἡ ψυχὴ ἐκβαίνουσα ὥσπερ πνεῦμα ἡ καπνὸς διασκεδασθεῖσα οἴχεται. — In wishes and asseverations, as in Engl., “so heaven help me, as — :” οὕτως θναίμην τούτων ὡς ἀληθῆ ἐρῶ, cf. *ita me dū ament ut ego lætor* (Ter.). — With ὁ αὐτός, ἴσος, &c., the same as, for ὅς. τὸ αὐτὸ σχῆμα ὥσπερ τὸ πρῶτον (Xen.). τοῦτον δὲ εἶναι τὸν πλάστην τὸν αὐτὸν ὥσπερ τότε. Similarly, πιστὸς ὡς τις καὶ ἄλλος implies the comparison, as faithful as —.

b) *As, ut*, in the sense *quantum, quantum quidem*, in interposed sentences of a limiting or restrictive kind (where the speaker qualifies a statement by remarking, that he puts it, or wishes it to be understood, in that way in which it holds, is allowable, &c., under the circumstances described in the parenthetic clause): e.g. “he will come to-day, as I hear, ὡς ἀκούω: as they say, ὡς λέγουσιν: as it seems, ὡς ἔοικεν.” The correlation is, e.g. *I speak this (so) as I hear*, &c. Σὺ δ', ὡς ἔοικας, νομίζεις. — Of the same kind is the ὡς with inf. in the phrases ὡς εἰπείν, ὡς ἔπος εἰπείν (where we use the demonstrative, “so to say”), = οὕτω λέγω ὡς ἔξεστω εἰπείν, or the like: ὡς συντόμως εἰπείν, ὡς συνελόντι εἰπείν. Elliptically, ὡς πλήθ' ἔτι, *ut summam dicam* (Pl.), — and ἐπίσταμαι ἰδιώτας ὄντας ὡς πρὸς ἡμᾶς ἀγωνίζεσθαι, and ἡ ὡς with inf. after a comparative. Σὺ γ' ἔμοι κριτῇ, for which we have also ὡς γ' ἔμοι χρῆσθαι κριτῇ, ὡς γ' ἔμοι ἀκροατῇ: — ὡς ἐμῇ δόξῃ (Xen.). — ὡς γε ἐντεῦθεν ἰδεῖν: ὡς γε οὕτως δόξαι (Pl.). So ὡς with a preposition and its case, πυργοὶ μὲν ὡς ἀπ' ὀμμάτων πρόσω (Soph.). ὡς ἐκ τῶν δυνατῶν, ὡς ἐκ τῶν ὑπαρχόντων (Thuc.): ἀπιστον τὸ πλήθος λέγεσθαι ἀπολείσθαι ὡς πρὸς τὸ μέγεθος τῆς πόλεως (Thuc.). To the same head may be referred the ὡς which we should express by *for*. Thus, ἦν δὲ οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπείν (Thuc.), for a *Lacedæmonian*. πιστὸς ὡς νομὲς ἀνὴρ (Soph. Œd. T. 1118), *faithful, for a herdsman, that is* (viz. considered as a mere herdsman, as far as such a person is likely to be faithful). φρονεῖ γὰρ ὡς γυνὴ μέγα, *she has, for a woman, a high spirit*. (Here the force of the particle will be perceived by substituting an interrogation with πῶς; e.g. “for how should a Lac. be δυνατὸς εἰπείν;” — πῶς ἂν γυνὴ φρονεῖ μέγα; &c.) And with the same construction, the dative: μακρὰν γὰρ ὡς γέροντι προϋστάλης ὁδόν (Soph.), *long, for an old man*. ταχέϊαν, ὡς ἔμοι, σκέψιν ἐπιτάττεις (Pl.). — Ὡς τὰ πολλά, ὡς ἐπὶ τὸ πολὺ, ὡς ἐπὶ τὸ πλήθος, and the like, may be explained in the same way.

c) *As*, in the sense *quasi, tanquam*, also *quippe, utpote*. In this use of ὡς with nouns and participles, there is involved a notion of cause, as when we say, “as the case is so and so, therefore — :” i. e. the relation is partly that which is expressed by “how — ? as —,” partly by “why — ? because —.” This use of ὡς also differs from a), as the things are not compared in their own nature, but put together as like in some thought, feeling, or purpose of the speaker or some other person. Thus, ὡς πολεμίοις ἐφύλαττοντο ἡμᾶς, as (they thought us) *enemies*, (therefore) *they were on their guard against us* (so as they would be against enemies). εἴπερ ὡς φίλοι προσήκετε, if, as (you wish to be) *friends* (therefore) *you are come* (in the way that friends do come). ὡς φύλακα συνέπεμψεν αὐτόν, as (he wished him to be) *a guard*, (therefore) *he sent him with* (us) (so as one sends a guard). ὁ δ' ὡς ἀνὴρ γενναῖος οὐκ οἶκτον μετὰ κατῆνεσ', as (he was) *a noble-spirited man*, (therefore) *he complied* (in the way in which such an one acts). Especially with the participle (as, indeed, in the case of subst. and adj., the participle ὢν, ἐσόμενος, &c., may always be supplied). Thus, ἀγανακτοῦσιν ὡς ἡπατημένοι, as (they think themselves) *deceived*, (therefore) *they are indignant* (in the way that people are, who find themselves deceived). παρεσκευάζετο ὡς μαχοόμενος, as (he said to himself) *he would fight*, (therefore) *he made ready* (as one does who is going to fight). ἦτιώτων ὡς πείσαντα, as (they said)

he had been the mover, (therefore) &c. See § 175 d. ('Ατε, ἄτε δὴ, in the same [§ 307.] connexion, denotes the objective reason, § 175 c.) Hence with the gen. absol. ὡς ἡπατημένοιον ἡμῶν ἡγανάκτουν, as (they said) we were deceived, they were indignant (so, as in the case of our having been deceived); see § 181, R. 2: and the acc. absol., see § 182, with R. 1. — In like manner, ὡς with the finite verb, in the sense as = "as asured that —," especially followed by a negation. δέομαι οὐν σου παραμεῖναι ἡμῶν, ὡς ἐγὼ οὐδ' ἐνδὸς ἡδιδον ἀκούσαιμι ἡ σοῦ. And so with fut. indic. ὡς οὐτις ἀμφὶ τῷδ' ὕγρῶν θήσει κόνιν, Eur. Cf. § 215 b, R. 2. ὡς, ἂν σοὶ πειθώμεθα, οὐτε ὁ γεωργὸς γεωργὸς ἔσται, = since, or for —, Pl.

As if, with the finite verb, in the ironical ὡς δὴ —, e.g. ὡς δὴ σὺ βραχέα ταῦτα δ' ἐν καιρῷ λέγεις (Soph.), as if forsooth —! This might also be referred to the sense how, see under e. Comp. οἶα δὴ —, ἄτε δὴ.

With εἰς, ἐπὶ, πρὸς c. acc.: e.g. παρεσκευάζετο ὡς ἐς μάχην (Thuc.), ἀνάγεσθαι ἐμὲλλον ὡς ἐπὶ ναυμαχίαν (Xen.). Here the sense quasi is unsuitable, and it is better to understand the phrase in the same manner as ὡς μαχόμενος, with the intention of going to —. In the same way, κατέλαβε τὴν ἀκρόπολιν ὡς ἐπὶ τυραννίδι = ὡς τυραννήσων. — Ἀπαγγέλλετε τῇ μητρὶ χαίρειν, ὡς ἀπ' ἐμοῦ = ὡς ἀπαγγέλλων, or ἀγγελος ἀπ' ἐμοῦ.

Ὡς with numerals, ἔδωκεν ὡς μυρίας δραχμάς (Lys.), some ten-thousand drachmæ, scarcely differs from εἰς: thus, in the enumeration Xen. An. 1, 2, 3, ὀπλίτας εἰς πεντακοσίους καὶ χιλίους . . . , ὅπλ. ὡς πεντακοσίους . . . (ἄνδρας) εἰς ἑπτακοσίους. It is usually referred to the sense quasi, but is rather to be explained as ὅσον: comp. the particles in the phrases, "how many?" "as many as," and ἕως, ὥδε, usque.

REM. Ὡς with the accus. (but only of personal objects, or objects conceived as persons) is distinct from the preceding ὡς εἰς, &c. It is a pronominal form (like Lat. quo, comp. usque), denoting the direction whither, the terminus ad quem of a motion, and used quite as a preposition. αἰεὶ τὸν ὅμοιον ἀγχι θεὸς ὡς τὸν ὅμοιον (Hom.), like to like. οἷός ἑκει πρὸς σὲ κηρύσσων ὁδε, ἀλλ' ὡς ἐμὲ (Eur.). πορεύεται ὡς βασιλεία (Xen.). ἦκοντος ὡς τὴν Μίλητον, and ὡς Ἀβυδὸν (Thuc.).

d) With superlatives, especially adverbs, ὡς τάχιστα = quam celerrime. Cf. ὅτι (= ὅτι) τάχιστα: both combined, ὡς ὅτι σμικρόταται. Comp. also ἀπέχθεται — οἶαι χαλεπώταται, Pl. χωρίον οἶον χαλεπώτατον, Xen. Here the full construction is ὡς δυνατόν, or οἶόν τε, or δύνανται, &c., τάχιστα. See § 96. Also with some positives: ὡς ἀληθῶς = ὡς οἶοντε ἀληθῶς, as true as possible. So ἡγγειλαν ὡς ἐτητύμως (Soph.), and ὡς ἡπίως ἐνέπειν (Soph.),<sup>1</sup> and ὡς τάχος = "in what way speed is possible." So ὡς ἀτεχνῶς, ὡς πάνυ, ὡς μάλα. ὡς αὐτως (ῥασαύτως), ὡς ἐτέρως. Hence we may explain ὡς ἕκαστοι as representing ὡς ἕκας (ἐκάς).

e) how, quomodo (and quantopere). In the sense of ὅπως, in indirect interrogation: thus, (πῶς ἔχει τὸ πρᾶγμα;) αὐτὸς ἂν εἴποι ὡς ἔχει τὸ πρᾶγμα, how the affair stands. ὡς δ' οἶδα ταῦτα τῇδ' ἔχοντ', ἐγὼ φράσω (Soph.), how I know —. And in exclamations: ὡς ἀστεῖος ὁ ἄνθρωπος, (see,) how polite the man is —! ὡς οὐδὲν ἄρα ἴσμεν, (to think) how ignorant we are! ὡς μ' ὑπῆλθε τις φόβος (Soph.). So εὐδαίμων μοι Σωκράτης φαίνεται — ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα (Pl.), when I thought how fearlessly —, though this may also be explained as § 198 a, R. 3.<sup>2</sup> & πρὸς τὸν θυέστην

<sup>1</sup> Not as Ellendt s. v. ὡς explains, = οὕτως ὥστε ἐτητύμως ἀγγελεθῆντα (ἡπίως εἰρημῶν) δοκεῖν.

<sup>2</sup> Xen. An. 2, 5, 39, οὐκ αἰσχύνεσθε —, οἵτινες ὁμόσαντες ἡμῖν —, τοὺς ἄνδρας αὐτοὺς οἷς ὤμνυτε ὡς ἀπολωλέκατε, an anacoluth.: ὡς either = (to think) how —! or ὅτι τοιούτως, that you have so —.

[§ 307.] ὥς ὡμὰ διεπράττετο, *Pl. Crat.* 395, may be explained as a parenthitic exclamation, *how ruthless!* θαυμαστά γὰρ τὸ τόξον ὡς ὀλισθάνει, *Soph.*, whence the adverbial phrases θαυμαστῶς ὥς, § 198 a, R. 4. — In wishes, ὥς ὀλοιο! *how (I wish) he might perish!* unless this is rather to be referred to the ancient use of ὥς demonstr. = οὕτως. But comp. πῶς ἂν in wishes, § 129, R. 1. — Possibly, ὥς δὴ ironical: *how much forsooth it is the case that* —! but see under *c.*

f) In object-sentences, § 123, ὥς for ὅπως with fut. indic. ἐπιμελεῖσθαι ὥς ἔσονται, *how they shall be*: with subj., ἐπιμελοῦνται ὥς ἔχῃ οὕτως, prop. *how it may be so* (the latter usage is rare. — In final sentences with subj. and opt., § 122, 131, a, b. τὴν γέφυραν λύσει ὥς μὴ διαβῇτε = either (considering, planning, &c.) *how you shall not cross*, or with the notion of intention as explained under *c.* So Κύρος φίλων φέρον δέισθαι ὥς συνεργοὺς ἔχοι, *Xen.* On ὥς ἂν, see § 302: but ὥς ἂν with opt., τὰ βασίλεια οικοδομεῖν ὥς ἂν ἀπομάχεσθαι ἱκανὰ εἴη, = *in the manner in which* —, § 137. — With the past tense of the indic., ὥς is used in the same manner as ἵνα, see § 131 b, R. 3, to denote *an unattained result*: τὶ μ' οὐ λαβὼν ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε ἑμαυτὸν ἀνθρώποισιν ἐνθεν ἦν γεγώς, (so) *as I should never have shown* —, = *so had I never shown*, approx. to the final *that I might never* —. See under *ἵνα*.

g) To the same head belongs the use of ὥς instead of ὅτι after *verba declarandi et sentiendi*, § 159, R. 3, as we sometimes in the like case use *how*, or *how that* (and in vulgar Engl. *as how*). μαθὼν τὸν Σμέρδιος θάνατον ὥς κρύπτοιο γενόμενος καὶ ὥς ὀλίγοι ἦσαν οἱ ἐπιστάμενοι αὐτὸν Περσέων, *when he learnt the death of S., how (that) the fact of its having taken place was concealed, and how (that) few* —. (With verbs of fearing, considering, &c., ὥς with fut. indic. is rare: μὴ δέισητε ὥς οὐχ ἡδέως καθευδέησете, (*Xen.*).

h) When ὥς with inf. denotes effect or consequence (more commonly ὥστε), it may be explained as representing the correlation τοσοῦτος — ὅσος, τοιοῦτος — ὅλος. Thus, εὐρος ὥς δύο τριῆρεις πλέειν ὁμοῦ, *a breadth (so great, or such) as for two triremes to sail abreast*: and ἡ ὥς with inf. after a comparative, μείζω ἢ ὥς (ὥστε) φέρειν. So μεῖζονα ἡγήσάμενος εἶναι ἢ ὥς ἐπὶ Πισίδας τὴν παρασκευὴν (*Xen.*, suppl. εἶναι). In Herod. and Att. poets, sometimes also in *Xen.*, ὥς for ὥστε occurs with the finite mood, with the correlation οὕτω — ὥς, τοιοῦτος — ὥς expressed: see the exx. in § 166 c, R. 2. — Ὅς also occurs (and ὥσπερ) where we should expect ἢ after a comparative, μᾶλλον ὥς μοι προσήκει (*Lys.*). The full construction is ἢ ὥς. Thus, μαλακώτεροι γίνονται ἢ ὥς κάλλιον αὐτοῖς (*Pl.*).

i) Lastly, ὥς = ὅτε, ὥς ἶδεν, *when he saw, ut vidit*: and hence, like other temporal particles, it denotes *cause*, see *c.* “Cræsus, as it was summer, did so and so,” ὥς θέρος ἦν (*Xen.*).

The comparative ὥς is strengthened with περ, ὥσπερ, *just as*: οὕτως, τοιοῦτος, ὁ αὐτός, ἴσος — ὥσπερ. On the ellipsis ὥσπερ (ὥς) ἂν εἴ —, see § 139 c.

REM. On ὥς, in the sense ὅτι οὕτως, see under *e.*

§ 308. ὥς, demonstr. *thus, so*. Frequent in Hom. ὥς ἔφαρ', &c., and in comparisons, ὥς δ' —, ὥς —, and *as* — *so*. Also οὐδ' ὥς, *not even so*, which is also used in Attic prose. Plato has also ὥς — ὥς: ὥς πρὸς ἀστρονομίαν δμματα πέπηγεν, ὥς πρὸς ἐναρμόνιον φορὰν ὧτα (κινδυνεύει) παγῆναι, *Rep.* 530: and ὥς φήσομεν, *ib.* 415, *Stallb.*, *so we shall say*. ὥς οὐν ποιήσετε καὶ πείθεσθαι μοι, *id. Prot.* 338, *thus then ye shall do* —.

§ 309. ὥστε = ὥς with the particle τε, § 227.

<sup>1</sup> Heindorf. in *l.* and in Phædon., p. 152, explains it, “perquam sæva,” which is not amiss, though many of his exx. are of a different kind. (It may also come under *d.*)



a) It is used in comparisons by Hom. and the Tragedians, πάντες ὥς τε τοξόται τοξεύετε, *Soph.*, and now and then in the older Attic prose. [§ 309.]

b) In the sense (*so*) *that*, it refers to a preceding ὅπως, or the like, expressed or understood. ἡ δ' ὥδε τλήμων, ὥς τε τῷ μάστορι ξύνεστι, *Soph.* ὥστ' οὐδὲν αὐτοῖς προύργον θύειν — μάτην (*Pl.*) = *quocirca, igitur*, i. e. *the case is such that* —. θνητὸς δ' Ὁρέστης, ὥς τε μὴ λιαν στένε (*Soph.*).

c) With infin. ἔχεις ἐγκλημα ὥς τε θυμοῦσθαι, *such as* (is reason enough = ἀρκούν-τως ὥς τε) *to be angry*, § 152. — *So that*, see § 166, a, b. (In the passage cited in § 144, R. 1, ἀδύνατον ὑμῖν ὥς τε Πρωταγόρου τοῦδε σωφώτερον εἰλίσθαι (βραβεύτην τῶν λόγων), ὥς τε is not superfluous: this construction occurs only with ἀδύν. and the like, and implies the looking out, &c. for a way *so as to* —: i. e. it is impossible for you to be in such a condition as to —: it combines ἀδύνατον εἰλίσθαι and οὐκ ἔσθαι οἰοί τε εἰλίσθαι.

d) With the participle, in Herodot. where the Attics have ὥς, or ἄτε: ἦν γὰρ ἀδύνατος, ὥς τε σηπομένου τοῦ μηροῦ. — Cf. § 166, note.

ὅπως.

This is properly the dependent interrogative adverb corresponding with πῶς, *how*, § 310. as ὁ-πόσος with πόσος, ὁ-πότε with πότε, &c. Thus, ἔστω δ' οὖν ὅπως ὑμῖν φίλον (*Soph.*): the direct interrogation is πῶς ὑμῖν φίλον; indirect or dependt. (σκέψασθε) ὅπως ὑ. φ.: hence, (say for yourselves,) *how you like to have it*, (and) *so let it be* = *so be it, as you like*. In most of its usages it coincides with ὥς, differing from it (originally) only as implying a question *how*?

a) As correlated to ὦδε, οὕτως. Frequent in poetry, but less so in prose. "Ὅπως ἕκαστος ὑμῶν — βούλεται, τοῦτον τὸν τρόπον φερέτω τὴν ψῆφον (*Isocr.*) = ὅντινα τρόπον. χρη τοῦμὸν σῶμα θάπτειν οὕτως ὅπως ἂν ἡγῇ νόμιμον εἶναι (*Pl.*). Ποίει ὅπως ἀριστόν σοι δοκεῖ εἶναι (*Xen.*). Like ὥς in comparisons, it frequently follows the term compared: Ἐρωτι — ὅστις ἀντανίσταται, πύκτης ὅπως ἐς χεῖρας, οὐ καλῶς φρονεῖ (*Soph.*).

b) The sense ὅτι, after *verba declarandi*, &c., is even more rare (*viz.* like ὥς, especially after a negated verb of this kind: οὐ λέγω ὅπως), and where it does occur, the sense is still that of a depend. interrogation: τοῦτον ἔχει τις ἂν εἰπεῖν ὅπως οὐ δίκαιόν ἐστιν ἀποθνήσκειν; (*Xen.*) = πῶς οὐ δ., "*how is it not just* — ? *can any one say how?*" τοῦτ' αὐτὸ μὴ μοι φράζ' ὅπως οὐκ εἰ κακός (*Soph.*), *don't tell me* (that you are not a villain): *how are you not a villain?* Comp. § 159, R. 3.

c) The force of ὅπως is just the same in οὐκ ἔσθ' ὅπως —. *there exists not the way in which*, = it cannot be but that —, § 102 b, R. 2: 122, R. 2, and in the elliptical οὐχ ὅπως — ἀλλὰ —, "I say not how —" = *not only* —, *but* —, § 212. — It should be observed, however, that this phrase (and οὐχ ὅτι) is sometimes *not only*, sometimes *not only not*. Thus, οὐχ ὅπως ἔτρεσεν, ἀλλ' (or ἀλλὰ καὶ) ἔφυγεν, should prop. = *I say not how he was frightened* (he was frightened, and not only that) *but he also fled*. οὐχ ὅπως ἔφυγεν, ἀλλ' οὐδὲ ἔτρεσεν —: here the negation in οὐδὲ extends to both members, *he did not* — *I say not, flee* — *but* (*not*) *even tremble*. Ἐφυνγεν, οὐχ ὅπως ἔτρεσεν, *he fled*, (I say not how =) *much more, he was afraid*; *fugit, nedom catinucriit*. But in the usage of the language, οὐχ ὅπως in the first clause is often *non solum non*, even when the adversative clause is positive: thus, οὐχ ὅπως χάριν αὐτοῖς ἔχεις, ἀλλὰ καὶ — κατὰ τουτωνι πολιτεύῃ (*Dem.*), *you not only are not grateful to them, but you even* —, *viz.* because the first clause is, *to say nothing of your being grateful* — (you are not grateful, and not only so) *but* —: in other words, οὐχ ὅπως has become a

[§ 310.] phrase of negation, as if it were one word, like οὐπως. On the other hand, in οὐχ ὅπως τοὺς πολέμιους ἐτρέψαντο οἱ Ἕλληνες, ἀλλὰ καὶ τὴν χώραν αὐτῶν ἐκάκωσαν (*Xen.*), the οὐχ ὅπως is not treated as a negation of ἐτρέψαντο, but retains its proper force, *I say not how they routed — ; they not only did that, but also —*. With the infinitive : μὴ ὅπως ὀρχεῖσθαι, ἀλλ' οὐδ' ὀρθοῦσθαι ἐδύνασθε, *not only not to dance, but not even to stand upright* (*Xen.*). (τοὺς Θηβαίους) ἡγήτο οὐχ ὅπως ἀντιπράξειν — ἀλλὰ καὶ συστρατεῦσιν (*Dem.*), *that they would not only not act against him, but would even join with him in the expedition : = that far from acting against him, &c.*

d) With the superlative, ὅπως ἀριστα : to be explained in the same way as ὥς, viz. ὅπως δυνατόν ἐστι, &c. ("how can it be best done?")

e) After such verbs as σκοπεῖν, βουλεύεσθαι, μηχανᾶσθαι, σπουδάζειν, φροντίζειν, and the like : *to see how, &c.* : see the rules and exx. in the §§ referred to in the Index. Hence the ellipsis, ὅπως οὖν εἰσεσθε, (*see then*) *how ye shall be*. — Also after verbs of fearing and of prohibition, § 124 b, e.g. δέδοικα ὅπως μὴ γενήσεται, *I fear (considering with myself) how it shall not be*. Ἀπειρηταί μοι, ὅπως μηδὲν ἐρῶ —, the prohibition being, ὅρα ὅπως μηδὲν ἐρεῖς.

f) As final particle, ὅπως and ὅπως μὴ with subj. and opt., § 122 and 131 b. εἰς καιρὸν ἤκεις ὅπως ἀκούης = *your intention being how you may hear*. On ὅπως ἂν with subj., see under Ἄν, § 302. It results from the proper interrog. signification of ὅπως that this particle (not ὥς or ἵνα) can be used with fut. indic. in the final sense, see the exx. at end of § 122. (To do so and so) ὅπως μαχοῦνται = *with this view and intention, how they shall fight*.

g) Its use with histor. tenses of indic. to denote an unattained result is rare. Ἐχρῆν σε Πήγασον ζεῖναι ὅπως ἐφαίνου τραγικώτερος = *that you might have appeared, prop. how you would have —*. See the expl. under ἵνα.

§  
311.

ἵνα.

The root is either the pronoun of the third person *ī* or *ī*, or perhaps more probably the relative *δ*- with the vowel lightened (attenuated) into *ι*. The original meaning is "where," "in which (or, what) case," &c. (comp. ἐν in ἐνθα, *where*, and the first element of *in-de*, *un-de*, last of *alio-quin*.)

a) *ubi* and *quo*. ἵν' οἵχεται, *where (whither) it is gone*, *Hom. Od.* 4, 821 : and demonstratively, ἵνα γάρ σφιν ἐπέφραδον ἡγερέσθαι, *for there (= it was there that) —*, *Il.* 10, 127. This use is almost entirely confined to the poets. ἰκόμην ἵν' ἰκόμην. οὐδ' ὁρᾷς ἵν' εἴ κακοῦ, *Soph.* (ἵνα with gen.) With ἂν : σε προσθέσθαι πέλας χώρας θέλουσι, μὴδ' ἵν' ἂν σαυτοῦ κρατῆς, *Soph.*, and *not where* (if they place thee) *thou shalt be thine own master*. (Brunck and Elmsl. κρατοῖς, wrongly, since ἵν' ἂν is never final = ὅπως ἂν.)

b) With subj. and optat. it forms sentences of intention, *that, in order that*. ἐξαύδα, μὴ κεῖθε νόῳ, ἵνα εἰδόμεν (= εἰδῶμεν) ἀμφω, *prop. in that case* (or, as the case in which) *we shall both know it*. See § 122. 131. ἵνα τί ; ellipsis, § 198 a, note.

c) More frequently than ὥς, it is used with the historical tenses of the indicative to denote an unattained result, i. e. something which *would be* (or *would have been*) attained on the supposition made by the speaker (in the form of a wish, a question implying a wish, or of a declaration of what *should be*, or *should have been*). Here, "I wish he had come, in which case (= so that) I should (might) have seen him," implying, "but he did not come, so I did not see him." See the exx. in § 131 b, R. 3. Thus, "he does (did) so and so, ἵν' ᾗ (εἴη) τυφλός, as the case wherein he may (as

he purposes) be blind;" but "he should have done so, &c., ἢ ἡ (imperf. indic.) [§ 311.] τυφλός, as the case in which he would have been blind." The force of the latter clause rests upon the convertible proposition, "where this (e.g. the doing) is, there that (e.g. the being blind) is," and "where that is, there this," so that the one being denied, the other is also denied.

The absence of *ἄν* from the relative clause is explained by the kindred meaning of the two particles, *ἵνα* and *ἄν*: comp. εἰ ἐβουλόμην λέγειν, ἤκουσας ἄν, "if I had wished to speak, you would in *that case* have heard," with ἐβουλόμην ἄν λέξαι, ἵνα ἤκουσας, "I wish I had spoken, in *which case* you would have heard." Where *ἄν* does occur in the relative clause, it is drawn in by some other consideration: thus, καίτοι οὐ προσῆκεν ἄλλ' εὐθὺς λέγειν — ἵνα μᾶλλον ἄν ἐπιστεύετο ὧς ὕμνων (*Isæus*), the *ἄν* attaches itself to *μᾶλλον* as a set phrase (see *ἄν*, § 299).

ὅτι.

This is the Lat. *quod*, our *that*: not originally the neut. of ὅστις, but the ancient 312. form of neut. acc. of ὅς, ὅτ, covered with the vowel ι. Hence Hom. has indifferently ὅ and ὅτι.

a) *that*, after *verba declarandi, sentiendi, &c.* οὐκ αἶεις ὃ με βάλεν Αἴας; *Hom.* prop. *hear you not this — which* (= *that*) *Ajax has wounded me?* λέγει (ἀκούει, οἶεται, &c.) ὅτι νοσῆς: ἔλεγεν ὅτι ἐνόσουν, ὅτι νοσοῖμι. § 159, R. 3, 4; 178 a, R. 5. On the moods in object-sentences with ὅτι, see § 108. 130 a, b; 137. On the difference between ὅτι and ὥς (ὅπως), § 159, R. 3. "Ὅτι and ὥς are very rare after verbs denoting a purely subjective or uncertain view (e.g. οἰεσθαι, δοκεῖν, νομίζειν, φάναι = 'to declare one's own opinion:'); but we find φάναι ὅτι, *Pl. Gorg.* 487; ὥς, *Dem.* 4, 48, *Xen. Hell.* 6, 3, 7; οἰεσθαι ὥς, *Xen. Mem.* 3, 3, 14. In later writers, δοκεῖν ὅτι, *Polyb.* 28, 9, 14; ἐλπίζειν ὅτι, *Arr. An.* 1, 4, 7. Cf. *Thuc.* 8, 54. νομίζειν ὥς, *Thuc.* 3, 88). But after λέγειν, to *tell* (with reference to the substance of the narrative), and εἰπεῖν (with reference to the expression), ὅτι and ὥς are not uncommon." *Krüger*. Also, it follows from the original meaning of ὥς, that this particle is preferred to ὅτι where the "as" or "how" is of more importance than the "that:": hence, πείθειν ὥς, to *get one to believe*, and ἀκούειν, πυνθάνεσθαι, ἀγγέλλειν, to *bring a report*, ἀποδεικνύναι, &c. ὥς; and after verbs of *calumniating, reproaching, accusing, &c.*

On ὅτι in the sense (*the circumstance*) *that* —, (*in regard*) *that* —, § 170 a, R.: (*to prove*) *that* —, § 192 b, R. Τὸ δὲ μέγιστον ὅτι, § 197. And on μὴ ὅτι (= μὴ εἶπω ὅτι), οὐχ ὅτι (= οὐκ ἐρῶ ὅτι), see § 212, and cf. under ὅπως, § 310 c.

REM. We also find, οὐ μόνον ὅτι: thus, καὶ μὴν ὑπεραποθνήσκειν γε μόνοι ἐθέλουσιν οἱ ἐρῶντες, οὐ μόνον ὅτι ἄνδρες, ἀλλὰ καὶ γυναῖκες (*non modo — sed etiam, Pl.*). Likewise οὐχ ὅσον and οὐχ οἷον: οἱ μὲν οὐχ ὅσον οὐκ ἡμύναντο, ἀλλ' οὐδ' ἐσώθησαν, *Thuc.*, which might have been expressed by οὐχ ὅπως, or by μὴ (οὐχ) ὅτι, ἡμύναντο. Οὐχ οἷον ὠφελεῖν δύναιτ' ἄν τοὺς φίλους, ἀλλ' οὐδ' αὐτοὺς σώζειν, *Polyb.*

b) *because*, for διὰ τοῦτο ὅτι, whence also διότι. ἄρα τὸ ὅσιον, ὅτι ὅσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἡ, ὅτι φιλεῖται, ὅσιόν ἐστι; *Pl.* Διὰ τὶ δὲ ἄλλο ἄλυστοι ἀλλήλοις εἰσὶν οἱ ἐμπλήνυντες, ἡ διότι ἐν τάξει — κάθηται; *Xen.*

REM. The poets have in the same sense, οὐνεκα = οὐ ἔνεκα, i. e. τοῦτου ἔνεκα, ὃ —, and ὁδοῦνεκα = ὅτου ἔνεκα.

With the superlative, though written as the conjunction, ὅτι τάχιστα, the word is ὅ τ, acc. neut. governed by δύναμαι, or nom. neut. subject to δυνατόν ἐστι, or the like. — Also in the elliptical ὅτι μὴ (*except*), the full construction is οὐδὲν ὅ τ μὴ.

§  
313. ὅτε, *when*.

This adverbial form is not a compound with τε, but its second syllable is an ancient case suffix : cf. *quum, quando*. Like other temp. adverbs, it is also used in a causal sense, § 127, R. 1, whence ὅτε μή = *quando non* and *si non*.

On μέννημαι, ὅτε, see § 178 a, R. 5, and note. — With μὲν and δέ, *sometimes* — *sometimes*, the accent conforms itself to that of ποτέ, viz. ὅτε μὲν — ὅτ' δέ.

The correlative of ὅτε is τότε, *then*. The corresponding interrogative πότε, *when?* indef. ποτέ, *at some (any) time*, § 274, and relative (depend.) interrogative, ὁπότε. Hence ὁπότε, as implying the question *when?* is indefinite. Cf. παρήγγειλεν ὑπομένειν ὅτε οἱ πολέμιοι ἐπικείμετο (*Xen.*), and εἰσθαι γοῦν ὁπότε δεῦρ' ἐμβάλλοι, *when-ever* —, *Xen.*

§  
314. ὅπου, *where*.

As ὅτε, πότε; ὁπότε, ποτέ (encl.) of *time*, so οὐ, ποῦ, ὅπου, πού (encl.) of *place*. The correlative (τοῦ being lost) is ἐνθα, demonstr. or ἐνταῦθα. — In prose, ὅπου has taken the place of οὐ, as the simple relative *where*. — Sometimes, but rarely, it is *since, siquidem, quandoquidem* : and then the apodosis is often ἤπου, in the sense, *if —, then surely*. ὅπου γὰρ Ἀθηνόδωρος καὶ Καλλίστρατος — οἰοί τε γεγόνασιν, ἤπου — ἡμεῖς — ἂν δυνηθείμεν (*Isocr.*), *if A. and C. have been able, surely we should be able*.

§  
315. ἐπεὶ (ἐπειδή).

Properly a particle of time, *when, after, postquam*, but, like most particles of time, also denotes cause, *since, quoniam, quandoquidem*. ἐπεὶ τάχιστα, *as soon as ever*. — Both are also *since (ex quo)* of *time*. Οὐ πολλὸς χρόνος ἐπειδὴ χιτῶνας λινοῦς ἐπαύσαντο φοροῦντες (*Thuc.*). With ἂν : ἐπειδάν, ἐπάν, ἐπὴν; the first by far the most frequent, and the second somewhat more so than the third.

In the sense “*for if not*,” “*for otherwise*,” “*for if so*” (where εἰ δὲ μή, or εἰ δὲ after a negat. proposition might have been used), there is an ellipsis : *since (if you doubt it, or, if you think so, &c.)* — Νόσον γὰρ ὁ πατὴρ ἀλλόκοτον αὐτοῦ νοσεῖ, ἢν οὐδ' ἂν εἰς γνοίῃ πότ' οὐδ' ἂν ἐμβάλλοι εἰ μὴ πύθοιθ' ἡμῶν, ἐπεὶ τοπάζετε, *Aristoph.*

§  
316. εἰ, *if*.

This is an ancient dative of the pronoun of the third person, *ī* or *ʾī*, comp. Lat. *si* (*sibi*). Its original force is “*in this that*,” “*in the (case, hap, event) that*,” “*on the (condition) that*.”<sup>1</sup>

For the use of εἰ, ἐάν, ἤν, in conditional propositions, see the Index.

From such expressions as σκέψαι εἰ —, *consider if* —, results the sense *whether* in

<sup>1</sup> This (the reflexive) pronoun is closely connected with the relative pronoun, so that, in point of sense, the conditional particle may be said to be directly derived from the relative. Thus in Sanscrit, from relat. *yas, yā, yat*, ὅς, ἥ, ὅ, we have *yadi* = ὅτε, “*when*,” and *yadi* = “*if*,” and in German, “*wenn*” is both *when* and *if*. Accordingly, the usages of the relat. (and interrog.) and of the conditional particle very often run over into each other. Thus, ὅτε and ὅπου approach to the sense of condition : εἰ τις is more nearly = ὅς τις than “*if any?*” θαυμάζω εἰ represents θ. ὅτι (see § 194 c); the εἰ of wishing may also be expressed by ὡς and πῶς (the relat. *utinam*), and the interrogative εἰ (*whether*) by πότερα.

depend. interrogation, § 199 b. *εἰ* (ἰάν) is thus used only in indirect, and, indeed, properly only in double questions, denoting a wavering between two considerations: but often only one member is expressed, the other being present in the mind of the speaker. Where both are expressed, the second is introduced by *ἢ*, § 199 c. Σκέψαι εἰ δ' Ἑλλήνων νόμος κάλλιον ἔχει, *whether it be not* (Xen.). δεόμαι ὑμῶν τούτῳ τὸν νοῦν προσέχειν εἰ δίκαια λέγω ἢ μὴ (= μὴ δίκαια) Pl. Comp. πρὶν δῆλον εἶναι . . . πότερον ἔσονται Κόρυς ἢ οὐ (= οὐχ ἔσονται). — The same thing is expressed by *εἴτε* — *εἵτε*, § 199 c. In poetry we also find *εἴτε* — *ἢ*, *εἰ* — *εἵτε*, and — *εἵτε* with the first *εἵτε* omitted.

REM. *Εἴτε* — *εἵτε* is also conditional, viz. where several cases are put conditionally, *both if — and if*: but here also in English we use the interrogative *whether* — *or*. See § 194 a.

The use of *εἰ* in wishes, *εἰ γὰρ ὥφελον πρότερος ἰδεῖν*, is elliptical: *if it were so*, it would be well. Thus we say, *O if it were so!* (i. e. *how happy I should be!*) — Hence with suffix *θε*, § 239, *εἴθε*, *utinam*. See exx. in § 129, and R. 2.

*εἰ γε* (= *si quidem*) *if at least, if, that is* (*εἰ* — *γε* when the *γε* distinguishes the interposed word, *εἰ γε* when its influence extends to the whole clause). *Οὐδεὶς, εἰ γε σὺ ἀληθῆ λέγεις*, *nobody, if, that is (or, if, at least) what you say is true*.

*εἴπερ* is *εἰ* strengthened by *πέρ*. It calls attention to the condition, and so adds emphasis to it. The force of *πέρ* may be rendered in the condition by *always supposing that* —, in the apodosis by, *then it quite follows that* —.

*καὶ εἰ*, is *even if*: the *καὶ* emphasizes the condition, marks it as improbable, extreme, or as the most unfavorable that can well be conceived. In *εἰ καὶ*, the *καὶ* gives emphasis, not to the condition, but to the thing supposed. *καὶ εἰ λέγω*, *even supposing I say*, i. e. *go so far as to suppose that I say*. *εἰ καὶ λέγω*, *supposing I even say*, i. e. *suppose I go so far as to say*. For (see § 222) *καὶ* adverbial implies a correlation *καὶ* — *καὶ*: therefore the first is *καὶ* (ἄλλως), *καὶ εἰ λέγω*; the second, *εἰ καὶ* (ἄλλως), *καὶ λέγω*. This is the principle of the distinction, but in practice the difference is often so slight, that no reason appears why one form should be chosen rather than the other.

*εἴτα. ἔπειτα.*

These particles, perhaps, are related to *εἰ*, *εἴπει*, as *δῆτα* to *δή*, *τηνικαῦτα* to *τηνικά*; and thus they may be considered as denoting the demonstrative apodosis of a suppressed condition (*if*) or relative (*when*). Thus Ellendt remarks that *εἴτα* may sometimes be explained by a sentence with *εἰ* or *εἰ καὶ*. *Soph. Phil.* 1337, ἀλλ' *εἰκάθω δῆτ'*; *εἴτα* πῶς δ' *δύσμορος εἰς φῶς* — *εἴμι*; i. e. (and if I yield) *then how* — ?

Others make *εἴτα* cognate with *ἔτι* (corresponding forms in Sanskrit *ati*, *ēta*), and *ἔπειτα* = *ἐπ' εἴτα* (Kühner). — In Latin, the sense is expressed by *deinde*:

(a) In enumerations, *πρῶτον (μὲν) —, εἴτα, ἔπειτα (δὲ) —*. (b) In the usage with participles, see § 175 a (comp. 181, R. 2). (c) In interrogations, expressed with vehemence or indignation: as in the ex. given above. *Εὖ ἴσθι, ἔφη, ὅτι, εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοῖην αὐτῶν. Σ. Ἐπειρ' οὐκ οἶε φροντίζειν*; (Xen.) It may be explained = *post talia* (Gronov.), *quum ita sit, ergo*: the Lat. uses *deinde* in the same way: *quæ nunc deinde mora est, aut quid jam, Turne*,

[§ 318.] *retractas* ? Virg. Aen. 12, 889. *Hercules solus domat. Cur deinde latebras aut fugam vecors petam* ? Sen. Herc. 1407. — Often *κατα*, *καπειτα*, which are more emphatic : *καπειτα τοιούτον ὄντα οὐ φιλεῖς αὐτόν* ; (*Xen.*) — *Εἰτα*, *ἔπειτα*, *and then*, § 185 a, R. 6.

§  
319. *ἔτι*. This particle is cognate with Lat. *et*, *at*, prep. *ad*, *at-que* = *ad-que*. Its meaning is, *further* (on), *yet*, *still*. Comp. also Lat. *item*. *ταῦτα μὲν οὖν πάντα ὁμοίως ἀφοτέρων ἐστίν· ἀλλὰ τὸ μάχεσθαι οὐκέτι (οὐκ ἔτι, non item) ἀμφοτέρων (Xen.)*. *ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πύργοι μὲν οὐκέτι, τῶν δὲ ἱππέων ὁ λόφος ἐνεπλήσθη (Xen.)*.

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<sup>1</sup> The numbers refer to the paragraphs and remarks: n. = marginal note. The particular words which come under a general rule (especially of case-government) are, except in a few instances, not specified in this Index; e.g. for ἀτρεσιν χεῖρα (22, R. 2), ἐβασίλευσα, became king (111, R. d), see in Index II. "intransitive verbs" and "aorist of verbs denoting office and public station;" and so in other instances.

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